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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

"Come out of Her, my People."

VOLUME 10.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

1845.

THE PRIMITIVE BAPTIST

THIRD ANNUAL MEETING OF THE BAPTIST CHURCH



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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10.

SATURDAY, JANUARY 11, 1845.

No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the South Carolina Primitive Baptist Association, at her fifth anniversary, which was held with the Colonel's Creek church, Richland district, South Carolina, commencing on Saturday before the 1st Lord's day in October, 1844, and continued till Monday evening following.

1st. The Introductory Sermon was delivered by Elder M. McGraw, from Isaiah, 35th c. and part of the 8th verse, which reads as follows: There shall be an highway there, and a way, and it shall be called, the way of holiness. After a few minutes intermission, the Association came together. Called for and read the letters from the churches, and enrolled the names of the delegates.

2nd. Elected brother M. McGraw, Moderator, and brother J. L. Simpson, Clerk.

3rd. Opened a door for the reception of new churches, and received a petitionary letter from Crane Creek church, Richland district, by her delegates; also, from Beaver Dam church, Kershaw district; also, from Big Creek church, Anderson district, by the hands of their delegates; which were unanimously received.

4th. Called for corresponding messengers, but received none.

5th. Read the Constitution and Rules of Decorum.

6th. Appointed corresponding messengers to the Springfield Association, viz. brethren M. McGraw and V. Bell. Brother M. McGraw to write the letter.

9th. Appointed brethren J. B. Higgins, Wm. Higgins, and in case of failure brother Win. Nelson, to the Lexington Association; and brother V. Bell to write the letter.

8th. Appointed brethren V. Bell, D. Wooten, W. Nelson, and J. B. Higgins, with the writer of the Circular Letter, to examine the same and report on Monday.

9th. Appointed brethren M. McGraw, B. Smith, and L. Perry, to examine requests and queries, and report on Monday.

10th. Appointed J. Mickle, J. B. Higgins, and W. T. Summerel to arrange the preaching for the following day.

11th. After prayer by brother D. Wooten, adjourned till Monday, 10 o'clock.

12th. The Sabbath was spent in preaching, to a very large and attentive congregation; and from the feeling manifested, we trust the good seed sown on that day, will produce a copious harvest to the glory of God.

13th. Monday, 10 o'clock, the Association met according to adjournment; and after prayer by brother J. L. Simpson, called the names of the delegates and proceeded to business.

14th. Called for the report on the Circular Letter, which was recommended to the Association for their deliberation, and was unanimously adopted.

15th. Called for the report on requests and queries, which was given as follows:

We your servants, appointed to examine requests and queries, beg leave to report, that we find two queries from the Crooked Run church, as follows:

1st Query. Suppose a member of a New School church, who has been baptized by a New School preacher since the fellowship has been broken between us and them and the division has occurred, were to propose to connect himself in his immediate fellowship with an Old School church, would it be consistent with church order and the principles of Old School Baptists, to receive him without his being baptized again?

2nd Query. If so, would it be consistent with church order, and the principles of Old School Baptists, to receive a member of the Methodist church, who has been baptized by immersion by a Methodist preacher, without his being baptized again by a regular Old School preacher?

Answer. We would recommend not to receive such members without baptizing again on a profession of their faith. Unanimously adopted.

16th. Appointed the next meeting of this body to be held by divine permission with the Bethsada church, Kershaw district, nine miles above Camden, commencing on Saturday before the 1st Lord's day in October, 1845:

17th. Proceeded to appoint union meetings as follows; first, at Ararat; second, at New Salem; third, at Big Creek; fourth, at Colonel's Creek.

18th. Appointed brother M. McGraw to prepare our next Circular Letter.

19th. Called for, read, & received, letters of correspondence to sister Associations; and handed them over to the messengers.

20th. Received nine dollars to defray the expense of printing the Minutes of our present session, & handed it over to the Clerk.

21st. Requested brother J. L. Simpson to revise the Minutes of our present session, and send them to George Howard, Farborough, N. C., for publication.

22nd. Appointed brother D. Wooten to preach the next Introductory Sermon, and brother M. McGraw to be his alternate.

23rd. We, the South Carolina Primitive Baptist Association, do return our sincere thanks to God, the Colonel's Creek church, and vicinity, for their kind and hospitable treatment during our session. We feel thankful to Almighty God, for the unanimity of spirit that has prevailed among us during our meeting.

Adjourned to the time and place above mentioned. Prayer by brother Musgrave.

Churches.		Districts.		Past Offices.		Ministers and Delegates.		Baptised		Received		Restored		Dismissed		Spent		Expended		Total		Dues for Mt.		Dues for P.		
25 Mile Creek,	Fairfield,	Fairfield,	Taylorville,	W. T. Sumner,	L. Perry,	1	1	0	5	0	0	19	0	50	1	1	1	19	0	50	1	1	1	1	1	1
Jackon's Crk	Richland,	Richland,	Columbia,	S. Hammonds,	A. Campbell,	1	1	0	1	3	0	2	0	75	2	0	0	2	0	75	2	0	0	0	0	0
Crooked Run,	Fairfield,	Fairfield,	Brown's,	M. McGraw,	J. Mickle,	0	0	0	0	0	0	53	1	00	2	0	0	53	1	00	2	0	0	0	0	
Ararat,	Fairfield,	Fairfield,	Cookham,	J. L. Simpson,	G. Simpson,	20	1	2	0	2	1	4	1	00	4	0	0	4	1	00	4	0	0	0	0	
Mount Olive,	Darlington,	Darlington,	Pleasant View,	No representation.		2	1	0	1	1	1	1	1	16	2	0	0	1	1	16	2	0	0	0	0	
Colonel's Crk	Richland,	Richland,	Columbia,	J. B. Higgins,	V. Higgins,	0	0	0	0	0	1	1	1	52	50	1	0	0	52	50	1	0	0	0	0	
New Salem,	Darlington,	Darlington,	Effingham,	S. Langston,	B. Smith,	0	0	0	0	0	0	1	1	40	50	3	0	0	40	50	3	0	0	0	0	
Bethsada,	Kershaw,	Kershaw,	Camden,	W. Nelson,	J. Jackson,	0	0	1	0	0	0	0	0	121	00	2	0	0	121	00	2	0	0	0	0	
Crane Creek,	Richland,	Richland,	Columbia,	V. Bell,	H. Price,	1	0	0	0	0	0	0	0	80	75	3	0	0	80	75	3	0	0	0	0	
Beaver Dam,	Richland,	Richland,	Camden,	D. Wooten,	J. Mickle,*	0	0	0	0	0	0	0	0	130	50	1	0	0	130	50	1	0	0	0	0	
Big Creek,	Abderson,	Abderson,	Stantoville,	E. W. Musgrave,	D. Dunkin	0	0	0	0	0	0	0	0	750	70	8	0	0	750	70	8	0	0	0	0	
						27	1	3	420	3	3	533	9	00	00											

Ordained ministers in SMALL CAPITALS.
Delegates marked * did not attend.
Contributions by individuals, \$3.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association held at Colonel's Creek Primitive Baptist Church from the 5th till the 7th October 1844, To the churches whom they represent, wish grace, mercy and peace.

DEAR BRETHREN: If God's wisdom had been only as man's wisdom, never had natural and unrenewed men been so opposed to his dispensations of providence and grace; never would the saints of God have had to endure trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; never had they, of whom the world was not worthy, to wander in deserts and mountains, and in dens and caves of the earth to elude the fury of the enemies of the truth; never had the Son of God been put to death. But men have been opposed to God's plans and purposes in every age.

Because the Old School Baptists hold that there is an elect people according to the foreknowledge of God (1 Pet. i. 2.) whom God hath, from the beginning, chosen to salvation through sanctification of the spirit and belief of the truth (11. Thes. ii. 13.) and who will all be effectually called; that is, who will be convinced of their sin and misery, enlightened in the knowledge of Christ and persuaded and enabled, by the divine spirit to embrace Jesus Christ, revealed as the free gift of God to them in the gospel; we say, because we hold this doctrine, natural and unrenewed men will say, Then we may all sit down and give ourselves no uneasiness or concern about our future state, nor attend to any of the means or duties of religion, as the end will come out just the same whether we do or not. Nay, they will accuse us of holding, and pretend themselves for a time to hold, this very principle, viz: that wicked men may just as well give themselves no concern about religion.

But brethren, they are not the advocates, but the practical opposers of the truth that draw such practical inferences from the Old School doctrine. They advance the principle here attributed to them in a way

of evil and objection against our doctrine, and not because they believe our doctrine. You never hear a Calvinist draw such practical inference from the Old School doctrine. They are the enemies of the truth that say we hold in substance that the natural man may just as well be unconcerned as concerned about his salvation; just as the enemies of the truth attributed to the apostles the sentiment, Let us do evil that good may come, or Let us continue in sin that grace may abound in our salvation. Thus because we hold that good works have no efficient hand in procuring our justification before God, we are accused of holding a principle which none hold but those whose damnation, the apostle affirmed, was just.

And we are accused by the enemies of the truth, of holding not only that sinners may just as well be unconcerned as concerned about their salvation, (as the issue will be just the same;) but that after a sinner has obtained peace and pardon from God, he has nothing more to do. This they suppose to be inferred from the circumstance that we hold the doctrine of the final perseverance of the saints. For they being ignorant of the constraining influence of the love of God, vainly suppose that if the Christian is not found to be continually working for life, the consequence is he will just sit down on the *stool of do-nothing* as they call it; and that unless he ignorantly goes about to establish his own righteousness, he will not seek after holiness nor care for any thing but the imputed righteousness of Christ. But brethren, we believe in Christ, not only as a Prophet to instruct us by the influence of his spirit, and a Priest to atone for us; but also as a King to rule over us. We believe in the Christian's subjection and obedience to him. We believe in good works, not as a means of securing our acceptance with God, but as a duty which love and gratitude bind us to perform. We are persuaded it is the bounden duty of every Christian, and which he feels obligatory on him, to promote the glory of God by every means in his pow-

er; and that it is thus that we shall best proclaim abroad the honors of our Saviour God,

When the salvation reigns within
And grace subdues the power of sin.

Yes, brethren, this is a faithful saying, and these things we do, and no doubt, you do affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto *men*. Tit. iii. 8. A godly example is most conducive to the glory of God and secures to the Christian influence among men. It will make him appear before a gainsaying world, beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners. The people of the world, in ordinary times, when they cannot but tolerate religion, are not very apt to trample on the feelings of those, who, from their upright life and godly conversation, they believe to be sincere in the matter of religion; nor can they, with a quiet conscience, openly spurn at that cause, to which by the Christian's conduct they see he is devoted. Hence Saint Paul addressed Timothy in the following words, "In all things shewing thyself a pattern of good works; in doctrine shewing gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Tit. ii. 7, 8. The restraining influence of a godly example is a surprising thing to these who have not taken particular notice of it.

The native dignity of virtue, and the commanding authority of true piety, will ever procure the veneration, esteem and affection of the wise and good; and as invariably repress the insolence of folly, and repel the disgusting ebullitions of vulgarity and vice. Superior virtue and goodness are always overawing, and serve to check the vicious and profane. Thus when Christians are seen by their conduct and conversation to have respect to all God's commandments, to be eschewing evil and cleaving to that which is good, their presence and example have a restraining influence on the conduct of the most abandon-

ed that behold them. Hence the importance that the distinction be kept up between the church and the world, between the kingdom of Christ and the kingdom of satan; and that every one that nameth the name of Christ should depart from iniquity, (2 Tim. ii. 19.) and be careful to maintain good works.

Dear brethren, we are aware there is a great defect or defalcation among the people called Baptists in this respect,—that religion is becoming too much a formal thing,—and that the distinction between the professors of religion and the non-professing world is to be recognized and discovered principally and in many instances exclusively, at church-meetings or at the communion table. And brethren, seeing these things must necessarily be discerned and deplored by all who have the interests of vital religion at heart, we do you to wit or desire that you might know the cause of this apostacy or departure from Christian conduct in the professors of religion, and in particular among the people called Baptists.

When these who assume the name and office of Christ's ministers are so desirous of worldly gain, that they are willing to receive the world at large into the visible church in order that they may have a seeming claim on them for remuneration for their ministerial services, this must necessarily have a very injurious consequence with regard to the Christian conduct of the professors of religion. The world at large have not religion. And as a corrupt tree can bring forth only evil fruit; when the world at large are got within the pale of the visible church, (at least as many as can be induced to join by means of the new measures,) what are we to look for but that the conduct of church members should be unchristian; and that the Redeemer should be wounded in the house of his professed friends.

And, dear brethren, it is an obvious thing that such has been the course pursued by preachers who called themselves Baptists: they have gone for getting the world at large into the church; and for this

purpose they have taken advantage of all the artificial excitement that they could produce by a ten, twenty, thirty, or even forty days meeting:—they have endeavored to charm them with music:—they have compassed sea and land as nearly as they could. And the consequence is that the visible church is no longer *a garden enclosed, a spring shut up, a fountain sealed.* Cant. iv. 12.

While our New School brethren were going on in their career of proselyting the country at large, (or as many of them as they could, by their new inventions charm into the church,) they inhibited doctrinal preaching. The people were in no wise to be instructed in the mysteries of the gospel: they were not to know what the doctrinal sentiments of the Baptist denomination were. They were not to know that it is *God* that worketh in us both to will and to do of his own good pleasure. They were not to be informed that we are redeemed not with corruptible things, as silver and gold, from our vain conversation—but with the precious blood of Christ as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world. 1 Pet. i. 18, 19. The doctrine of unmerited, sovereign, and efficacious grace was left out of the artificial-revival preaching. Consequently the subjects of those revivals had no sense of their being under any special obligation to God, (which all real Christians have.)

As Christian obedience is built on the doctrine of the gospel received, embraced and rested upon for salvation, and as the man-made-artificial-revival Christians have no particular doctrinal sentiments more than what is in human nature in its fallen estate, they have no sense of their obligation to devote themselves to God, and to do whatsoever they do with an eye to his glory; nor do they seem to feel as strangers and pilgrims upon earth. Formal religion is all that they seem to know any thing about or to care for. They are willing to go through a certain routine of externals—to go to meetings, as other people

go, to sit down as the people sit down at the communion table, and pay up their proportion of their preacher's stipends; but as for there being any thing more obligatory on them, they wot not what it is. They do not know of any obligation they are under to God more than the rest of the world are under. That God's love is distinguishing and sovereign they cannot believe. And as they know nothing of the infinite merit of the Lord Jesus—of the utter ruin and helplessness of their situation by nature, and of their being rescued by the arm of omnipotence when they were unable to help themselves, they estimate the obedience that they render God, at too high a rate. Such duties and services as they perform, merely as church members, they think quite meritorious. To be of an humble and contrite spirit as some seem to be, they think quite beneath either the obedience and service they are rendering to God, or their own dignity. So that religion is getting to a very low ebb, owing to the course that has been pursued by the missionary and revival preachers.

They have never been known to sit as a church (we believe) for any other purpose than to receive members: but wholly lay aside church discipline except that they enforce it (and that pretty rigorously) against such as disapprove of the new principles and doings. They do, indeed wish the new converts to come under some obligation to refrain from intoxication by signing the total abstinence pledge or joining a temperance society: thus expecting a moral worldly temperance society to do more for those converts, than the Christian religion has done or is likely to do. For their religion is not such as to make them men of temperance without the additional obligation of signing a pledge to drink no wine, malt or spiritous liquors.

Now, brethren, is this the religion of the Lord Jesus? Is this the religion that the scriptures recognize? Is this the religion that will save the soul? Is this that devotedness to God and to his service which the apostle manifested when he said at

Miletus, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus;" or when he said to the Corinthians, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." i. Cor. viii. 13.

And now brethren, under all these circumstances, what is the course for the churches, and for you all as individuals to pursue? In order that you may know the more readily to what remedies the Old School churches should resort, we have endeavored to show by what door the declensions we have mentioned, have entered into churches nominally Baptist. We have endeavored to shew that the doors of the churches have been opened too wide for the reception of members; nay, that the missionary preachers endeavored to get in all that they could, even if it was by drilling them during a ten, twenty, thirty or forty days meeting—that they took them in irrespective of their doctrinal sentiments; nay without their having any doctrinal sentiments at all more than they had when acknowledgedly in a state of nature; and that they, in their preaching, even studiously avoided doctrinal preaching. Then truly the guard that you are to set against ecclesiastical declension is to make no deviations from the old rules of the Baptist denomination with regard to the reception of members. Rules have been compiled from the sacred scriptures to which our New School brethren give but formal attention. The oldest rule and mode of examining candidates for church membership, of merely human compilation, with which we are acquainted, are that compiled under the sanction of the Philadelphia Association in 1743, that is somewhat over one hundred years ago. And as we know of none more scriptural or better calculated to preserve the churches from declension, we desire here to give them at full length:

"When the church is come together, (says the compilation to which we refer,) and the person proposing being present, after prayer to God for direction, the min-

ister or pastor of the church, is to put several questions to the person proposing, (1) concerning the ground and reason of his hope: wherein is to be inquired, what experience he hath of the manifold graces of the Holy Spirit working in him repentance from dead works,† and faith toward our Lord Jesus Christ, in whom alone is salvation hoped for.‡ "For," continues the little compilation to which we refer, "without there be some good grounds in the judgment of charity (to believe) that such an one is a new creature, the door of admission is not to be opened, for that would be abusing the privileges of the house of God. Therefore all due and regular care is to be taken. §"

It is to be enquired "Secondly, What competency of knowledge, in the principal doctrines of faith and order such hath acquired, i Tim. ii. 4—6, whether such person be well instructed in the knowledge of God,—in his glorious attributes; in the doctrine of the trinity, or one God in three persons, the person, nature and offices of Christ, the nature of the law, of

* Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. i Pet. iii. 17.

† Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts, ii. 38. See also Heb. vi. 1.

‡ Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts, xx. 21. Hearing of the love and faith, which thou hast toward the Lord Jesus. Philem. 5.

§ Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psal. lxyi. 10. But Barnabas took him (Saul) to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken unto him, and how he had preached boldly at Damascus in the name of Jesus. Acts, ix. 27.

original sin, of the pollution of man by reason of sin, and (his) lost and undone estate thereby, and of his being a child of wrath by nature, of the nature of the redemption wrought by Christ, his sufficiency to satisfy divine justice, of the reconciliation of sinners to God by the death of his Son; of our sins being imputed to Christ, and his righteousness imputed to us for justification, being received by faith alone; of the resurrection of Christ's body, and his ascension into heaven and of his coming thence the second time to judge the quick and the dead, of the resurrection of the dead bodies of men, and of the eternal judgment; and of such proposing person's resolution to persevere in the profession of these truths unto the end.

"Such things are needful to be enquired into, by reason that too many, in our day, do build their conversion upon their convictions, and some general notions of the Christian religion, when indeed they are utter strangers unto, and very ignorant of the great mysteries of the gospel.

"*Thirdly*, Enquiry must be made whether such person's life and conversation is answerable to such a profession, that he be likely to adorn the gospel with a holy conversation. Tit. ii. 11—15. Also chap. iii. 8.

"This regular carefulness is an indispensable duty of all regular churches, to use in the admission of members. And tho' all due care be used, yet some unsound and rotten professors will creep in unawares, and have crept into the purest churches. Jude, ver. 4. i John, ii. 19. Acts, v. 1—10. Acts, xx. 29, 30. Galat. ii. 4. And the fallibility of churches in this matter is not to be urged as an argument or ground to neglect the duty incumbent on the churches, according to the rule of the word."

The greatest source of the distress of churches has ever been in consequence of false brethren creeping into them. But if Baptist churches are thrown into distress and confusion by turbulent, self-willed and graceless members that they have among

them, they have themselves only or principally to blame for it. They have the keys in their own hands. They should require fruits meet for repentance of all who join them. If this matter had been attended to more scrupulously and exactly, it would have prevented much of the distress that the churches have just passed through in being rent and divided, and seeing large parties running off after the New School preachers. We recommend to you all to be a little more circumspect and vigilant in this respect for the future, than you could find it in your hearts perhaps to be when the effort people, as they are sometimes called, were first introducing so many false professors into the churches.

There have been a considerable noise and stir in the world and among a people who called themselves Baptists, about temperance and total-abstinence-pledge societies. If you find any schemes set on foot, calculated to promote the honor of God or to better the condition of the human family, if the scriptures recognize or warrant such schemes, we recommend it to you to put your shoulders to them. Whatsoever your hands find to do, in this respect, do it with all your might. A desire to promote the declarative glory of God, and to benefit our species is a motive that is worthy of the Christian to be actuated by. But then we recommend to you that whatsoever you do with this view, you do heartily, and for the Lord's sake, and not merely to please men. To pledge yourselves insincerely to do or not to do a thing merely for the sake of appearances, having at the same time mental reservations, and intending to act contrary to your pledge, is to sin against God. It is like the scribes and pharisees who our Saviour said paid tithes of mint, and anise and cummin and omitted the weightier matters of the law. And if ever you should do such a thing, we recommend it to you call to mind what Saint Peter said to Ananias, Acts, v. 3, 4: Thou hast not lied unto men but unto God. Instead of your example in signing the pledge insincerely being calculated to have

a good effect on others, if your whole motive and intention were understood by others as God sees through them, it would be calculated as far as the influence of your example would go, to have the contrary effect. It would be setting before others a wicked example. Whatsoever does not tend to promote truth and sincerity among men, we think it advisable to have nothing to do with. If the ixth commandment of the decalogue, in its spirit and true meaning forbids whatsoever is prejudicial to truth, (which we all admit that it does,) then it forbids you to pledge yourselves to do or not do a thing, with deliberate intention to do otherwise than you pledge yourselves to do.

As to the matter of temperance itself, the foundation of Christian temperance is *true religion*. If the members of our churches be men of genuine religion, they will, we think, be temperate persons; and will have no occasion to join a worldly society that pledge themselves to make no use of any liquors that by abuse are liable to produce intoxication. They will be temperate for conscience sake. They will add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience. They will not be among wine-bibbers; or among riotous eaters of flesh. For the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Brethren, there is always a medium between total abstinence and the abuse of God's mercies: and it is sufficient to pursue the golden mean; neither to be righteous overmuch, by running some things into an extreme, nor yet to be overmuch wicked or even indulge habitually in known sin. The rule of God's word, is the best guide in all things. Some go beyond it. But to be more strenuous than God has been, and to go beyond all that he has revealed or commanded for our guide, is too much like works of supererogation.

Saint Paul, speaking in the first epistle to Timothy concerning the rise of anti-christian principles, says, The Spirit speaketh expressly, that in the latter times some

shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. But in opposition to their principles the apostle immediately adds, Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. i Tim iv. 1—5.

It is true that the apostle Paul, in writing to Timothy, said, in another place, Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities. But the same apostle, in treating of the qualifications of a bishop, in his epistle to Titus, says, A bishop must be blameless, as the steward of God; not self-willed, not soon angry, *not given to wine*; no striker, not given to filthy lucre; but a lover of hospitality (and therefore one who practices it,) a lover of good men, sober, just, holy, *temperate*. And he elsewhere says to Titus, Speak thou the things that become sound doctrine: That the aged men be sober, grave, *temperate*, sound in faith, in charity, in patience.

And, in fine, to shew that it can in no wise comport with the character of the christian to be intemperate or drunken, saint Paul, in writing to the Corinthians, says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, *nor drunkards*, nor revilers, nor extortioners shall inherit the kingdom of God." And to shew that he was not writing to persons of any of these descriptions, when he was writing to the church at Corinth, he immediately adds, And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God, i Cor. vi. 9, 10, 11.

As a reason for joining a temperance or total-abstinence-pledge society, it is sometimes alleged that some people cannot taste spirits at all without being put off their guard and running into excess. Dear brethren, if any of you be conscious that a frailty of this sort attends you, we entreat you in the name of the Lord, to refrain from their use altogether. You are in duty bound as Christians and as professors of religion, to be sober and to be vigilant. If you cannot avoid intoxication, unless by abstaining altogether, we entreat you to adopt the plan of total-abstinence. Let it be seen that the religion of Jesus makes you temperate men.

But there is no grace obtained by joining a temperance society; nor has God promised any blessing to such as join. If men of the world can do any better in refraining by it, let them do it. The more men refrain from this sin, the better for them in time and eternity. But if they lean on a temperance society, do you lean on God, and lean on the Lord Jesus; and pray habitually and constantly for the influence of his grace and spirit. For if God don't make Christians temperate persons, we think their chance to become so is slender indeed. Means of God's ordaining are all you (as Christians) have to depend on. God, who subdued the reigning power of sin in you at first, can enable you to abound in the fruits of the spirit.

And we would entreat you to be diligent in the use of means of God's appointment, among which means, two are of primary importance; and these are reading the word of God and secret prayer.

We have no "commandment" from the Lord on the subject of total-abstinence-pledge societies, (they seem not to be so much as hinted at in scripture) but herein we "give our advice;" and that is not to mix up and unite with the ungodly world in any kind of organized societies. And for this we think we have something like the authority of scripture: Be ye not unequally yoked together (said the apostle Paul) with unbelievers: for what fellowship hath righteousness with unrighteous-

ness? and what communion hath light with darkness? And what concord hath Christ with belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean (thing) and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

But though you stand aloof from all such organized worldly societies, yet it is exceedingly important that Old School Christians would demean themselves worthy of the gospel; that they would refrain from evil, and that they would let their moderation be known unto all men. Thus we shall best put to silence the ignorance of foolish men. i Pet. ii. 15. Let them not have occasion to say that we stand aloof from total-abstinence-pledge societies because we like to be taking a *horn* as the saying is, or drinking ardent spirits merely as a beverage, and to gratify a depraved appetite ourselves: although it is a matter not to be concealed or palliated that many of the total-abstinence-pledge signers often do in secret this very thing themselves: so that it may in truth be said, That their good works (such as they are) they do to be seen of men. And if they were under our jurisdiction, or subject to our admonition, we would say to them, in reference to this conduct of theirs, in the words of our gracious Redeemer, "Beware of hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." And however, in reference to such matters they may believe in the beneficial effects of pious frauds, on human society, yet they should know that God will not own or approve

such means of doing good when he shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

We would recommend to the churches to be faithful in the exercise of discipline. As Paul said to the Corinthians in his first epistle to them, vth chapter and 11th verse, so we would say to you. His words are, But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such an one no not to eat.

Our New School brethren endeavor to render the discipline of the Old School churches null and void, by holding an open door for the reception of our excommunicated members, or members under censure. This is a thing we cannot control. But we feel very confident that very few or no thorough-going Old School Baptists will be driven into their ranks by church censures righteously administered.

If you, at any time, by being faithful in discipline, thus lose some that you accounted on the old orthodox or hard-shell side, it is your duty to commit the whole affair into the hands of God. In general you may adopt the language of the beloved disciple, with regard to such apostates from the Old School side, They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. i John, ii. 19.

It is to be regretted, that so few heads of families among the Baptists keep up the worship of God in their families. While means that God requires of his people are neglected, we may expect that religion will be languishing, and church-members will be in a cold and lifeless state. But dearly beloved, if you wish your souls to prosper and your temporal affairs to go on smoothly and prosperously, put them all under the protection and care of God in your family as well as private supplication both morning and

evening. Remember that a divinely inspired prophet has used this petition to God, Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Jer. x. 25.

If heads of families, upon their first taking upon them the public profession of religion, omit the duty of family-worship, on the supposition that after a time, the cross of taking up this duty will lighten and become easier, they will find themselves, in the issue, most sadly disappointed. The longer you put it off after you make a public profession of religion, the more difficult and the greater cross you will find it to commence, or introduce this duty into your families. Many could testify, from sad experience that this is literally and strictly correct, viz. that the burden and cross of this duty increases by the omission or postponing of it.

It does not become us to pretend to prescribe rules; but as those who have obtained mercy of the Lord, we recommend that on the reception or admission of heads of families to church-ordinances and church-privileges, the churches of our order would call their attention to this much neglected duty, by referring to it as recognized and laid down to be a duty, in their church covenant, or in such other way as they may find convenient—or think most likely to answer the purpose intended.

Having thrown together the foregoing observations in a somewhat loose and desultory manner, we now say to you all, Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

MARSHAL McGRAW, Mod'r.
JOHN L. SIMPSON, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 11, 1845.

This Number commences the 10th vol. of the Primitive Baptist. Agreeably to the directions given by several of our Agents and subscribers, we will discontinue sending it to those who only subscribed

for one year, or directed it to be discontinued at the end of this volume. In doing so, there will be doubtless many persons names erased, that would now prefer having the paper continued; if so, they can write to us, or request one of our Agents, or their Postmaster, to write for them, and the Primitive will be again sent to them. Should it be continued to any who may wish it stopped, they will please adopt a similar course.

We would also suggest to those in arrears, that in case their bills are incorrect they can correct them, and send or pay to any of our Agents, or their Postmaster, the balance due, to be sent to us. Monies paid to our Agents, or to any Postmaster, to be sent to us, is at our risk, as well as that sent by individual subscribers.

We purpose to revise and correct our list of Agents. Those friendly to the Primitive Baptist, will please assist us in making the necessary alterations from deaths, removals, &c. and also in making additions to our list.

We have been repeatedly urged to authorize our Agents to enforce by law collections of arrearages from delinquent subscribers. We would state, that we do not wish to withhold the Primitive from worthy persons who are unable to pay for it; but those who are able and not willing to do so, we can but regard as unfriendly to it, and desire their names stricken from our list of subscribers. Thus far do we wish our Agents to go, and no farther.

Agreeably to our uniform practice we insert in our first Number, the original Prospectus of this paper, for the information of new subscribers and as a guide to correspondents.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental prin-

ciples upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies; and the making a “craft” of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of “lucre” than of “good will towards men,” we are opposed to them.

Some of the children of God, surrounded with and interspersed amongst the advocates of missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

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TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania C'ty, Va. }
December 18th, 1844. }*

DEAR BRETHREN AND SISTERS OF THE Primitive faith, who are scattered over this world as God in his providence has seen fit. Grace, peace and mercy be multiplied unto you, so as to establish you in the truth of the gospel of Jesus Christ, and enable you and each of you to contend for the same, and keep us from going after evil designing men. For you know the word of truth said, we should not believe them nor follow after them; so we must stick to the good old Book, brethren, and mark them that cause divisions in the church, or among the children of God, or us.

I say mark them by not fellowshiping with them, for they have brought another gospel, or another doctrine, quite different from that of the apostles, which they call free will or free agency, which is contrary to the gospel. For it is written, I will be a God unto you and you shall be my people. And again: Thy people shall be willing in the day of thy power. Now in the day the Lord's power comes on a sinner, in that day he is willing—why? because the power of God has come on him, and he shall be willing. Not may if he will, no, but shall be willing. But why does God's power come on some and make them willing, and not all? Just notice the prophet, he says: In the day of thy power thy people shall be willing. Now you will notice that none but the Lord's people are to be willing, and they shall be willing in the day of his power on them. Then it is the power of God makes them willing, and not free will nor free agency, but the power of God.

So it is not of him that wills, nor runs, but of God that shows mercy. Hence salvation is of the Lord, and not of men; for he will have mercy on whom he will have mercy, and whom he will he hardens. Hence this eternal, everlasting, all-mighty, all-powerful, and all-wise God, who works all things after the counsel of his own will, not ours, but his own will; this God, I say with David, is our God and will be our guide even unto death. This is the God I wish to believe on and trust in for the salvation of my soul, and I want him to work all things after the counsel of his own will; which I am sure he will do, and am sure it will be right. But if it was after the counsel of man's will, I am sure it would be wrong, for the will of man in nature is enmity to God; not subject to his law, neither indeed can be. Hence if of man, then wrong; but if of God it is right, and shall be for the good of the church. For God says, all things shall work together for good to them who love God, and are the called according to his purpose.

Now, brethren, let us trust in this God, who works all things after his own will,

and has promised that all things shall—not may if I can—no, but shall work together for good to them who are the called according to his purpose, (not ours,) no, but his purpose. So let him be God, and we his poor needy creatures looking to him and depending on him to work in us to will and do that which is right and acceptable before him. For he says, ye the saints, or the church, are my workmanship created in Christ Jesus unto good works, which he hath before ordained that ye should walk in them.

Hence we, brethren, should pray to this God to enable us to walk according to his ordination, and work in us a desire to pray to him and trust in him for life and salvation. And then we can say this God is our God, and will be our guide even unto death—not may or try to be our guide, O no, but will be our guide even unto death. Then no falling from grace, brethren, for if God guides us until death as he has promised to do, then and there we are safe; for as death leaves us so judgment finds us. Hence if God is as good as his promise and guides us until then, we need not fear judgment. And I think God is as good as his promise, and good for his promise; and also believe it is but blasphemy to dispute the promise of God, as all do, who say some have fallen from grace and are lost; and so make out that God had forgot his promise to guide them, or could not guide as he had promised, and so disgrace God and honor the devil.

But, brethren, we should not think so, nor say so; but say, this God is our God and will be our guide even until death; and that this God will do what he will do, in spite of men or devils, and works and none can hinder. So he will guide us until death, and then take our immortal souls to himself in glory; where we will not even see an Ishmaelite to contend with, but all will be of one mind and one judgment. Then all Arminianism will be done away, and then and there will be the place that all that glory will glory in the Lord; and then and there we who are so happy as to get there will say with Paul, I

ch. 4 vs. of Ephesians: According as he hath chosen us in him before the foundation of the world. Here we see he (God) chose us (the church or saints) in him (Christ) before the foundation of the world. And the reason why he did choose us (the church) is that we (the church or saints) should be holy and without blame before him (God) in love.

Now, brethren, all of us, or we that were chosen of God in Christ before the foundation of the world, we are them that own this God to be our God; and he will guide us even unto death. And then we will glory in the Lord, because he chose us (the church). For God says, you (the church) have not chosen me, but I (the Lord) have chosen you, the church. Again, the apostle said: Who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was.

Here, brethren, we were saved before we were called, we were saved in the covenant and preserved here until it pleased God to call us, by the operation of his holy spirit; hence, the church of Christ was saved before the world was, and not according to our works, but according to God's own purpose and grace which was given us in Christ Jesus before the world was. I must stop. My sheet is full, and it is late in the night, and I do not expect to trouble you again shortly with my communications, for I have not time to write; but, if I should live I wish to let you hear from me sometimes, and I wish my brethren to write for the Primitive and encourage it all they can, as I am unwilling to do without it.

Nothing more, but as ever, your unworthy brother in the Redeemer of sinners. So, farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Ballieu's Ferry, La. }
Dec. 15th, 1844. }

DEAR BRETHREN: By the following

Resolutions of an Association recently organized in this vicinity, you will perceive by what authority I write.

Resolved, That the Clerk transmit a copy of the Articles of Faith and Constitution of the Association, to Editors Primitive Baptist, for insertion in its columns.

Articles of Faith of the Louisiana and Texas Regular Predestinarian Baptist Association.

Article 1st. We believe, in the being of one only true and living God, the Father, Word, and Holy Ghost, and these three are one.

2nd. We believe, the scriptures of the Old and New Testament were given by inspiration of God, are of divine authority, and the rule of faith, and practice.

3rd. We believe, that man was created in the image, and after the likeness of God. But sinned and came short of his glory. And, in the total depravity of human nature, and man's inability to reinstate himself.

4th. We believe that Jesus Christ was set up from everlasting as the Head of the church; which is his body.

5th. We believe in the everlasting love of God to his people; in the eternal and unconditional election of a definite number of the human family to grace and glory.

6th. We believe that sinners are only justified in the sight of God, by the imputed righteousness of Jesus Christ, which is unto all, and upon all them that believe.

7th. We believe all those who were chosen in Christ before the foundation of the world, are in time effectually called, regenerated, converted, and sanctified, and are kept by the power of God through faith unto salvation.

8th. We believe that there is one Mediator between God and man, the man Christ Jesus; who by the satisfaction which he made to law and justice, in becoming an offering for sin, hath by his most precious blood, redeemed the elect from under the curse of the law, that they might be holy, and without blame before him in love.

9th. We believe good works are the effects of faith and follow after justification; are evidences of a gracious state, and that it is the duty of all, believers to perform them from a principle of love.

10th. We believe in the resurrection of the dead, and a general judgment, and that the happiness of the righteous and punishment of the wicked will be eternal.

PREAMBLE AND CONSTITUTION.

We the Regular Predestinarian Baptist churches of Jesus Christ, having been regularly baptised upon a profession of our faith, are convinced of the necessity of a combination of churches; and of maintaining a correspondence, for the preserving a federal union among all the churches of the same faith and order. We therefore do agree to unite and form ourselves into an Association, upon the following principles: namely

Article 1st. We do covenant and agree on equal rights, and privileges, to live together in an associated capacity, as a medium of correspondence by which we may extend our union and fellowship to distant churches.

2nd. Those messengers chosen by the churches, shall compose the Association, and the messengers, so chosen shall produce letters from their respective churches, certifying their appointment, together with their number in fellowship, those baptised, received by letter, restored, dismissed, excommunicated, and dead, since the last Association. And the messengers thus chosen and convened, shall be denominated the Louisiana and Texas Regular Predestinarian Baptist Association.

3rd. No church in the Association shall be entitled to more than three messengers, whose names shall be enrolled.

4th. We do agree to meet together once a year, at such time and place as may be deemed expedient, for the purpose of keeping up and perpetuating said union.

5th. This Association when convened shall choose a Moderator to keep order, and a Clerk to record the proceedings of the same, who shall be chosen from among themselves.

6th. This Association shall have the right to form rules of decorum for the order of the house while in session.

7th. This Association shall have the right to receive sister churches into her union, upon examination of their Articles of Faith and Constitution; and if found orthodox in faith, and orderly in practice, the Moderator shall manifest the same by giving the messengers the right hand of fellowship.

8th. We think it necessary to have an Association fund for defraying the expenses of the same, we therefore, deem it the duty of the churches in this union, to contribute such sums as they may think proper, and send by their messengers to the Association; and the moneys thus donated, shall be deposited in the hands of a Treasurer, who shall be responsible for the same, and shall pay it out according to the direction of the Association.

9th. The Minutes of the Association shall be read and corrected if necessary before the Association rises: and signed by the Moderator and Clerk.

10th. We having long viewed the corruption of the Baptist ministry, or those who wear the Baptist name, with the deepest interest and regret, who are going to and fro, through the country receiving and baptizing on their own responsibility, without church authority, to the great distress of the churches: which practice we utterly abhor and detest, and do hereby declare non-fellowship with all such. And against all ministers who are going about the country constituting churches on their own responsibility.

11th. Having for years past viewed the distress that the following institutions, or societies, have brought upon the churches, that is to say, missionary effort, societies, Bible, Baptist State convention, temperance, Sunday school union, tract, ministerial education, and in a word, all the combinations and societies of the day, set up in order to advance the Redeemer's Kingdom; as inimical to the peace of Zion, and calculated in their nature to cause schism. We therefore declare non-fellow-

ship with all such.

12th. This Constitution and Article of Faith may be altered or amended, by the unanimous concurrence of the Association.

LEVI A. DURHAM, Moderator.

LEROY G. MCGAUGHEY, Clerk.

Antioch church, Louisiana, Leroy G. McGaughey, Levi A. Durham,* Alfred Lyons, messengers. Salem, Wolf Creek, Texas, E. T. Fulgham, Edmond Parsons. Antioch, Texas, Jas. Richardson, Jer. Day, Benj. Richardson. Harmony, Texas, R. E. Powell, Tho. Baty. Mt. Olive, Texas, R. T. Gipson,* J. Whitmire. The stars represent ministers of the gospel.

Brethren, every where, I will just here make a few remarks in my weak way. The above declaration of non-fellowship has caused a mighty stir with the opposite party, who say they are Baptists and are not. The Articles of Faith of their Association, with some few exceptions, are the same as those here given; and yet if one dare contend for the faith therein contained, he is immediately charged with preaching a dangerous doctrine, and of being opposed to temperance, morality, the spread of knowledge, and all the civil institutions of the day. This we know is not so, and I think they do too; for we contend that all these things are implied in the church, and that it is unnecessary, after the most solemn manner pledging ourselves to God, to then in order to make that promise more binding, pledge ourselves to man, the inferior and equal with ourselves. God hates such religion and so do I. Ask them if they believe their Articles of Faith, and they will tell you, no.

Now, brethren, I conceive that the signing of an Article of faith implies a belief in the same, and if I were to do the like in unbelief, I know in what position I would stand before God and man. I could speak of many strange things that have taken place here since the above declaration; such as, forming churches out of excluded members, wilful misrepresenta-

tions, &c., by those who compass sea and land to make a proselyte. But I will desist as I am only laying myself liable to the criticism of these worldly-wise people, and conclude by subscribing myself your unworthy brother in tribulation. Pray for me. *LEROY G. MCGAUGHEY.*

Georgia, Lowndes county, }
November 25th, 1814. }

DEAR BRETHREN EDITORS: I have once more, attempted to write a few lines, to let you know that through the goodness of God, I am yet alive and am well pleased with my papers; for I am an Old School Baptist and the world cannot make me any thing else, for I love to hear the truth. But there are some here that cannot bear the truth.

But, I wish the truth to spread far and wide, for the truth will stand when every thing else will give way. So I am your unworthy brother until death.

WILLIAM ROWE.

Sinclair's Bottom, Smyth Co., Va. }
January 2nd, 1845. }

DEAR BRETHREN IN THE LORD: I have received two numbers of the Primitive, and am well pleased to hear that there are some in these United States, that still contend for the faith that was once delivered to the saints. We are not without our troubles, with those who are seeking for money, popularity and power. No more at present. Perhaps I may write to you again.

There are a great many Primitive Baptist in this country; seven churches in the compass of fifteen miles. The Sinclair's Bottom church or meeting house stands 54 yards from my house.

I conclude these few lines by subscribing myself your unworthy brother in the Lord.
LEVI BISHOP.

The publication of our next number will be delayed a few days beyond the regular time, that we may revise and correct our list of Agents, subscription list, &c.

POETRY.

FOR THE PRIMITIVE BAPTIST.

*Elizabeth city, Pasquotank Co., N. C. }
June 30th, 1844. }
Desiring for the true light to shine in
Zion. L. M.*

O may the darkness of the night,
Be waded by some rising light;
Such light too, which outshines the moon,
Which has a brightness like the sun.

May true religion but revive,
And make these drooping spirits thrive;
And turn such coldness into heat,
And melt this frozen icy sleete.

May such a shining hasten on,
As Christ the Lord the righteous son;
And raise our lives as from the graves,
And make us grow like fatted calves.

Lord turn our thoughts from willways,
And cause our hearts to sing thy praise;
O make our cold affections flame,
With holy zeal to praise thy name.

But may we all with patience still,
Wait thy good time and blessed will;
And pray and watch, and watch and pray,
All night until the break of day.

By night on my bed I sought him
whom my soul loveth: I sought him, but
I found him not. I will rise now, and go
about the city in the streets, and in the
broad ways I will seek him whom my
soul loveth: I sought him, but I found him
not. I charge you, O ye daughters of Jeru-
salem, by the roes, and by the hinds of
the field, that ye stir not up, nor awake
my love, till he please. Songs, iii. 1, 2,
5. I will sing, yea, I will sing praises un-
to the Lord. Psa. xxvii. 6. Sing unto the
Lord, O ye saints of his, and give thanks
at the remembrance of his holiness. Psa.
xxx. 4.

No more at present, but yours in love.

ABEL PALMER.

FOR THE PRIMITIVE BAPTIST.

Elders *William Burns* and *A. N. Hall*
expect to preach on Thursday, the 16th of
January, at the Falls Tar River; 17th, at
Union; 18th, at Old Town Creek; 19th,

at Hardaway's; 20th, at Tarboro'; 21st, at
Conetoe; 22nd, at Cross Roads; 23rd, at
Conoho; 24th, at Spring Green; 25th, at
Skewarkey; 26th, at Smithwick's Creek;
27th, at Beargrass; 28th, at Flat Swamp;
29th, at Great Swamp; 30th, at Tison's m.
h.; 31st, at Meadow m. h.; Feb. 1st, at
White Oak; 2nd, at Black Creek; 3rd, at
Memorial; 4th, at Beulah m. h. &c.

Elder *Parham Puckett* is expected to
preach at Rose of Sharon m. h. on the 2nd
day of January, 1845; 3rd, at Red Banks;
4th, at Great Swamp; 5th, at Flat Swamp;
6th, at Spring Green; 7th, at Beargrass;
9th, at Skewarkey; 11th, at Morattock;
13th, at Concord; 14th, at Liverman's;
15th, at Gum Neck; 16th, at Rider's
Creek; 17th, at Sound Side; 18th, at An-
geley's; 20th, at Concord; 22nd, at Mo-
rattock; 23rd, at White Plains; 24th, at
Pantego; 25th, at Bethel; 26th, at Ger-
manton; 28th, at Swanquarter; 29th, at
Wade Swindell's; 30th, at Fur Creek;
31st, at North Lake; 1st February, at Rose-
bay; 3rd, at Bethel; 4th, at Pantego; 6th,
at Beaver Dam; 8th, in Washington; 10th,
at Blount's Creek; 11th, at Whitford's,
12th, at Old Swift Creek.

RECEIPTS.

John L. Simpson, \$11	James Shelton, \$5
Charles Garrett, . 1	Peter Jones, 1
David Herring, 1	S. B. Reed, 1
O. W. White, 1	M. Q. Ashby, 1
Abner Lamb, 1	Geo. Leever, 4
Hezekiah West, 1	Benj. Garlington, 5
Vincent Williams, 5	Mrs. R. Sugg, 3½
James Daniel, 5	I. E. Douthit, 5
Uriah Langston, 2	H. Wilkerson, 1
James K. Green, 1	E. Hansbrough, 1
L. G. McGaughey, 6	James Barron, 2
Frances Bryan, 1	Q. A. Ward, 1
Levi Bishop, 1	Geo. Turner, 5
Z. L. Boggs, 10	P. A. Witt, 5
H. W. Kivett, 2	Wm. Trice, 10
Joshua Yeats, 2	T. W. Walton, 6

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 10.

SATURDAY, JANUARY 25, 1845.

No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Craytonsville, Anderson district, S.C. }
April 29th, 1844. }*

BRETHREN EDITORS: Permit me again, to write to you a communication for publication, if you think it to be fit to have a place in your paper. The subject on which I now design to write has just occurred to my mind, and is perhaps one of as great importance as I could have called the public eye to. It is this: (The ground on which Christians ought to come together and be agreed.) And now my design is, to try to show that ground, in order that Christians may see and come together and be agreed. And may God aid me by his holy spirit so to do, for to the grief of Christians and the dishonor of religion, we see a very great difference among them at this time, as it regards their opinions both in doctrinal sentiment and practice. And all cannot be right, there is a wrong somewhere. Let us all try to see to it.

Well first I will say, that there is but one way right, and that is the way of the Lord, the way prescribed by him and him alone. And that way it seems good old David learned, and in that way he said he would walk with a perfect heart. And now if all Christians could and would learn that way, and would walk therein, for that is the good old way, and the perfect way, then I think that on this ground Christians could come together and be

agreed. Well how are Christians to learn that way? It is only by the teaching of the holy spirit of God, for it is said by the mouth of the prophet Ezekiel, that they shall all be taught of God. And God has given us good and wholesome instruction in his written word, if we will but take that for the man of our counsel and rule of faith and practice, and be governed by that law and observe perfectly the rules there laid down, and not be governed so much by man's say so. But to hearken perfectly to what our Lord himself hath said in his written word, and have the mind that was in Christ, and that mind was to do the will of his heavenly Father, and that precisely according to his Father's will. And he knew his Father's will so well, being God himself veiled in human flesh, that according to his humanity he said it was his meat and his drink to do the will of him that sent him. And it ought to be our meat and our drink to do the will of our heavenly Father, precisely according to the directions he has given to us in his written word. It was not the will of man that he came to do, but the will of God his heavenly Father. And Christians ought not to be trying to do according to the will of man, for Paul says, If I seek to please man, then am I no more the servant of Christ. But Christians ought to follow Christ and the examples he set before them, and by so doing they would learn of Christ as he has given them direction; and be so placed under him as their tutor, that their judgment may be so well informed, that

they may be able thereby to judge between truth and error, that they may know that they are built upon the prophets and apostles, Jesus Christ himself being the chief corner stone, in whom the whole building is fitly framed.

Now I would have my readers to notice distinctly right here, fitly framed, as in the past tense. God had fitly framed it in his wisdom and foreknowledge before time began, but in time it groweth for a habitation for God. For there it is that God dwells, in his church, by his holy spirit, and governs her by that perfect law. I will put my law in their heart, and in their minds will I write it. And Jesus Christ being that perfect lawgiver, on whose shoulders alone the government shall rest, he becomes commander in chief; and he as a sovereign, has a sovereign right to do all things after the counsel of his own will. Then a complete resignation ought to be found on the part of all his subjects to his will, and a perfect compliance to his law; and a perfect obedience to his commands would be the ground on which all Christians could come, or ought to come together and be agreed.

But man has so many ways, and they are so foreign from God's way, that man's ways cannot be right; for God says, As high as heaven is above the earth, so high is my way above your ways, and my thought above your thoughts. And now, my readers, take notice God's way is spoken of in the singular, as being but one; for Christ says, I am the true and living way. But man's ways in the plural, as being many. And David was so in love with God's way, and so opposed to man's ways, that he was made to cry out in language like this: I hate every false way. Then if all Christians would learn God's way, which is the right way, and the good old way, and learn to walk therein, and like David, hate and forsake every false way, I think this would be the ground on which Christians could come together and be agreed.

Again, amongst the many different opinions prevailing amongst men, I find many

saying that they have as much right to their belief as any other man has to his. Well, I will say this, that one ground you have as much right to your belief as another has to his; but on another ground you have not, and this I will try to make appear. Now notice the ground on which you have as great a right to your belief as another man has to his, and this republican government. For this republican government has given this privilege to all men who live under the protection of its laws, but after all this we do know this law is an imperfect law, made by imperfect men, and liable to change as men change; but the law of God is a perfect law, made and given by a perfect God, and is as immutable as God himself. And God does require a perfect submission to that law, and a perfect compliance with all the several rules laid down in that law. Man is not authorised to make any alteration, to add or diminish to or from that law to make it suit his belief; but your belief must be tantamount to the requisitions of that law, and if it is not, you have no lawful right to your belief in the sight of that rightful lawgiver. As such your belief will not nor cannot justify you in the sight of that perfect lawgiver; it cannot be accepted of him as genuine, it will be condemned and you with it, because that perfect law and lawgiver does require of you a belief that will lay hold of the truth, and centre in the truth, and live in and on and abide in the truth; yea, you must know the truth, inso-much that the truth will make you free from all the penalties annexed to that law, and also make you free from every false belief; that your belief must be of such a kind that it will be accounted to you for righteousness, as Abraham's was to him. Yea, you must come to a knowledge of the truth as it is in Jesus, not as it is in men's view or men's esteem. For it is in Jesus it centres, it is in him it dwells, it is in him it was spoken, in him it was given from before the foundation of the world. Yea, he is truth itself, and what he has said and done must be believed; yea, it must be received, and that in the love of it. It

must be confided in as truth, it must not be rejected, nor treated with contempt; yea, it must be understood, it must be possessed in our hearts. It is not enough for us to think we have it, we must know it of a truth, and that God is the author and finisher of it. And except you have this kind of a belief, you have no lawful right to any other, for that is the belief which Christ gave to his subjects, when he sat up his gospel kingdom here on earth, and gave them that law of gospel ordinances, gospel precepts, and gospel examples, and gospel institutions, and gospel rules; and laid them down in that law, for his people to observe and practise. And neither you nor any other man, power nor principalty, has any right to add to or to diminish from that law, and that is the law of which I have been speaking.

And as I have above stated that this kind of a belief will willingly and of choice cheerfully obey his command, it will humbly submit to all his ordinances and institutions, it will follow his examples, it will walk in his footsteps, it will always keep its eye on him as its object, and it will follow him wheresoever he goes. It will never lose sight of him, it will go to him as a throne of grace in whom all fulness dwells; for it pleased the Father that the fulness of the godhead should dwell bodily in him. And this kind of a belief will take with it the soul's complaint, and present it before God the Father, and that in the name of Christ its object, and not in the name of the sinner, nor in the name of the sinner's good deeds—oh, no! it pleads no merit on the part of the sinner, but pleads its poverty and shame and want. It does not even plead a willingness on the part of the sinner—oh, no! but a backwardness and stubbornness and blindness and nakedness and deadness, and on this ground Christians can come together and be agreed.

Well, says one, how are we to come in possession of that of which you have been speaking? I know of no other way but the way prescribed in the written word of God. You must receive it by the hearing of the word of truth, when spoken unto

you in the demonstration of the spirit and power of God, who is the author of it. For we are told that faith comes by hearing, and hearing by the word of God; and how can we hear without a preacher, and how can they preach except they be sent? And I would suppose that they must be sent of God, and that with the message of truth. I would also think that we must hear the word of truth with an understanding heart, so as to understand the truth, so as to receive it in the love of it; for that appears to be the office and work of the spirit of God upon the heart, to so enlighten the understanding as to prepare the soul for the reception of this faith, and truth, and love. For it is the work of a God, and not the work of men, nor angels; for God works and none can hinder, and he works all things after the counsel of his own will, and this counsel of his own will seems to have been held by the trinity, established and confirmed by the trinity in that deep scheme of redemption and plan of salvation, which was laid in the wisdom and foreknowledge of God before the foundation of the world. Which glorious scheme of redemption gives to God all the honor, power, and glory; unto whom alone all is justly due, for of his own will begat he us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you.

Now if this is a legacy which is here called an inheritance, and it is reserved in heaven for you—for who? (this same you) his people, then these his chosen people are sure of their legacy, and why? because it is already laid up by almighty power, and wisdom, and securely reserved in heaven for them. Yes, for those very people for whom it was laid up and reserved. For proof of this we hear our Lord saying to a certain woman, to sit upon my right hand, and on my left, is not mine to give; but it shall be given to them of my Father, for whom it was prepared. And this proves at once, that the heavenly mansions are prepared by God himself; for, says Jesus,

in my Father's house are many mansions, if it was not so I would have told you; but I go away to prepare a place for you, that where I am there ye may be also, in the morning of the resurrection when Jesus Christ will come the second time without sin unto salvation, to gather together his elect from the four winds of heaven, from out of every nation, tongue and people, to inherit or fill the place he has prepared for them, according to his promise to his beloved disciples, just before he left this world to go to his Father.

And further, he has promised to present her as a chaste virgin before his Father, without spot or wrinkle; and I think that was Paul's view when speaking of the ancient saints, said, that they without us could not be made perfect; for if it is to be a perfect body it will not lack a member, nor will there be a member over, for if it is so it will not be a complete body, for every member must fill its own place according to the will of the Father. And now, I think, on this ground Christians can come together and be agreed.

But I know this doctrine of Election, is denied by many and very few in this vicinity receive it. But if the words spoken by our Lord himself, and by the apostles, and St. John the divine, be true, they must hold this doctrine to be true. Well what do they say it is? viz. this, that God did choose (mind) his people in Christ Jesus before the foundation of the world. And now where were his people when he chose them? It must be given up that they were in his wisdom and foreknowledge, for it was before the world began; unless it can be made appear that man was made before the world was, and that no man will presume to say. Then if this people was God's people in that of choice, he gave them to his Son in trust, and that this was the case is evident; for Christ says with his own mouth, thine they were and thou gavest them me, and all that the Father giveth me shall come to me, (not one left out.) For he says, all that comes to me I will in no wise cast out; and he says again, that no man can come unto me

except the Father which hath sent me draw him: Here we see the power of man entirely excluded, but they are drawn by the Father; and they are the very characters he has said he will in no wise cast out. And these are the very people which he has loved with an everlasting love, therefore (says he) with loving kindness have I drawn thee. And these are the very people which he calls his people, and these are the very people which he foreknew to be his chosen people. For the apostles say, that whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?

Now these are the very people that God has loved with an everlasting love, and with loving kindness he draws them. And these are the very people he calls his people, the very people he called with that holy calling, and that not according to their works, no, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Now mind, it must be willed and bequeathed unto us, the chosen us, the predestinated us, the called us, the justified us, the glorified us, as in the past tense, before the world began. These are the very people Jesus calls his sheep, and says, they know my voice and they follow me, and I give unto them eternal life, and they shall never perish.

Oh, brethren! what consoling words are these! Never perish! never perish! And they do know his voice, for it is the voice of truth, and they follow truth; for he says, I am the way, the truth, and the life. And this is the way, the right way, the good old way; it is the truth, and it is the life of the Christian soul; and on this ground Christians can come together and

be agreed. And we are further established in this doctrine of election by the testimony of Saint John, the divine; for he declares unto us that, their names, meaning the same people, were written in the Lamb's Book of life; and they never can be erased out, and why? because they are written with the pen of God's everlasting purpose.

Here, again, we see the deep scheme of redemption and plan of salvation laid and completed in the depths of divine wisdom before the foundation of the world, and manifested to the world, at the birth and death and resurrection of our blessed Lord and Saviour, Jesus Christ. But, more particular to the poor soul, when God makes himself known to them in a free pardon of sin, manifests himself to them in love, reveals himself to them as a reconciled God in Christ, and they are then made to acknowledge that God has done all things well and that they themselves had no hand in the work at all, the work was done, completely done, even without their solicitation; for it was done before the world was made, so that they now see that, he trod the winepress of his Father alone, and of the people there was none. And now, on this ground I think Christians can and ought to come together and be agreed, and be of one mind, and of one heart, and one soul.

And now, I will come to answer some objections to this doctrine of Election, for say some: Did not Christ die for the sins of the whole world, and taste death for every man? Yes, the scripture says so, and I believe it just as much as I believe any part of holy-writ; for if he had not died for the sins of the whole world, they would not have been in any better situation than the fallen angels; for he did not die for the fallen, nor taste death for them in no sense of the word. If this had have been the case with fallen man, they never could have come into the world by ordinary generation; but by his death for them he so procured God's favor and love toward them, that in consequence of his death, God so loved the world and I would

think for the Elect's sake, that he sent his only begotten Son into the world, not to save every body, the scriptures do not say so, no, but whosoever believeth on him, should not perish but have everlasting life. Here the Christian is often brought to make this enquiry:

Why was I made to hear his voice,
And enter while there is room;
While thousands mak : a wretched choice,
And rather starve than come?

But here the answer is given to the Christian:

It was the pow'r of sovereign grace,
That sweetly forced me in;
Or I had still refused to taste,
And perished in my sin.

For it has been spoken by the prophet Jeremiah that, thy people shall be a willing people in the day of thy power. And on this ground I think, Christians can and ought to come together and be agreed.

I will answer another objection. Well, says another, is not the promise to you and to your children and to all that is afar off, and even to as many as the Lord our God shall call? Yes, verily; but, what is meant by you and your children and those afar off and also the word? even now, notice the promise is to you, this generation and your children, the next generation and to all generations afar off, and that God has a people in every generation. Well now, who are they and how many? the word itself brings it to a complete decision. Now, notice the word even, means just as many as the Lord our God shall call, and no more; for it is even that very number. For we have this seal that the Lord knoweth them that are his, and knew them from all eternity; for known unto God were all his works from the beginning. And inasmuch as he foreknew these his chosen ones, whomsoever he foreknew he also predestinated to be conformed to the image of his Son, and calls them with an holy calling. And I would have you to take notice, that it is not according to their works, but that it is according to his own purpose and grace, given

to them in Christ Jesus before the world began; given to them very people, not at some future period, no, but before the world began.

And now I think by this time you can begin to see who the real Christians are, and on what ground they can come together and be agreed. Well, says one, and I understood he was or professed to be a Baptist preacher, if I did believe the above named doctrine, I would never preach again; it would not be worth my while to preach, if God has a people as above described, and intends to save them and no more. He can save them without preaching, as well as with it. But I will say, stop, O man, before you go too far; for I would suppose that Paul might have said the same that you say, when the Lord said to him, speak, Paul, for I have much people in this city. But Paul was so well taught of God, as to know that the preaching of the gospel was the means in God's own hand by which he intended to save many; and these many here spoken of, must have been God's chosen people, and that God was able to make and would make that gospel which he had committed a dispensation to him, the great power of God to the salvation of them very people. And Paul very well knew that it was of necessity that he should preach the gospel to them, for necessity is laid upon me, and wo is me if I preach not the gospel.

But I suppose, O man, that if the doctrine of Election be true, that you feel no necessity laid upon you to preach, nor no wo pronounced against you if you do not preach. Well, if this is the case with you, I very much doubt whether you ever was commissioned from heaven to preach, and I would advise you to quit and preach no more; for on this ground Christians could and ought to come together and be agreed.

Well, says another, if I did believe the doctrine of Election to be true, and he a professor too, I would never again go to hear preaching, nor I would not care what I done; for if I am to be saved I shall be saved; and if I am not to be saved, I shall not be saved let me do all that I can; and I

would just go on in sin and I need not care what I done. But I would again say, stop, O man! and let me say to you as Paul said to just such characters in his day: Shall we go on to sin that grace may abound? God forbid. Let God be true, but every man a liar. For by your own expression you prove at once that you have not the love of God at heart, and that you do not love God for what he is in and of himself, and that you do not intend nor have any desire to honor and glorify him in your day and generation, in your body and in your spirit, all which are the Lord's. And if you cannot go to heaven for what you do, you will not try to do any thing at all toward discharging that duty which you owe to God. You have also proved by your expression, little or nothing to be in your view but your own personal interest. You do not consider as you ought, that you are one of God's creatures, living on his bounty from day to day; and that you are ten thousand talents in debt and nothing have to pay in point of atonement. You have also proven by your expression, that you do not intend to try to pay one farthing of that duty to God; but that you intend to go deeper and yet deeper into debt, and heap up wrath against the day of wrath, and revelation of the righteous judgment of God. You have also proved by this expression, that you are not reconciled to God, nor to the will of God; you desire not a true knowledge of his way, and that your will is not conformed to the will of God. For this is the work of sovereign grace to conquer the stubborn will, and to bring it into sweet subjection to the will of God. And if this was the case with you, you would form a felt sense of the truth of the same; you would rather have said, thou art a sovereign and I am one of the creatures of thy power; and inasmuch as this is the case, thou hast a sovereign right to dispose of me as seemeth good unto thee. Here I am, Lord, take me and dispose of me as seemeth right in thine own eyes; not my will, but thine be done. If thou sendest me to hell, thy righteous law approves it

well; and if thou savest me, 'tis of thy own mercy; not according to my works, but of thy own mercy & grace given me in Christ Jesus before the world began. And you would have been prepared by grace divine to have acknowledged with good old Paul, that the potter hath power over the same lump, to make one vessel to honor and another to dishonor; for the thing formed has no right to say to him that formed it, why hast thou made me thus? nor no right to say, why, or what doest thou? for the judge of all the earth will do right, not as it seemeth right unto man, but as it seemeth right unto himself. For there is a way that seemeth right to a man, but the end thereof is death. And on this ground I think Christians can come together and be agreed.

Well, says another, did not Christ weep over Jerusalem and say, Oh, Jerusalem, oh, Jerusalem, how oft would I have gathered thee together as a hen gathereth her chickens under her wings, and ye would not. Yes, verily, and this passage is a declaration of truth; for he as a man could weep for this, as he did at the grave of Lazarus. But as it regards his divinity, he could not weep nor mourn, nor repent; but as it regards his humanity, he was a man acquainted with grief, and a mourner all his day. For he in this respect was made like his brethren, and could sympathize over the hardness of their hearts and blindness of their minds, knowing that all the day long, (that is to say, all the day which he was preaching his own everlasting gospel, and teaching the people the way of life and salvation; and working many miracles to testify to the people, that he was the sent of the Father according to the predictions of the prophets. And they yet disbelieved and would not have this man, Christ Jesus to reign over them as king in Zion, as is too much the case now. And he in this respect knew that he had all the day been stretching out his hand to a gainsaying and a disobedient people; for this he called them. And it is the case now, for it will apply well to this generation; and he as a man could with propriety say unto them, how oft would I have

gathered thee together, &c. He could not have meant, how oft would I as Almighty God have gathered thee together; for this would argue weakness in the divinity, and would say at once, my attribute of power is an imperfect attribute; for if it is not able to accomplish that which it is my will to accomplish, in consequence of your will being an overmatch of power to my will; and for that reason I cannot do as it is my will to do.

And oh! what a presumptuous idea is this for a man to embrace, or propagate to the world. For Lord, if thou wilt thou canst make me clean. For God can, and he does, as Almighty God, accomplish all things after and according to the counsel of his own will; not after and according to the counsel of the will of man, for the will of man is vain, stubborn, and rebellious against the will of God; for it is not subject to the law of God, neither indeed can be, until it is conquered by sovereign grace, and brought in sweet subjection to the will of God, as God. So that it seems to me that he must have spoken these words over whom he was weeping as a man, after and according to his sympathizing feelings as a man. For we must hold the godhead as a perfect godhead, as a perfect triune God, perfect in all his attributes; perfect in wisdom, perfect in power, perfect in justice, perfect in mercy, perfect in truth, perfect in holiness, perfect in love. And that all his divine attributes will sweetly harmonize together in the salvation of his elect, and in the condemnation of the non-elect.

And now if God is love, and his love a perfect love, and an everlasting and unchangeable love, and his loving kindness he will never take away from them on whom it is fixed, and that from the foundation of the world—and this is the case is evident—if he is a God of perfect truth, as he has revealed himself to us in his word to be, then how is it possible that one of these objects of that perfect, everlasting, eternal, and unchangeable love, can be lost? If God is love and cannot change, neither can his love change; it never can

be any cooler or warmer towards his people throughout time nor eternity, at one time than it is at another. And if it was fixed upon these objects of his love from all eternity before man was made, and that for nothing good foreseen in them, but according to his own purpose and grace given to them in Christ Jesus before the world began; then if it be given them according to his own purpose and grace, it is their lawful inheritance according to his own purpose and grace, and not according to man's good deeds, as is so called by some. For man is a finite creature, and all he does is like himself, finite; and this everlasting, eternal, and unchangeable love of God never can be won over by the creature man by any thing which he can perform. For the only objects of his love are already chosen, and this everlasting and unchangeable love is already fixed on these chosen objects of his love. If this be so, now these people over whom he as a man was weeping, were the objects of his Father's everlasting and unchangeable love, how could he say to them in truth, Behold your house is left unto you desolate. This would at once make an inconsistency in his sayings elsewhere, where he declared unto them, Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. And our Lord gave them this same character, and now to hold them this will make all of his sayings agree and accord with truth. And on this ground Christians can come together and be agreed.

One may say, what will you do with the non-elect? Answer. I will give them up to God their Creator, for him to dispose of as seemeth good unto him. If I am one of them, the will of the Lord be done; and if I am one of the elect, the will of the Lord be done.

I will now come to a close by saying, if men will not believe what I have already written, neither would they believe if I were to write a volume, or if one was to arise from the dead and declare these

things. For, says Paul, the time will come that men will not endure sound doctrine. And I think it has already come, or is now even at the door. Brethren, you that can write, write on; draw the bow at a venture, and let God direct the arrow; for I see so much imperfection in my writing, when compared with that of my brethren, that I sometimes think I will never write again. And the subject on which I purposed writing for two years past, I want some of my able brethren to write upon without fail. It is this: O foolish Galatians, who hath bewitched you, that you should not obey the truth? For I think the people are as much bewitched now as they were in Paul's day, and that with the same spirit of witchcraft, and I want them to know it. For I fear there are a great many who are as yet ignorant of the bewitching craft.

I will now wind up with a small sketch of a declaration of my faith and experience, if I have any worth relating. The five last verses of these lines below are a composition of my own, with the help of God; in addition to three other verses which I learned when I was a young man. Yours as ever. Farewell, until I hear from you again.

LABAN MASSEY.

SONG.

Come hither, ye that love the Lord,
And listen to a brother;
Let us join and sing and praise my king,
For ever and for ever.
Who died for me to set me free,
From death and condemnation;
Thus by his blood he appeased God,
And bought for me salvation.

When I was small the Lord did call,
And by his spirit moved me;
To leave my sin and go to him,
So freely he had loved me.
But satan said, be not afraid,
'Twill do when you are older,
Thus I became a slave to sin,
And in sin grew bolder.

Conscience did cry, you are born to die,
Make speedy preparation;
Or else in hell with devils dwell,
From God his separation.
Then to get ease and God to please,
I fell about amendment;

In duty's round I set me down,
By doing I sought contentment.

I built high to reach the sky,
In hopes of acceptance;
But as I built fresh sight of guilt,
Destroyed my expectation.
I was condemned by God's whole law,
It's awful curse declaring;
Ready to die for relief I
Was then almost despairing.

I tried to pray both night and day,
To God for free salvation;
I much did weep and scarce could sleep,
I felt such condemnation.
At length I heard a voice to say,
It was for you I died;
'Twas for your guilt my blood was spilt,
Justice is satisfied.

I had to own in Christ alone,
With God I could find favor;
The law was mild, God reconciled,
In Jesus Christ my Saviour.
Not unto me, not unto me,
To God be glory given;
In Christ I find God reconciled,
And I made heir of heaven.

Ere man was made this plan was laid,
By God in his foreknowledge;
His people chose, the scriptures show,
This we have to acknowledge.
Their names then written continue yet,
In the book of life recorded;
The Son of God for his own blood,
With a bride shall be rewarded.

She there shall stand at God's right hand,
The scriptures hath declared;
All dressed in white, all robed in light,
Which Jesus hath prepared.
She'll be complete, with angels meet,
The heavenly arches ringing;
A song of grace in Christ's embrace,
She always will be singing. *L. M.*

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 25, 1845.

We are somewhat behind the regular time in issuing the Primitive Baptist, but we shall soon have our subscription book, &c. newly arranged, when we will bring up arrears and issue it regularly as heretofore. Should any of them be incorrectly directed, or fail reaching their proper des-

tinuation, those interested will please advise us thereof as soon as practicable.

FOR THE PRIMITIVE BAPTIST.

A NEW YEAR'S GIFT.

MY DEAR BROTHER JOHN DANIEL,
Grace and peace be with thee and thine.

In compliance with your request to me I now address you; and as we are just about taking leave of the present, entering into a new year, I denominate this epistle *a new year's gift*, and I hope you will receive it in love.

Good God! another year, with all its cares and woes, has run its round. Like a passing meteor it has fled away and left me here in the midst of noise and clamor; but in its tide it has carried off an innumerable number of human beings, so that the places which once knew them will know them no more for ever; and this world, with all its vast concerns, and in which concerns, they at so late a date were so intensely engaged, yet this world is now no more to them than if they had lived in it anterior to the general deluge. What a change! What a radical change has been effected in the standing and condition of millions of the human family in the short space of one year; and how very august is the thought, that the places of those departed ones should be now all filled up with a new infantile race of dying mortals; mortals who are surrounded with fierce diseases, and with dangers standing thick on all the ground they occupy. Well might the man of God say, *All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.*

And others also there are on earth of riper years, and in number, millions, and millions to that; and these too, the greater part of them at least, are living in vice and folly, and making rapid strides down to the chambers of death, and yet as thoughtless of futurity as if they were not rational beings. And besides these, millions of others there are who are completely ingulfed in religious delusions, fancying to themselves that all

will be well with them in the end, when in truth there is nothing right between God & their souls. Thousands likewise and tens of thousands of others there are, who consider themselves to be sent of the Lord to teach the ignorant and the baser sort the way to happiness and God, when at the same they themselves know not, by the teaching of the Holy Ghost, their right hand from their left in the gospel of Christ.

And are these things so? yes, they are even so, and much worse than this. Alas then, what a world is this! All is bustle and confusion, sin and misery, dying and death. But what, and where am I all this time? I trust I am in Christ the rock, and here is safety and a good home for the soul; and from Christ my rock and refuge, I received many favors and blessings in the course of the year now going out, and they have laid me under so high an obligation to the donor of them, that I shall never be able to discharge the same. But although the favors and blessings granted to me through this year, yet in point of thankfulness, your correspondent has been a most shameful delinquent; and should the Lord deal with me according to my just desert, I shall have to go all next year on short allowance, even to make the best of my condition, through the year 1845: but if I am treated by the Lord after the manner of St. Paul's saying, it will be far otherwise with me than that of being put upon short allowance, for he says, 'My God shall supply all your need, according to his riches in glory by Christ Jesus,' and not according to my delinquency.

What immense stores of divine mercy and compassion there must be in the bosom of Israel's God. What shall we say of the mercy of God to man? Why, we will say that it passeth knowledge, and transcendeth the brightest understanding, and puzzles the very angels of heaven to find out its length, and breadth, and depth and height. May we then bless ourselves in the God of truth, for he is rich in mercy, and we are also told that he delighteth in mercy, and that he will have mercy on whom he will have mercy.

And as it is of the Lord's mercy that we are yet on praying ground, and on pleading terms with him, let us for mercy cry, and after it run, and be resolved to find out more about divine mercy, and where it comes from, than what we have ever yet known even if we die in the attempt. We have an abundance of inducements in the gospel of the Son of God to incite us to such diligence if we would but observe them and attend to the same in a proper manner. In regard to this matter, the Lord has been very gracious to us, for he has strewed a great variety of sweet and choice flowers in the pathway leading on to Jerusalem above; and let us see how many of these flowers we can gather up and use to our advantage in the course of the year now ensuing. We shall assuredly find this employment to be honorable to God and also beneficial to our own souls, for we are told that the soul of the diligent shall be made fat. And on the other hand, if we neglect this diligent course, we shall certainly come under the character of sluggards, and sluggishness in nature is disgraceful, and sluggishness in the gospel is not a whit better. May we then cry to the Lord and say, O Lord crown the ensuing year with loving kindness and tender mercy, so that our souls may spring up as among grass, and as willows by the water courses: and under such a state of things we shall do nicely and look like a green olive tree. I once heard a man in the pulpit say, that barren hearts made barren Sabbaths; and we may add to it by saying, that barren hearts make barren sermons, and barren congregations. We have not a little of this barrenness among us at this time.

O that the year 1845 may be more fruitful than what the present one has been; and that you and I may grow and thrive like May flowers, and our souls be dressed in all the verdure of spring. Religion in the name and profession of it, without divine unction, is but of little account; and we may well wish that this serious matter was taken into much closer consideration by the children of God generally, than

what it is at present. We, my brother, are in a very alarming condition, let some among us say what they may to the contrary. If barrenness of heart is not the most prominent characteristic of our churches at this time, I know not my right hand from my left, and to try to disguise it only makes the rent worse. Your correspondent has visited ten Associations of our own order this year, and he wishes he could tell pleasing stories of them. But under all the sadness which is round about us, it is consoling to think that our eternal God can very easily remove the present dark clouds from our sky and shine forth upon us, and thereby fill us with joy and peace, and cause the churches which are now in a state of wretchedness to shine like blazing noon; but whether he will do so or not in the course of the year following is more than we can say. What the Lord can do, and what he *will* do, are two things. But at all events, I wish he may revive his good work in your heart and mine, so that we with cheerfulness of soul may loudly proclaim the Lord to be merciful and gracious, slow to anger, and of great pity. It is sad work to be moving along in the divine life as if we were stifened with cold and half dead. In fact, I wish you a happy new year; and to be truly happy in soul is to enjoy God, and to walk in the light of his countenance, and to trade with heaven, for a trade of this kind is the life of the soul; and also in trading thus, we daily become better acquainted with the Lord of life and glory, and with his secret thoughts and purposes, and with these we ought to try to make ourselves acquainted; and in order that we may accomplish this thing, we must often visit, and come boldly to the throne of grace.

It is vain for any one to talk about his strong faith, and great confidence, and firm reliance on God, if so be that the throne of grace is neglected by him, for it is at this throne, and by closely attending to it in faith, that communion and fellowship with the eternal God is kept up: and it is strongly to be suspected that all that is said on the subject of confidence in

Lord, while the throne of grace is generally neglected, is a serious delusion; and not a few, it is to be feared, are in this delusion. Our God is a God that will be sought unto by his children; & may you & I seek unto him often & earnestly all thro' the year now coming. Men may in one sense of the word, talk well & preach well as far as the letter of truth goes; but if this talk & preaching is not mixed with holy unction, these men who thus talk and preach, give but poor proof of there being divine life in their souls. Do dear sir, bear this point in mind for it is of vast importance. I have heard men make some curious and ingenious displays from certain passages of scripture in the pulpit, and yet the whole of these mighty displays were as light as froth and as dry as sand; and to me, all such harangues are but of little or no worth, for they neither feed my soul, nor cheer my mind. A spiritual soul requires something more than mere truth in the letter, or an empty sound from the pulpit, to feed and thrive on; and I wish we, in our ministry, may give proofs of our souls having been anointed with holy oil.

All religious exercises are dry and insipid, if in the same there is no divine moisture. May we then beg of God to fill our souls with heavenly moisture so that the things which we hand out to others may be wet with the dew of the Lord; for only then can we in our ministry be approved unto God, and be made manifest in the hearts and consciences of the sons and daughters of Zion. Paul saying, *Study to shew thyself approved unto God, a workman that needeth not to be ashamed*, is something more perhaps than what many people are aware of. It is however to be feared that some among us are not thus approved unto the Lord. Good language, and good sound doctrine may be displayed; but if the good spirit is not there, all is but a chaffy concern, & so we often find it to be; but from chaffy harangues no great good can result. It is true, we may admire the man's voice, and his gestures, and his great talent, and his extraordinary fluency, and his subtle wit & sound speech: and yet after all, if there is

no divine unction, the man is but *as sounding brass, and as a tinkling cymbal*. And how many such men these are round about us, none but God can tell; but I would hope that you and I are not of this character, but of those whom the Lord hath placed on the walls of Zion, and whose souls are richly perfumed with heavenly spices and anointing oil; for then shall we be *unto God a sweet savour of Christ, in them that are saved, and in them that perish*.

It will be happy for us if we are led more and more in the mysteries of the gospel by the spirit of the Lord; and there to see our interest clear in all the blessings thereof; for by being so indulged, we shall rejoice in life, and triumph in death, and join with the innumerable number of redeemed souls before the throne, singing salvation to God and the Lamb. Let us, my brother, look wholly, and live only, and rejoice simply in Christ Jesus our Lord. This dear Saviour lives in the presence of God for us; and he there wears our names on the breast plate of his heart; and he also rejoices in us and over us to do us good; and we shall shortly see him face to face. And all next year let us rejoice in him. My love to your dear family; and accept the same yourself, *JAMES OSBOURN*.

Onslow county, Dec. 1844.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Monroe county, }
December 16th, 1844. }*

DEAR BRETHREN: I am a reader of the Primitive Baptist, a paper that is much esteemed by me, but hated by a great many in our section of country. And my present object in writing is, that I wish the paper continued so long as it contains the doctrine it does, or otherwise directed.

I feel much gratified, and strengthened in faith, when I read the different communications from brethren living at so great a distance from each other; all speaking the same language, all understanding the same watchword, all taught of the same parent

—heirs and joint heirs with their elder brother.

Dear brethren, I have had a desire to inform you something of our trials in Alabama; but my opportunity at this time won't justify it. We are surrounded by the sons of Anak, which caused us to fear and pause for a while. And many mutinied, as did Israel of old, and it is to be feared that their bodies will be wasted in the wilderness of this world, and never enjoy the benefit of the true church of Christ, unfettered from the schemes and inventions of hirelings or money-made priests. But we should not think strange of these things, for Paul in writing to Timothy, 4th chapter, says: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. This is positive language. And what does our Saviour say? He says: Heaven and earth shall pass away, but my words shall not pass away. Mark, 13 chap. 31 v.

The Primitive Baptists form quite a small minority of the professing part of the community in our country; but they stand firm and unshaken, strongly united to each other, with prospects quite favorable at this time, though we experienced a shock last July. Our much esteemed brother, Elder James Miller, left his field of labor and is gone to enjoy eternal rest; but God is raising another to fill his place, who we hope will be useful amongst us. Notwithstanding the world may look on us with contempt, as was the case no doubt when Gideon's army was reduced to three hundred men; yet the host of Midian were put to flight with unlikely implements of warfare, such as blowing of their trumpets and breaking of the pitchers; and the sudden approach of light that emanated from the lamps caused disorder, as is always the case when light approaches error. It appears that the Lord has set every man's sword against his fellow in the camps of our enemies in our section of the world, for they are at war amongst themselves.

I will conclude for the present by subscribing myself your unworthy brother in Christian bonds. T. J. FOSTER.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, Tennessee, }
Dec. 29th, 1844. }

DEAR BRETHREN of the Primitive Baptist order throughout the United States: I take this opportunity to write to you about religion. And in the first place I want to send you the articles of faith that the free will and missionary Baptists united on, which is as follows:—

1st. We believe the Holy Bible containing the Old and New Testaments, is the word of God, that it reveals the principles by which God will judge us, and is therefore the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2nd. That there is only one true and living God revealed under the distinction of Father, Son, and Holy Ghost; which three are equal in every divine perfection, and execute their distinct offices in harmony with each other in the work of redemption.

3rd. That man was created in a state of holiness, but by voluntary transgression fell from that state; in consequence of which, all mankind are now sinners, and therefore under just condemnation to eternal ruin.

4th. That since the fall, man being naturally void of that holiness required by God's law, is not able of himself to extricate himself from the fallen state he is in.

5th. That the salvation of sinners is wholly of grace through the mediation of the Son of God, who made atonement for our sins by his death, being every way qualified to be a suitable and all-sufficient Saviour.

6th. That the gospel blessing of justification consists in the pardon of sin and the promise of eternal life, and is bestowed on such only as believe on the Lord Jesus Christ; not for any works of righteousness

which they have done, but in consideration of the redemption and righteousness of the Saviour, who in human nature rendered perfect personal obedience to the law of God the Father, the benefits of which obedience are transferred to us through the medium of faith, bringing us into a state of peace and favor with God.

7th. That the blessings of salvation are made free to all by the gospel, and that nothing prevents the salvation of the greatest sinner on earth, but his own voluntary refusal to submit to the Lord Jesus Christ which refusal will subject him to an aggravated punishment.

8th. That in order to be saved we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is wrought in us by the power of the holy spirit operating by the instrumentality of the word, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

9th. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves all those who obey the gospel, and is therefore consistent with the agency of man, who is required and encouraged to make use of the means ordained unto life.

10th. That such only are saints or true believers, as persevere or endure unto the end; that, being born of God and made one with Christ and with him heirs of eternal life, will be kept by the power of God through faith unto salvation.

11th. That Christian baptism is the immersion of a believer in water, in the name of the Father and of the Son and of the Holy Ghost, in which is shown forth in a solemn and beautiful figure or representation of our faith, in a buried and risen Saviour; that it is prerequisite to the privileges of a church relation and in its order precedes the Lord's supper, in which latter ordinance by the use of bread and wine, the members of the church, in remembrance of the dying love of Christ, are together to show forth his death till he comes.

12th. That the end of this world is approaching—that at the last day the dead will all be raised to a final retribution, when the wicked will be adjudged to everlasting punishment, and the righteous to endless joy.

13th. That the visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that, its only proper officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

14th. That it is the duty of all church members to contribute to the support of the gospel and defraying all reasonable expenses of the church, never neglecting the poor according to their several abilities.

15th. Resolved; That none of the above articles shall be so construed in their meaning as to hold with the doctrine of particular eternal and unconditional election and reprobation.

16th. Whereas, some difference of practice has obtained amongst us in the ordination of ministers and deacons, and in order to prevent, as far as possible, any difficulty about the matter, we think proper to say that, in our opinion, an ordination is made legal by the appointment of the church.

REECE BAYLESS, *Mod.*

WM. C. NEWELL, *C'k.*

This last article is to give the privilege of one man to make a presbytery; but they have made the church above God, for the act of the church makes it legal. They have taken my Lord away and I know not where they have laid him.

I would say more about these articles, but time nor room will not admit. I think all can see the contradiction in them.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Eufaula, Barbour county, Ala. }
January 12th, 1845. }

DEAR BRETHREN EDITORS: I have had

the pleasure of reading your delightful Primitive papers for the last year, from which I have received much precious food for my hungry soul to feed upon, from the precious brethren's writings. I want those precious brethren to continue writing for the much beloved messenger the Primitive, for I believe they write the words of eternal truth. I therefore believe the truth will stand when every thing else shall fail, and the truth is, that God's elect shall be saved with an everlasting salvation. Whereas, the doctrine of Election is true in and of itself, and as taught by Christ and his apostles; and it is an election before time, for the Saviour says to his Father, thou hast loved them as thou hast loved me; for thou lovedst me before the foundation of the world, John, 17 c. 23, 24 verses. And Paul says, that we were chosen in Christ before the foundation of the world, called the elect, Rom. 11 c. 5 verse; Col. 3 c. 12 verse.

False teachers are destroying this great truth of God, by filtering it down to suit their corrupt views of theology; and just so they act with all the evangelical points which agree not with their pharisaical spirit. And hence we find what Paul, that gospel champion, says of such men to be true; for he says, They resist the truth, and corrupt the word of God, and walk in craftiness.

Dear brethren, a difference in belief is and has been the cause of the world having so many different modes of worship. Some say it is a difference in faith, but as all men have not faith, I think truly speaking, that differences of opinion arise for the want of faith. We have an instance of this in the offering of Cain and Abel. Cain offered the fruits of the earth through belief alone; but Abel offered by faith, believing on God. Cain was of that wicked one. Here the two families are distinguished, here they separated; here persecution commenced, by the first one who believed in works, who offered the fruits of the earth the work of his own hands. A persecution which was the occasion of the death of him who had faith, by him who only believed; for

we may suppose that none would offer without some kind of belief. Faith being the substance of things hoped for, the evidence of things not seen, working by love, being the faith of God's elect. The faith of the Son of God, the gift of God.

But we will come to our relationship to Christ, and see how we are connected together in him; for he says, I am the vine and ye are the branches. Yes, beloved, we are heirs of God and joint heirs with his Son. If we are made co-equal with the eternal Son of God, heaven is ours and all the glory thereof—no falling away. He has said, that we are bone of his bone and flesh of his flesh, so we are complete in Christ. Our surety is still manifested in the mission to his apostles: Go ye out in all the world and preach my gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world. There is no falling away when Jesus is with us all our journey through; for we are kept by the power of God, and that not of ourselves, but through faith unto salvation.

But, brethren, we have some people in this section of the country, who profess to be called to preach Christ's everlasting gospel, still they will not rely on our blessed Saviour's words. But they must first have their wheels greased, or they can't preach to the people. It appears they have neither faith in our blessed Redeemer, nor the brethren. I can say for myself, I don't want no such men to preach to me.

Brethren, I must bring my scattering remarks to a close. And in conclusion, brethren, if you think this little piece worth sending out in your much esteemed paper, send it; if not, keep it back. For, brethren, it is the first time I ever attempted to write on such an occasion, and feeling my weakness and inability, I should not have attempted to have wrote this; only I want you to continue sending me your paper.

I wish for the brethren Rorer, Mc-Dowell, Tillery, and all the brethren who write in the Primitive, to continue their

communications, for their writings are precious food to my hungry soul. Brethren, pray for me and mine; and may the Lord ever bless and comfort you and lead you into all truth, is the prayer of your unworthy brother in the Lord, I hope.

YOUNG SMITH.

Monticello, Jefferson county, Florida, }
July 18th, 1844. }

DEAR EDITORS: As it becomes my duty to send on our remittance for that little paper, that brings so much news from our friends at a distance; and brings with it the name of Jesus, and tells us how so many souls have been brought from nature's darkness into the light of his glorious gospel; and how he has led them on, and instructed them, and brought them through so many troubles and joys too, and is still supporting them.

Who can faint while such a river,
Ever flows their thirst to assuage;
Which like the Lord the Giver,
Never fails from age to age.

No, my friend Villard, of S. C. don't be discouraged at the troubles you have to pass through; for the seas have beat against the rocks a long time, and they are not all washed away yet. No, if storms of persecution arise and beat against the Primitive faith, it will yet hold its color, the doctrine of Election will be preached a little longer.

Tho' they rage and vent their spite,
Christ will save his heart's delight.

We have a cold time as it respects religion. It seems almost like winter all the year, and our harps seem to be dry, or hung upon the willows; yet I have a desire that the Lord would bless his people once more, whether I am one or not. May the Lord lead us about and instruct us on our way, or the way he would have us to go; and finally at last receive us all home to glory, where we can more fully tell the blissful story.

HARTWILL WATKINS.

Agents for the Primitive Baptist.

NORTH CAROLINA. C. B. Hassell, *Williamston*
R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Ave-
ra, *Averasboro'*. Burwell Temple, *Raleigh*. Thos.
Bagley, *Smithfield*. James H. Sasser, *Waynes*

boro'. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplaid*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro's*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

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NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zacheus Parker, *Iowa City*.

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David Montgomery, \$1	E. A. Meaders, \$1
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Wm Burns, 1	John Smart, 1
Hardy Britt, 1	Ezekiel Hailey, 1
Joseph Aldridge, 1	T. J. Foster, 1
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Young Smith, 3	Benj. Batts, 1
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Edwin G. Clark, 1	

TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 10.

SATURDAY, FEBRUARY 8, 1845.

No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Belmont, Sumpter Co., Ala. }
1 Sept. '44. }*

Lying devil, the impostor, the counterfeiter, &c. detected and exposed. Is not the old brimstone fellow often reluctantly ashamed of the conduct of some of his too forward votaries & zealous adherents, pray? Certainly, it can't be doubted for a moment.

Beloved, respected, honored brethren: I am still on the land of the living, on this side of eternity, though I have been much afflicted indeed since I last wrote you; but am enabled, I hope, to kiss the afflicting rod, believing it to be for my timely and eternal good. In one of the recent Nos. of the last vol. I promised Sam Jones that would gratify him in his request of the exposition of the noted character alluded to in my communication under the head of “Variety of Anecdotes, &c.” The enclosed letter, received from our worthy bro. R. B. Mann; of Ga., will fully, 'tis presumed, explain the whole matter to the entire satisfaction of all that feel interested; and will assuredly exhibit the odious missionary spirit in some of its intriguing, hellish forms to answer their nefarious purposes. I trust, I can but hope indeed, that I was enabled to kiss the afflicting rod without a repining murmur even.

*Thomaston, Upson Co., Ga. }
May 4th, 1844. }*

MY DEAR BROTHER A. KEAION: You

are a stranger to me in the flesh, but I hope not in the spirit. Having this day read your letter and finding in that you intend to let brother Jones hear from you again, I do hope, my dear brother, that you will give him, S. Jones, his own; for I do certify to you that we have no such a man among us by that name; but we have a plenty such sneaks as Jones is. I have been in Upson Co. ten years, I am acquainted with this Jones, I think, but not by that name. He spoke of an Association near Thomaston. I was at the same, he alludes to, every day and if I am correct in my views about who this Jones is, he was not there himself. And if he had been there he would have heard the truth which he won't stick to, for he lied when he said dear brethren in his address to Editors Primitive Baptist, for in my opinion he would put the last Old Primitive Baptist under his foot, and reign as prophet, priest and king over all, if he had the power to do so.

My dear brother, I hope you will not think hard of me, for writing to you a private letter. I am a poor scribe and have but little learning, or you should have heard from me, before now, in the Primitive; but when Jones's letter came out, I heard several speak of writing to let you know, that Sam Jones belongs to the sneak family, &c. I wrote a small piece, but laid it by, thinking some one would tell him his own, &c. I would send this to the Primitive, but I am afraid that you won't get it in time. You must excuse my bad writing. May the Lord bless you and all of his dear children is the prayer of one that wishes all well, and when it goes well with you remember me in your prayers, &c. So farewell.

R. B. MANN.

I have wrote again, requesting a more particular description of the person herein alluded to, that I might have good hold of him, i. e. Jones.

For any man, not to say a Christian, to be guilty of forgery, borrowing a fictitious name and keeping his true name secreted, what is it pray that he would not do, especially if seeming self interest presented itself to his corrupt, base, nefarious mind. It would preponderate, and have the entire tendency to commit crimes of the blackest die. Is this Jones any better than a highwayman, a sea pirate, who has hoisted the black flag in opposition to the world? Not a whit; no, indeed, far from it.

Pardon me, my dear brethren, for the slight suggestion; and why? the church is concerned. 'Tis a momentous crisis, and more appalling than the memorable era of '76, which gave a decisive blow among us to the odious, nefarious spirit of priestcraft, with all its numerous concomitants, &c. Brethren, stand firm and unshaken to your several assigned posts. God evidently is on our side, if so, who then can successfully be against us? None, 'tis to be confidently hoped; and the encouragingly idea is founded on God's immutability, &c.

Cheer up, then, my beloved brethren, the anticipated day is confidently ours; remembering we are laudably struggling for the present and countless millions in embryo. And why, pray? 'tis agreeable to the modern missionary spirit. He is in a dangerous situation if he did but know it; a ponderous millstone might be attached to him and he cast into the depths of the sea. His object evidently was to cast reproach and infamy on the church, &c. Remember, the church is Christ's spouse, and he holds her as the apple of his eye; and in his own time, his appointed time, will assuredly avenge. Take care, Jones, you are not alone, by many. Your fate is determined, unless timely repentance prevent. No doubt, sir, you and your fraternal, odious, depraved party have frequently sported yourselves at the reflecting idea to think how completely you had contrived

your concerted plot. I would admonish you to be ashamed, but it would be like casting pearls before swine, for you certainly are devoid of all feeling of sensibility, and must be a monster of iniquity, a reprobate indeed. You carry the indelible mark in your front, that all may see distinctly. Adieu.

Let all our minds be as the mind of one man,
United in love and determin'd to gain,
When hearts and when hands are all joined
in one,
Then tremble, ye wicked, and brethren
press on.

Permit me to drop a few words to our worthy distinguished bro. Saml. Canterbury, for his additional "Supplément" to the "Variety of Anecdotes, &c." Do, bro.; remember some more, for them so timely introduced are gall and vinegar to the enemy; they sting prodigiously, yea to the very life, they were so applicable, so congenial to the times, &c.

Bro. White, permit me to remind you of your promise respecting your "Scatter Gun." I was thinking you had the "hind sight" by this time well fixed and ready to give us a blast. Draw your sight close and give us goss once more. Bro. Wright Smith I am glad indeed of having the present favorable opportunity of paying respect to your peculiar interesting request; respecting Pleasant Plains m. h. Now, my dear bro., I am confident that there is none now alive that knows as well about that meeting house as myself, excepting one more, and I can hardly suppose that he is now living; which is Elder Lewis Whitfield, the donor's youngest son. The house has been built, I think upwards of 50 years; three acres were allotted and given to the church, including two adjoining never failing springs. The missionaries may well want it, they being of the disposition they are of; 'tis compatible to the missionary coveting spirit. The house is a thorough finished one, but few such in that region; and the best calculated to accommodate the assemblage of an Association that I ever saw or expect to see. I know when the timber was preparing and the

house built, and by whom, and the donor, the giver, the bestower. It is all now fresh in my memory nearly, as though the occurrence was last week. It was given and bequeathed by old grandsire William Whitfield, as he was then called by way of distinction by the young; and was the grandfather of the present Whitfields in this region. He the said Sen'r Whitfield was induced and fully impressed by a dream, a vision, to build the said house of himself, and to give and bequeath said building to the church, by a written deed of gift, wrote by his son Needham, and it witnessed and proven by him in open court, and was recorded. I since have seen the instrument among his son Needham's papers, who was then deacon and clerk of said church, Pleasant Plains. He gave it expressly and exclusively to the old, ancient, primitive, predestinarian Baptists, who occupied the house; and the donor was a member of said church himself, and the same was baptized by that eminent servant of God, F. Oliver, of Duplin county, No. Ca., adjoining said county.

The above are truths, as I verily believe beyond equitable contradiction, and cannot in justice be denied, extinguished, or even palliated on equitable ground. For any man, or set of men, differing in practice and doctrine from the old Primitive order, claiming said house or any part thereof, is an assumption they have no right, no, not even a particle thereof. For at that and some time after, there was not a distant sound of modern missionism to be heard in North Carolina as I can recollect. As before suggested, any set of men of a different persuasion, and in direct opposition to the present O. S., have no more right to the house how in contention, than I have, my bro. to your property; just the very same, no difference, no not in the least. And is by no means compatible to republicanism, but is a direct violation of justice and equity, and the inalienable rights of man, founded on God's word, &c. The house is a choice peculiar one, I would suppose is as good apparently as ever.

I don't know who they are that are now

contending, but one thing I think I know, they are unprincipled men, devoid of rectitude and uprightness; and they ought to be ashamed, and if they had the least grain of delicacy of feeling, or sensibility, they would quit the abominable pursuit and hide their blushing faces and never, no, never more contend; but submit and give up to the ancient, lawful, and rightful owners, and renounce the unjust assumptive claim to that that is yours by no just views whatever. This you must know beyond a doubt even. Remember the golden sacred rule, to do unto others as you would to and by; 'tis an easy precept to be understood by all, &c.

In conclusion, permit me on the present occasion and from your known, frequent, native clemency I am encouraged to make the venture; 'tis two little opposing circumstances, (if I may be admitted so to term them,) of recent occurrence of a few days past; 'tis so good and confirming 'tis to be fondly hoped will be a sufficient apology. It will evidently contrast and show the two contending armies, though but in miniature, as it were. 'Tis verbatim as follows: One under concern about his immortality and final doom, was interrogated by a missionary preacher, "Did you ever embrace religion?" (A simpleton indeed in religious matters.) "I mean pure and undefiled religion?" "Sir, I have not," was the reply. "Do you want religion?" "I do." "Come, then, and go with me to the anxious bench; come, come, go"—taking him by the hand, still repeating the anxious request, "come, come along." "No, I cannot go." The reason was asked. "If I wanted to be prayed for, I am as well to be here as elsewhere, am I not? am I not equally here in his power, and don't you think, sir, that the Almighty would and could hear my prayer just as well here as for me to approach the altar just erected, pray?" "I do not, indeed, which is my candid opinion." Good Lord! the perverse ignorance and obscure blindness of some, how lamentable indeed.

Again for a moment, though I am tired

for the present of writing. A poor old precious African sister—look, ye missionaries, ye learned upstarts, theologicians from the polishing machines the devil's seminary of learning, and see what the immaculate the blessed Jesus can and does teach, as never man did or can teach. And why? do you know? No, Sir, 'tis a mystery, and none but those that are included in the glorious covenant in eternity before time was ushered in, the church being previously complete in him. I am getting off the anticipated, delightful theme. The circumstance now on hand is this, the happy the instructive incident transpired at Bethlehem church, Greene county, Ala., Elder H. Petty pastor. The old sister alluded to came forward to the church with all the appearance of humility and meekness, carrying in her countenance one that was evidently taught in the school of Christ, emanating from his seminary of wisdom. She had all the appearance of a Christian, the work internally wrought by the impressive finger of Omnipotence, and it shone conspicuously in her external outward visible appearance. She in her relation instantly drew the attention of the church and the numerous affecting congregation. The relation had an unusual weight, filling the consecrated place with the silent tear of united approbation, to the inexpressible joy of all. O! how sweet and consoling. I could here dwell. The old veteran the pastor, could not refrain the ventive rising tear; it was arrested for its long prepared deposite, and made its way down his pure manly cheek. She was cordially received, by all giving their welcome hand of entire approbation; not a dissenting voice, all harmonious, viewing her as an acquisition indeed.

Missionaries, &c. permit me in the sincerity of my approving views, to arrest your serious attention once more. After she had given in her evidence, through and by the request of an old sister, she the candidate was particularly questioned by the intended administrator, why she gave this church the decided preference to the one so near her. Her reply was concise

and comprehensive, to the entire satisfaction and confirmation of all the near convenient church. She had not the same love for that as she had for this, she loved all the present members dearly and she could not the others; confirming the blessed promise, you may for certainty know that you have passed from death, for the reason emphatically assigned, &c. She went on in her remarks, the alluded to church did not talk and do as the present, and that she could not for her soul love them as the present. No doubt meaning that they could not give the true signal; the distinguishing noted watchword.

Beyond a solitary doubt bastards, &c. &c. know nothing about the designating the renovating change, the true signal of Canaan; they may, as they often do, borrow a little and get it by heart, in order to deceive the unwary. O! ye hypocrites, monsters of INIQUITY; your case is deplorable, rest assured. Don't be mad. I think I know from experience and from the good Book, that you are wrong, and are at present in the broad way to the city of destruction and eternal wo, &c.

Are we the mariners of the cross;
The followers of the Lamb;
And shall we fear to own his cause;
Or blush to speak his name?

Must we be carried to the skies;
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?

No, no, indeed; the Lord has forbidden it. He has of himself made the wise appointment, &c. The war here is raging furiously, and will continue no doubt until we shall eventually succeed. Fight and urge on, beloved brethren.

In sacred ties permit your unworthy one to remain as usual, dear brethren, yours, sincerely. *A. KEATON.*

TO EDITORS PRIMITIVE BAPTIST:

Cumberland Ford, Ky. }
May 8th, 1844. }

DEAR BRETHREN: I could not in words convey an adequate idea of the satisfaction

I have received in reading the Primitive Baptist, since I subscribed for the paper. Their circulation I believe will increase in this mountain region. I forbear to say much about the opposition to the doctrine of grace in this country, as it is probably not more than in many other places, and originates from the same principle in every place. I have often thought I would say no more about our opponents, but something seems to whisper to me that the 2nd beast is rising out of the earth, and that he is setting up an image to the first beast, &c. I will therefore once more lay side by side some of the doctrines or opinions of the Catholics, as also of the Reformers.

D'Aubigne's His. Ref. vol. 2nd, p. 366: "Hoffman impeached the Reformer (Zwingle) in a written discourse of great length which, he addressed to the chapter." "Even though the curate said he could bring forward witnesses to prove that certain offences or disorders had been committed by ecclesiastics in such and such a convent, or street or tavern, it would be a breach of duty to name the delinquents." Who are they that are crying out that we ought not to personate, nor to name delinquents or those who are in error; but that we ought, only to expose the error, as though error was in no being but the devil. Truth does not fear the light. According to this mode of reasoning, the Lord ought to have said, sinner where art thou? instead of saying, "Adam where art thou?" Neither ought his prophets or apostles to have named certain people or nations for fear they might give offence. John ought not to have written to the angel of the seven churches, telling them precisely what they were and who or what they held among them. But according to the new fashioned mode of man pleasing, he ought to have written to the angels of each church, that some church had left its "first love," that some church "should have tribulation ten days," that the Lord had a few things against some church, because she had "them that hold the doctrine of Balaam," and "also them that hold the doc-

trine of the Nicolaitans," that some church suffered "the woman Jezebel to teach and seduce my people, &c. &c." This according to Catholic and modern man-pleasing divinity, should have been John's course, for fear of wounding feelings, leaving it with the angels of each church to ascertain what church it was that had so far departed from God as to leave her first love, &c. Paul ought not to have told Peter when he dissembled, "If thou being a Jew livest after the manner of the Gentiles, &c.;" but he ought to have said, Jews who live after the manner, &c. Peter ought not to have said to Simon, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God, &c.;" but he ought to have said, a man that thinks the gift of God may be purchased with money has no part, &c., leaving it with him and with others to ascertain what it was. Hundreds and thousands of examples from scripture might be quoted to prove that the prophets and apostles were wrong, or that the man-pleasing way of the Romans as above quoted, and also the modern opinions are wrong. If we believe in the word of God, let us endeavor to follow it in every sense of the word; and if we find its precepts and injunctions are too straight for us, let us not try to warp it to fit our crooks, but endeavor to follow it, though in cutting off our crook to straighten us to fit it, we are cut to the heart."

"Why," continues Hoffman, "does he insinuate—(it is true I have scarcely ever heard him myself)—that he alone derives his doctrine from the fountain head, while others draw theirs from puddles and kennels." This was what enraged the Catholics, that the Waldenses, the Reformer Zwingle, and others, should declare that they alone were the church, that they alone derived their doctrine from the fountain head, and that those who held a different doctrine drew theirs from the puddles of a disordered mind or from the kennels of Babylon. "Is it not impossible," continues he, "seeing the difference of men's

minds,—that all preachers should preach alike.” And is not modern divinity using the same language now, that the Roman Hoffman used in the 16th century? But let us try it by the standard. Paul wrote some things hard to be understood, which “they that are unlearned (in grace) and unstable (in opinion) wrest as they do also the other scriptures unto their own destruction.” As many now do by trying to bend the scriptures to suit their views, by preaching “another gospel which is not another, but there be some that would trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach another gospel unto you than that which we have preached unto you, let him be accursed.”

Paul’s doctrine came from the fountain head. For he neither received it of man, neither was he taught it but by revelation of Jesus Christ. “Thy children shall be all taught of God.” Paul was one of these, one member of the body. For “there is one body and one spirit, even as ye are called of one hope of your calling.” “One Lord, one faith, and one baptism. One God and Father of all, who is above all, and through all, and in you all. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ.” He being the head from whom the whole body fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love. The visible church could not be fitly joined together, if one preached one doctrine and another preached another doctrine. It would not be edified in love, but would be disjointed and torn by different doctrines into as many different parts as there would be popular leaders in the different doctrines. But the Lord’s “watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring

again Zion.” Isa. 52 and 8. And why? because they are all taught of God. The same spirit quickened them, convinced them of sin, righteousness, and judgment, guided them into all truth, showed the things of Christ to them, helpeth their infirmities, maketh intercession for them with groanings that can’t be uttered, cries Abba, Father, within them—leads them onward, witnesses with their spirit that they are the children of God, by whose light they see and shine, in whose strength they are strong, in whose life they live, by whose grace they are saved, through whose righteousness they are accepted, by whose wisdom they are made wise unto salvation, by whose power they are kept through faith unto salvation, through time to eternity and safely landed in the heavenly world. He leads the blind by a way that they know not, he is himself the way and the truth, therefore they “can do nothing against the truth, but for the truth.” For if children of God they know the truth, and if they know the truth, the truth shall make them free. As the truth makes them free, as they can do nothing against the truth, as no lie is of the truth, as the spirit shall guide into all truth, as the curse falls on those who preach any other gospel, as the watchmen shall see eye to eye, and lift up the voice together, how is it possible that one shall preach one doctrine and another a different one? All the different gifts spoken of in scripture are as men united together in action for one and the same end in their proper sphere, as the members of the body are. All are necessary, “all see eye to eye,” all cooperate together because they have like precious faith; they therefore hold to one Lord, one faith, and one baptism; preach the same Jesus, contend for the same faith, lean upon the same heavenly arm, and trust in the same God. “They are one and indivisible,” a little band, a firm phalanx, one of whom can chase a thousand, and two can put ten thousand to flight, certain of victory whether in life or in death. For Christ their captain has fought and conquered and chained the roaring

tion. But those who look to human aid or human wisdom for instruction, may and will differ, because differently taught.

Dear brethren, I am sometimes almost ready to give over contending any longer, persecution is so heavy and sore; but about this time when overwhelmed with doubts and fears, the soothing voice of Jesus thrills with divine accents through my soul: "Be not dismayed, for I am thy God." Then I could face the world, then I am again willing to bear reproach, then I am willing to contend for the faith. Oh how sweet to fight the battles of the Lord. When the Lord is fighting in us, by his spirit, subduing our doubts and fears, and reigning over that monster *self*, which is continually endeavoring to obtain the ascendancy. "Zwingle," continues D'Aubigne, "defended himself in a full assembly of the chapter, scattering his adversary's charges as a bull with his horns scatters a wisp of straw to the wind." And so will God's servants "scatter to the wind" modern man pleasing divinity, if they will try it by the word of God. Zwingle before had said "to explain the gospel and to obey it—such is the sum of our duty as the ministers of Christ. Let those who live upon ceremonies, make it their business to explain them." The Bishop's coadjutor, after making a charge against Zwingle, was unwilling to discuss the matter and said, "I know too well the man. I have to deal with Ulric, Zwingle is too violent for any discussion to be held with him." And in this day some of those who contend for the same doctrine that Zwingle did, and against the same principle, are denied a hearing, because they are too violent; but the truth was then and yet is, they fear the mask will be taken off of their antichristian doctrine.

I will quote some of Zwingle's words, in order to show the doctrine which was opposed to him. D'Au. vol. 2, page 304 and 305: "Christ is the one offering, Christ is the only sacrifice, Christ is the only way." "It is God who begets charity in the believer and gives at once the first

thought, the resolve, and the work itself: it is God who does it by his own power."

Page 340: "All men," said Zwingle, "being dead in Adam must ever remain so until the spirit which is God himself raises them out of death." 341: "It was a frequent remark of his, that the expiatory death of Jesus Christ had taken place for the benefit of the faithful, or the people of God." 342: "Since eternal salvation," said he, "proceeds solely from the merits and death of Christ, the notion of merit in our works is no better than vanity and folly, not to call it senseless impiety. If we could have been saved by our own works, Christ's death would have been unnecessary. All who have ever come to God, have come to him by the death of Jesus." 343: "Surely it is thy purpose by this unspeakable love to constrain us to love thee in return." "The Christian," said he, "being delivered from the law depends entirely on Christ. Christ is his reason, his counsel, his righteousness, his sanctification, his whole salvation. Christ lives and moves in him. Christ alone leads him on his way, and he needs no other guide." This is the doctrine yet despised and as much detested as it was in the days of Zwingle. 346: "Why," said others, "does he repeat the same things so often in his religious instructions," meaning his warning voice. "The life of man here below is a warfare," said he, "and he who would inherit glory must face the world as an enemy, and like David force the haughty Goliath exulting in his strength to bite the dust." The world here spoken of by Zwingle was the church of Rome, with the opposers of the doctrine of grace. But, brethren, it is very hard to oppose the world, or a worldly religion, when our friends are in some great degree going with it and flinching from persecution.

The Catholics asked Lefevre as follows: "What will you then say? will you say that any one man was ever justified without works?" "One do you ask," returned Lefevre, "they are innumerable." "If then we are not justified by works, it

is in vain that we should do them," replied some. "Some of those," says D'Aubigne, vol. 3, p. 360, "whose lives were least able to bear the light were yet heard taking the part of works. They maintained that St. James in his epistle was at variance with the writings of St. Paul." Do we not hear people contending for works now, whose lives are not filled with good works. Do we not now hear people speaking of the difference between James and Peter, and who are they? In neither case they are not Baptists. But Lefevre said, "Does not St. James say that every good and perfect gift cometh down from above—and who will contest that justification is the perfect gift, the excellent grace.—If we see a man moving, the breathing we see in him is to us the sign of life." "Oh," he exclaimed, "the unspeakable greatness of that exchange. The sinless one is condemned, and he who is guilty goes free.—The blessed bears the curse, and the cursed is brought into blessing—the life dies, and the dead lives." "They who are saved," said he, "are saved by the electing grace and will of God, not by their own will. *Our election, our will, our working*, is all in vain; the alone election of God is all powerful. When we are converted, it is not our conversion which makes us the elect of God; but it is the grace, will, and election of God which works our conversion." "If thou art a member of Christ's church," said he, "thou art a member of his body." "What a reproach," said he, "to hear a bishop asking persons to drink with him, gambling, &c." "Our religion," said he, "has only one foundation, one object, one head, Jesus Christ, blessed forever; he hath trodden the winepress alone. Let us not then take the name of Paul, Apollos, or of Peter. The cross of Christ opens heaven and shuts the gates of hell." This is the doctrine of the Reformers. This is the doctrine opposed by the Romans, and this is the doctrine now opposed by the same principle by which it was then opposed. A departure from this doctrine introduced the use of means into the church of Rome,

and a departure from this doctrine has introduced the use of means into the Baptist church. And if the Romans believed any more in their use of means, than numbers of the Baptists now do, they were truly to be pitied. This remark is intended only for those it may fit, neither, are any others that I have written or may hereafter write.

I can say from my heart that if I am in error I wish to be convinced, but, till I am convinced I shall believe that the 2nd beast is rising, and that the doctrine of the Reformation of Protestantism of the Baptists of the Bible is set at nought, and decied by the world and worldly professors. Could you know my situation you would pity me. You may think that because I write as I do, that Kentucky is almost filled with the old order; if you think so, you are greatly mistaken. I am almost alone, but I hope God is with me. There are a few of the old order of Baptists here, and but few. I have a host to contend against. My membership is in Tennessee, in hated Powell's Valley Association. I really often feel like I will write no more. I do not wish to hurt feelings, it is no part of my motive in writing. If I know my motive it is to bring people to reflection and examination, that they may see the rising power of the ministry, of Associations, and Conventions; and the return to the principles that placed the Bishop of Rome in the papal chair, or chair of St. Peter; where for centuries he ruled nations, and caused mighty kings to tremble; interdicted worship, and by his power committed to the flames the lambs of God, for proclaiming the doctrine of grace and declaring non-fellowship to human inventions in the affairs of religion. But above all, they suffered because they held themselves to be the church, or the only true worshippers of God; and consequently, numbers suffered death rather than agree to intercommunity of worship. If the Baptists held to intercommunity of worship, persecution would nearly cease. But this they will never do. If the Baptists do, the church of God will not; for they are com-

manded to have no fellowship with the unfruitful works of darkness.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 8, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Bedford county, Tennessee, }
December 15, 1844. }

BELOVED BRETHREN AND SISTERS OF the old Order: I have taken my pen in hand to write a few lines for our paper, more than likely for the last time; and as we live at a distance from each other, I will give you in a few lines something of our situation.

As churches we are in peace, the devil has put up so many societies, and they all suit the flesh and please carnal professors so, that we have got rid of most all the graceless preachers and carnal professors. They say that the doctrine of election and predestination is enough to drive the devil, and I think they told the truth one time, big liars as they are; for it has drove most of the devils out of the churches, and they are so afraid of it that I think it will keep them away. Brethren preachers, if you want to drive the devil out of your churches and keep him out, be sure to treat strongly on the doctrine of election and predestination, and the devils will run from it like a gang of wild hogs. These workmongers are pleading for peace, and saying, don't fight. And I can't think strange of that, for they can only bruise the heel while the Old Baptists bruise the head.

Brethren and Sisters, of all the people in the world I set the least by these people that call themselves Baptists and can't bear the truth; but amongst all, I think the missionaries are the biggest liars; they never can deceive me, unless they tell the truth. Brethren and sisters, you may think I am too rough, but if you had seen as much of them as I have, you would think as I do. No more about these anti-christians at present.

I will now for better acquaintance say a few things on experience. I was like all the rest of Adam's children, a sinner by nature and practice; wild from a youth, I thought if a young man or woman became religious, all pleasure was gone. I thought it was well for old folks to have it to die on, and when I got old I would get it, but had no desire for it then. But it pleased God to arrest me one night on my bed by his spirit and grace, and bring me to a sense of my lost situation. I was then twenty-five years old. I was made to cry, Lord, what shall I do to be saved? Sleep was gone, my pillow was wet with tears. I tried to thank God that I was alive, for that was all that kept me out of hell. About break of day I left my bed and went out to pray for the first time, but when I got out I found I did not know how to pray; but I got on my knees and put my hand on my breast and cried, God be merciful to me a sinner.

From that time, brethren, I hated sin and wanted to be holy. I still tried to pray, but all that I could do I still felt worse and worse. I could not see how God could be just and save a sinner, till at length when I was almost in my view ready though not willing to be banished from the peaceful presence of God, all at once that burthen rolled off, and I then could see the plan of salvation through Christ. I could say with David, come all you that fear the Lord, and I will tell you what he has done for my soul. And all the hope that I have had from then till now for salvation, is in Christ. I think that the Old Baptists will understand what I have wrote, though Ishmaelites may mock.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala. }
Dec'r 18th, 1844. }

DEAR BRETHREN AND SISTERS OF THE

Primitive faith and order: I am yet permitted to live on earth among my fellow men, and I am sure it is only owing to the goodness of God, that I am permitted to live; and, I do not know why he should permit such an unprofitable and disobedient wretch as I am to live, but according to his mercy he has saved me here, and according to his great mercy he will save all his chosen people in heaven; for he will have mercy on whom he will have mercy, and so it is of his great mercy that we are saved here and hereafter; I believe.

Dear brethren, in this religious world there are men who profess to take the word of God for the man of their counsel, and at the same time they say publicly, that washing of feet is not a command of God; but we hear the word of God saying: Ye call me master, and Lord: and ye say well; for so I am. If I then, your Lord and master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Here we are taught to wash one another's feet, and our Saviour has given it as an example, that we should do as he has done to us. And if we cannot credit the words of our Saviour that are written by John, because they are not written by the other apostles, we must discredit the other apostles also, for they say that John was the beloved disciple of our Saviour; and if the beloved disciple, in all probability he manifested the washing of feet plainer to him than he did to the other disciples. But, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfected, thoroughly furnished unto all good works. And the washing of feet is a part of that scripture that was given by inspiration, and no doubt is profitable to us if we obey the command; for if ye know these things, happy are ye if ye do them. And Paul tells us to hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

And these sound words teach us to obey the command of God, where he has said, Ye also ought to wash one another's feet.

Now Mr. H. states that the gospel of Christ was written 64 years after the transaction of our Saviour's washing his disciples' feet; and he Christ promised that the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. As Mr. H. states that the gospel was written 64 years after the transaction, the question is, did John write this by the inspiration of God, or not? If he did, it certainly is the true word of God; if not, he John has written falsely, and all of his writings are false. But the Holy Ghost was promised by Christ, and there is no doubt, but John wrote this gospel as he was moved upon by the Holy Ghost, which did come according to promise, and teach John this, 64 years after the transaction; Ye also ought to wash one another's feet.

Mr. H. states that we have the history of the church till all the apostles were dead, except John, yet we hear not a word about the washing of feet practiced in any of the churches. Now Mr. H. is opposed to washing feet because it was not mentioned by Matthew, Mark, nor Luke; but if we were to do nothing but what was commanded but once in the gospel of our Lord and Saviour Jesus Christ, we never would have any thing to do with the Bible society, temperance society, &c. nor any of these men-made societies, for we have not a single command for any of them; neither would we have a theological school, for we have no command of Christ, nor even the Holy Ghost, which was to teach us all things whatsoever I have said unto you. And if it was right, Christ would have sent his apostles to a theological school to study divinity; neither did the Holy Ghost teach or inspire the apostles to write any such command in our Lord's gospel. But Christ did wash his disciples' feet; and told them, Ye al-

so ought to wash one another's feet. And he Christ does not stand in need of man to assist him in any thing, for if he had, he would not have sent to look in the mouth of the fish for money when he wanted it; but he would have sent to the church or men for it. This proves that he works according to the counsel of his own will, without the aid of man.

Now, hear brethren and friends, let us take the word of God for the man of our counsel, and if the command is to wash one another's feet, let us follow the command. Remember Moses for disobeying the command was prohibited from entering into the promised land. And now, dear brethren and sisters, if you have a hope that you have been drawn to Christ, go on in the strength of the Lord of hosts; live to the declarative praise and glory of him who called you out of nature's darkness, and hath translated you into the glorious kingdom of his dear Son. Love one another, pray for each other, and wash each other's feet.

And, in conclusion, I would crave all your prayers at a throne of grace for poor unworthy me and family; and when it is the good pleasure of our Lord and master, our husband and friend, may we all meet where trials and troubles never can come, where we will be with our blessed Lord and Saviour Jesus Christ, who was rich, yet for our sakes he became poor, that we through his poverty might be rich; to whom be glory for ever and ever. Amen.

JAMES S. MORGAN.

FOR THE PRIMITIVE BAPTIST.

A farther continuation of my Jubilee communication.

Revelation, 22nd and 1st: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (2.) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of

the nations. (3.) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. (4.) And they shall see his face; and his name shall be in their foreheads. (5.) And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Now those five verses of this chapter are a continuation of the description of the New Jerusalem, which John saw coming down from God out of heaven. It is further described with the river of life, and the tree of life; as if Paradise was fully restored, enlarged and improved, with a most beautiful river flowing through the midst of the streets, and beautiful trees growing on either side of this beautiful river, are most wonderfully pleasing and agreeable objects to the sight; especially in hot and southern climates.

Now John tells us these trees bare twelve manner of fruits, and yielded them fruits every month, and the leaves were for the healing of the nations. Now this description of the bountifulness of this wonderful river, and the fruit of these wonderful trees, show to us the unbounded blessings of this great and glorious sabbatic jubilee. Then too there shall be no more curse, as there has been in this world ever since the fall of man. But the blessed inhabitants thereof shall enjoy the blessedness of this glorious New Jerusalem, and shall live in the light of God's countenance, and shall serve him and reign with him forever and ever. Now the Lord has said that he will again set his hand the second time to recover the remnant of his people, and will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather the despised of Judah, from the four corners of the earth, for I will bring thy seed from the east (saith the Lord,) and gather thee from the west. I will say to the north give up, and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth. Behold, I

will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee. (Read Isaiah, ii. c.)

Now these prophecies are expressly referred to the latter days, not only by Moses, but by Hosea who lived long after; for the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. Afterwards they shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. And Ezekiel says; After many days the Israelites should be visited, in the latter years thou shalt come into the land, upon the people that are gathered out of the nations. In that day, when my people of Israel dwelleth safely, thou shalt come up against them. It shall be in the latter days.

Now all those predictions therefore necessarily belong to that age, when the times of the Gentiles shall be fulfilled, and their fulness be come in. And that, through all the changes which have happened in the kingdoms of the earth, from the days of Moses to the present time, which is more than 3000 years. Nothing should have happened, to prevent the possibility of the accomplishment of these prophecies; but on the contrary, the state of the Jewish and Christian nations at this day, should be such as renders them easily capable, not only of a figuration, but even of a literal completion in every particular. If the will of God be so, this (I say) is a miracle, which hath nothing parallel to it in the phenomena of nature.

Now it, upon the whole, looks reasonable to suppose that when the six thousand years shall roll round, and this great sabbatic jubilee commence, that the fulness of the Gentiles will be complete, and the Jews be gathered in again to their former

possession; and will believe that Christ whom they rejected, has already come in the flesh and has broken down the middle wall of partition between Jew and Gentile, and has made the way clear into the holy of holies for both Jew and Gentile, by the sacrifice of himself through the blood of the everlasting covenant, ordered in all things and sure.

Again, to return to our former subject. Now John tells us, that he saw a great white throne and him that set on it, from whose face the earth and heavens fled away, and there was found no place for them, and that he saw the dead, small and great, stand before God, &c. Now, after this last conflict and the final defeat of satan and his numberless army, Gog and Magog, then follows the general resurrection and judgment, represented in a vision, of this great white throne. This throne was great, to show the largeness and extent of it; white, to show the justice and equity of the judgment; the one setting on it, can be no other than the Son of God, for the Father hath committed all judgment unto the Son; from whose face the earth and the heavens fled away, and there was found no place for them, so that, this is properly the final end of the world. For John saw the dead, both small and great, of all ranks and degrees, as well, those who perished at sea and were buried in the waters, as those who died on land, and were buried in graves, are all raised and stand before the judgment seat of Christ. And they are all judged, every man according to their own works, just as exactly as if all their actions had been recorded in books; they who are not found worthy to be enrolled in the records of heaven, are cast into the lake of fire, whither also were cast death and hell.

It may seem strange that death and hell should be cast into the lake of fire, which is the second death; but the meaning is, that temporal death, which hitherto had exercised dominion over the race of men, shall be totally abolished and as respects the wicked be converted into eternal death, (and as Paul says) shall be

brought to pass the saying that is written, death is swallowed up in victory, for the last enemy that shall be destroyed is death. Now John saw the New Jerusalem in its full splendor and glory, and describes it as coming down from God out of heaven. It is a city whose maker and builder is God and is adorned as the bride for the Lamb—the true church of Christ. And so the New Jerusalem—the true church of Christ subsists as well, during this great sabbatic thousand years kingdom, as after it. At the commencement, the marriage of the Lamb will take place, and the New Jerusalem shall be the habitation of the saints of the first resurrection; and it shall, also, be the habitation of the saints of the second and general resurrection.

The church of Christ shall endure thro' all times and changes in this world, and also in the world to come. It shall be glorious upon earth throughout this great and glorious jubilee, and shall be more glorious still through the endless rounds of a never ending eternity. Earth shall then become its heaven, or rather it shall be a heaven upon earth; and there shall be no more death, which cannot come to pass till death shall be totally abolished.

Yours in the bonds of love, this 4th of Feb'y, 1845. *BENJAMIN MAY.*

Some poetry now to close the subject.

Six thousand years will surely come,
And the old serpent know his doom,
The angel sent with a great chain,
To bind him fast and him restrain.

The saints will then most surely rise,
To meet their Saviour in the skies—
And dwell with him a thousand years,
Be freed from sorrow, pain and cares.

The Jews will then be gathered in,
Be freed from unbelief and sin,
Believe in Christ the only way,
Take up their crosses day by day,

Both Gentile and Jew will all agree,
The love of Christ divinely free,
And so will both agree in one,
To praise the Father and the Son.

For his rich grace to sinful man
Bestowed, before the world began,

To raise him from his lost estate,
This loving kindness, O! how great.

Let every tongue their tribute bring,
And tune their harps anew to sing
Their great Redeemer's worthy praise,
Through eudless and eternal days.

I am yet in the land of the living, and
for Zion's sake I cannot rest, and for Jerusalem's sake I will not hold my peace.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

*Negreet, Saline parish, La. }
December 8th, 1844. }*

DEAR BRETHREN of the Predestinarian faith and practice: I still live to witness the progress of the antichristian influence, but it is needless to grieve at the fulfilment of the promise of God. For God has said that antichrist should come with all deceivableness of unrighteousness and lying wonders. And that he (God) should send on his followers strong delusions that they (his followers) should believe a lie, that they might all, (that is, all the worshippers of the beast that received the deadly wound and was healed,) be damned. These are they whose names are not written in the Lamb's book of life, slain from before the foundation of the world. So these things are in swift fulfilment.

The Zion Hill church in this parish has now opened her doors to the missionaries, and is trying to raise money for their support. She is gone, she is gone, the Lord have mercy on her. In the early part of last summer she began to exercise in majority, a kind of power that the minority was not used to; and the said minority called for letters, which they received by a vote of the church. And having obtained letters, they publicly and unmolestedly met and formed a new church called Providence, and all was thought to be well. But there being a thirst for unqualified government, some weeks after the new constitution had taken place, the old church met in a called conference, and having procured a gambler, I mean a card player, by the name of William Burton,

who called himself a Baptist preacher, to set at the head of the council, they commenced excluding (as they term it) the new church out of the old one. But she now speaks for herself, for she has converted herself into a begging society for the goatites of Louisiana.

On the last meeting of the Louisiana Baptist Association, the Antioch church revolted and has left them with all their abominations. One of the abominations in the Louisiana Association is, that of pedobaptism, for she received pedobaptism as valid baptism. And such corruption, together with all the ordinary missionary trash, can only belong to the followers of the beast and the false prophet; for the sheep know not their voice, nor neither will they long follow them. Oh, ye Baptists of Louisiana, come out from among them and be ye separate, and be ye no longer partakers of her sins and her iniquities. Flee ye to the mount of God's sovereign power and abounding grace.

Mr. Peter Eldridge, who was published in the Primitive some time back, is now in Texas; and it is said that he out-jumps, out-kicks, and out-hollows the Methodists so far, that he with ease can take the Wesleyites under one arm and the Freewill Baptists under the other arm, and the world on his back, and he can outrun the cause of God so far that it is no race at all. He is called a Freewill Baptist in Texas, and should you think proper to publish this, I may have to write again, for I am surrounded with religious tories and some of them may fight; but I don't think that there is much danger, for a tory is generally a coward. But I wish you to do just what you please with all of my writings that I may send to you, but fail not to send me the Primitive, though poor I will try to make satisfaction some way. *BENJAMIN GARLINGTON.*

TO EDITORS PRIMITIVE BAPTIST.

*Bean Station, Grainger county, Ten. }
January 16th, 1845. }*

DEAR BRETHREN, EDITORS of the Pri-

mitive Baptist: Grace, mercy, peace to you all through Jesus Christ our Lord. For the first time I am about to let you hear from us, the poor, little, Old Baptists in Grainger county and the vicinity of Bean Station.

Brethren, the little old Baptists have Ishmaelites among us and their men-made religion with us; as we hear that our brethren and sisters have throughout these United States. I have been reading your communications in the Primitive for the last four years, and it contains the doctrine that my soul believes, if I am not mistaken in myself; for I do believe that God has chosen his people in Christ from all eternity, and they were given to Christ in the covenant of redemption before this world was made. See Paul to his Ephesian brethren, 1 chap. 4 v.: According as he has chosen us in him, before the foundation of the world, that we might be holy and without blame before him in love—i. e. all things completed in Christ. 5 v. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 v. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Hence we see Paul address his Roman brethren, 8 chap. 29 v.: For whom he did foreknow he also did predestinate—for the purpose he, God, intended, i. e. to be conformed to the image of his Son, that he might be the first born among many brethren. 30 v. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Hence, brethren, I believe this with all my soul, whether a child of God or not.

Brethren, I feel like I want to talk a little more about what God has revealed to me, as I hope, through his Son. I do sincerely believe that the wife of Jesus was always with him, was eternally loved by him, and the Father eternally gave her to him in the covenant of redemption. Hence we will examine Isaiah, 6 chap. 1 v. In the year that king Uzziah died I saw

also the Lord sitting upon a throne, high and lifted up, and his train filled the temple—which I believe to be the glory of God in the salvation of his people through the gift to his Son. 1 Kings, 22 chap. 19 v.: And he said, hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. God I say eternally glorified and his children eternally happyed, this is my faith in my humble opinion; and I just believe that God has revealed it to me and enabled me to believe this truth. For I do believe this is the faith old Jude charged the ministers of Christ to earnestly contend for, which faith I do believe is Christ, the way and truth, not my way—and God will love me for what I have done.

Brethren, I do believe that this is the faith that Peter confessed when he said, thou art the Christ, the Son of the living God; when the Saviour let him know that it was not flesh and blood that had enabled him to believe this, but my Father which is in heaven. Hence the Saviour informed him that his church should be built upon this rock, and as much as to say, don't fear, for the gates of hell shall not prevail against it, thou nothing but Peter—i. e. to say, nothing but poor mortal flesh. But for the strength and comfort of Peter and his successors, this faith shall not be overthrown, not even by the gates of hell, for they shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven; which I humbly believe to be the faith and practice of the church in Peter's day, but world without—and the faith of every believer in Christ, that is and shall be while time shall last.

Brethren, I do believe there is no other will stand justified before God in time and eternity; for the church of Christ is the workman of God in Christ Jesus unto good works. And I believe that God has crea-

ted them, that his people should walk in them. Now, brethren, if we love him we will keep his commandments; and this command is, that we should love one another as Christ hath loved us. And by this we are to know that we have passed from death unto life, because we love one another.

Hence, brethren, the church of Christ is the wife of Jesus; hence he loves her, and he has a good rule of life to govern her by, and sure guide to conduct her, which is his holy word. Hence, brethren, Paul says, the children have the witness within themselves, bearing witness with the word of God that they are the children of God. Hence, brethren, Paul informs us that Christ has a legacy for those that love and serve him, beyond this vale of tears; and this legacy is, that we shall be heirs of God and joint heirs with Christ. Hence, my brethren, this is my faith that I hope God for Christ's sake has enabled me to believe; and on this foundation my hope is fixed for heaven and immortal glory, where I hope I shall meet all my dear brethren in the Lord; the place where all his dear children shall see him and be like him.

So farewell for awhile, brethren Magee, McDowell, Tillery—I want you all to give me and my wife, and what few little old stumps of Baptists that are round about me, some more of your precious food. Write on, brethren.

WILSON OLIVER.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Roaleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cruvensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnaboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *C Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edw. Musgrave, *Unionville*.

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MISSOURI. John McDowell, *Sparta*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*. Sandy James, *Somerset*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford. *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

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Coffield King,	1½	Wm. P. Johnson,	1
Jubal Carpenter,	2	John Grover,	1
Daniel B. Douglass,	6	Alfred Haley,	1
Jeremiah Slade,	3	Sally Miller,	1
Henry Randolph,	1	Elisha Wiggins,	1
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James S. Morgan,	7	John Smith,	1
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John Pitt,	1	And'w Paterson,	1
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TERMS.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 10.

SATURDAY, FEBRUARY 22, 1845.

No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Wetumpka, Alabama; }
Feb. 11th, 1845. }

DEAR BRETHREN: Please give the following place in the next No. of the Primitive. Very respectfully, &c.

BENJAMIN LLOYD.

I take this method to acknowledge my gratitude to God and obligations to the brethren agents, for their courtesy and brotherly kindness manifested to me in the sale of my Hymn Books, and also to the brethren and friends generally for their liberal patronage. I trust the Lord may sanctify our mutual labors for the promotion of his cause, and that he may reward those who have been so liberal and kind to me an hundred fold for their goodness, and that he may enable me to consecrate the service and the reward upon the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost.

I would also give notice of the 3d edition, which is about ready for distribution. It contains an additional Index, showing the subject of each hymn; and an additional number of hymns, which will make the whole number to be nearly 700. The price per copy well executed in plain binding will be 75 cents, and those in extra binding at corresponding rates. Those who have already ordered them, shall soon be supplied. I am having the 3d

edition published in New York, it will therefore be quite convenient for me to send to any point in the United States. Should any of the brethren or friends wish to obtain supplies at any time, if they will write to me at this place (Wetumpka) and let me know the number wanted and the place to direct them to, I will cause the books to be sent to them at my own expense, and they need not send any money to me till the books are received. From the extensive circulation and increased demand for my Hymn Books, and the very liberal patronage received, I feel deeply sensible of my responsibility. I have therefore exerted all my ability to render it as valuable and as convenient as it is possible to do, and I hope it may find a welcome among many of the dear saints who have not yet had an opportunity of obtaining it, as well as those who have so kindly received it heretofore.

With considerations of high Christian regard and esteem, I remain their brother and servant, &c.

BENJAMIN LLOYD.

Wetumpka, Ala., Feb. 11th, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Chilhowee, Blount county, E. Ten. }
Feb. 2nd, 1845. }

VERY DEAR BRETHREN of the Old School or Primitive order: I send you these few lines to let you know that there are yet a few in this part of the world that have not bowed the knee to the modern

Baal, although we are surrounded by a host of Arminians, who at this time remind me of a day that Isaac was worried in; they appear to be mocking and persecuting the true heirs of the inheritance. We have divided and subdivided until the church where my membership belongs have begun to be a very small body; but as the race is not to the swift, nor the battle to the strong, we therefore take courage to contend more earnestly for the faith once delivered to the saints; believing all those who can witness with the apostle Paul: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness. Paul to Timothy, 4 ch. 7 and 8 verses.

Brethren, there are many things that I would like to write, but for fear of being in the way of abler pens. I will close by adopting the language of the apostle: Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men; see that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore, pray without ceasing, in every thing give thanks.

Brethren, farewell for this time. I subscribe myself your unworthy brother in hope of eternal life.

JOSEPH HAMPTON.

TO EDITORS PRIMITIVE BAPTIST.

Pineville, Georgia, }
August 13th, 1844. }

DEARLY BELOVED IN THE LORD: I am still by the grace of God permitted to remain on the stage of action, and desirous of contributing something to the Primitive cause, in order to which I think I cannot at this time do better than furnish you the annexed expression of principles, or Confession of Faith, which you will find to be as old as any thing of the kind ever published in the United States. And also shows that while the Lord was stirring up the acute spirit of discernment given to

Elder Joshua Lawrence in North Carolina, that the same spirit was at work with a cotemporary and brother minister in the new State of Alabama, in the person of the author of these articles, who was an uncle of mine, who has been called from the field of his labors several years ago; and having been evil spoken of by almost all men till his latest moments on earth, I think it is but due to his memory that these Articles of Faith which were adopted by his church should be published, in which he being dead yet speaketh.

JAMES P. ELLIS.

ARTICLES, &c.

Art. 1st. We believe in one eternal God, omnipotent, omniscient, and omnipresent; and that the Almighty God exists in three persons, Father, Son, and Holy Ghost—co-equal, co-essential, and co-eternal, and yet but one eternal God.

Art. 2nd. We believe that this eternal God did, for a purpose of his own glory, elect, or choose in Christ the Son, before the world was created, a number of the children of men, to eternal life, Eph. c. 1st, v. 4th.

Art. 3rd. We believe that God created man, in his own image created he him, male and female created he them, Gen. 1 and 4; and that by rebellion against God, man violated the law of God, incurred the penalty and consequently the curse; and lost all doing power to resuscitate himself, into the favor of God by any thing he could do.

Art. 4th. We believe that the Son of God died for the sins of the people, rose again for their justification, and has sat down at the right hand of God, where he lives to carry on the cause of his people; as an intercessor, agreeably to the will of his Father. Romans, 8th c. 33 and 34 vs.

Art. 5th. We believe it is the work of the Holy Spirit or third person in the trinity, effectually to call, to quicken and make alive dead sinners, dead to trespasses and sins, to form in them Christ the hope of eternal glory, and to seal them as heirs

of eternal glory, to the day of redemption, 1st Sam. 9 and 8; Gal. 4 and 19.

Art. 6th. We believe in the final preservation of all souls who are thus called and created in Christ Jesus; and that God will, agreeably to his word, keep them by his almighty power, through faith unto salvation. 1st Peter, 1 and 5.

Art. 7th. We believe in a general resurrection of the dead, Rev. 20 and 12; and that those who have done good, or have followed Jesus through the regeneration, shall come forth unto eternal life, and that the wicked shall go away into everlasting punishment.

Art. 8th. We believe that baptism is a gospel ordinance, and that believers in Christ are the only subjects, and immersion the only mode. We believe that the Lord's Supper is a gospel ordinance, and that none but believers in Christ have a right to partake.

Art. 9th. We believe that washing the saints' feet is a duty which was enjoined on all believers, practised by the primitive Christians, and ought to be observed by us.

Art. 10th. We believe that the Old and New Testaments contain the revealed mind and will of God, and are the only rule of the Christian's faith and practice, and that the wrath of God abideth on all who intentionally addeth thereto or diminisheth therefrom.

Art. 11th. We believe that the fraternity sprung up of late called missionaries (whether among the Baptists, Presbyterians, Methodists, Lutherans, or Quakers,) are not known as Christians in the Bible by their faith or practice.

Art. 12th. We protest against, and declare an uncommunion fellowship, with all denominations professing Christianity, who change the truth of God's word into a lie, or teach for doctrine the commandments of men.

Art. 13th. And whereas, clerical extortion, founded on the pretension of spreading the gospel, is contrary to the word of God, the examples of the apostles and their legal successors, and is a reproach

to any church who suffers it practised on them. And whereas, one set after another of missionaries or money beggars, like the locusts of Egypt, are swarming over our once happy land, and with awful grimaces thirsting to destroy our last mite of religious comfort, extorting (by false constructions of scripture,) from men, women, and children, their hard earnings, from thousands down to the pitiful cent of the cheated school boy, under the pretext of spreading the gospel: such are numbers of those called Baptists.

Art. 14th. Being conscious that theological schools to qualify men to preach the gospel, are men's inventions, and that God needs no such aid, to help him to make a minister of Christ, we cannot be mistaken; Christ chose illiterate men altogether, Paul excepted. Take a retrospective view of the venerable fathers of the Baptist church, the most of whom your eyes have beheld. We will only cite you a little back, and should we go back to the Reformation from Popery, our evidence would still be strengthened—the immortal Silas Mercer sat out with his wallet on his shoulder, his apparel coarse, his fare scanty. Remember the immortal Heflin, Vining, Rooker, Framewood Furman, Holcombe, T. Mercer, Maginty, Baker, Marshall, Moseley, Franklin, and hundreds of others too tedious to mention, who have left the testimony of their call to the ministry of Christ, engraven on the hearts of thousands of precious souls; all these and thousands more, from the rude mass of uncultivated nature, taught alone in the school of Christ, and their own indefatigable exertions raised the Baptist church of Christ, to that state of excellence and glory that surpassed all others in the minds of Christians.

And what has your learned minister-making machines done? We read of a few fine gentlemen in the north, their seats in the temple of God numbered, and as you approach nearer their stand, to hear their fine finished sentences, you will see written on the seat the signal of more money. And after spending some hundreds of thousands of dollars, out have come

among us two reverend schoolmasters. These gentlemen of fine talents, must have fine salaries, or they cannot preach to the people; and if this be the only cause, that salvation is to be published to a perishing world, I do not know what will become of poor people and American negroes; but glory be to God, we are not to be swindled out of our money and religious privileges too; in this way; since God has said, the poor have the gospel preached to them. We do, therefore, protest against such inventions, as the works of darkness and not of God.

Art. 15th. We do also protest against the Bible society, as being unwarranted in the Bible, and inadmissible in the union and fellowship of the gospel—for two reasons, first, at this age of the world our most learned Grecians in America know but little of the pronunciation and less about the meaning of Greek words; at least to declare against the forty-four who translated our Bible would be to declare themselves madmen or fools; these modern fine-coated gentlemen, skilled in begging, lay much stress on the situation of the poor, as a plea to get money to print Bibles; assuring them that those who are not able to buy, shall have them gratis; but the poor dupe who gives in his money, hears no more of it; till looking round he finds every little grog shop with a box of missionary Bibles, for sale and at about 50 per cent. above the current price; this looks to us like speculation, founded on falsehood and fraud. Secondly, we don't think any two or three, but \$10 or 15, and Sibboleth, is all that's now necessary with them to make a member of Christ's church.

And whereas, on our part, we feel conscious we have not departed from the faith once delivered to the saints, by Christ and his apostles, held sacred by our venerable fathers, of the church of God, until changed by missionaries, or money changers. Being confident that county societies, State conventions, Bible societies, theological schools, begging money, preaching money-begging sermons in lieu of preach-

ing the gospel, and hiring agents to beg money, by putting on the preacher's black coat or gown, and turning up his foretop for the support of such men and measures—believing that every pious heart, influenced by grace, is grieved, to see the doors of the temples of God, so awfully profaned on the Lord's day; to see a Judas, who is rather timid to take the bag, with his hat at one door, and a Judess with her bag at the other; and in lieu of singing with the spirit and with the understanding, admonishing one another, in psalms and hymns singing with grace to the Lord, the appropriate rhyme begins—"He who nothing gives, nobody loves; creation's blot, creation's blank, &c."

We believe Christ's ministers never were, nor never will be, Judases, or hirelings; but like Peter, "Silver and gold have I none, but such as I have I give unto thee in the name of Christ." And that they were called and qualified of God as was Aaron, and not sent of men, as they are now. And that are yet willing to count all things dross, that they may glorify God, and win souls to Christ. And whereas, since the introduction of this fortune-hunting religion among us, the Baptist church seems to have initiated itself into the good graces of the world, and taken the world into half membership with it—piety has declined, peace and union have departed, and except a Christian, Judas-like, will take and carry the bag, he is coolly treated, and bound down by the church, and is looked upon as this poor pitiful wretch they sing of, blot and a blank in creation, that nobody loves. These sarcasms, and false reproaches, added to flames and tortures in every age of the Christian era, have helped the Christians to believe they were not of this world, and in hope of eternal glory, which God hath promised, to such—they have been willing to suffer the loss of all things, and to count all things they have lost here, for Christ as so many preludes to their eternal state of glory hereafter.

We the apostolic Baptist church, most solemnly declare an unfellowship with all

such societies, and proceedings, and with all churches who hold members of such societies in them. We do therefore covenant and agree as a church of Jesus Christ through divine assistance, once more to maintain and restore purity of principles, brotherly love, peace and fellowship, among ourselves, if possible.

Art. 19th. Believing that tract societies often frame fictitious accounts, and narratives, to mislead the mind, to promote their own interest, and to diffuse sectarian feelings in the minds of youth; and thus are paving the way for an established religion, which evil every Christian should guard against, and to which every friend of Christ, should set his veto. We therefore declare an unfellowship with all. And whereas, in lieu of applying the money agreeably to the design of the donor, they meet annually and divide the money among themselves, with very little exception. And whereas they unite themselves in social compact with the world, (contrary to the word of God,) by forming county societies, tract societies, Bible societies, and theological schools to polish young men to beg more money, under the name of Christ's ministers, when, according to the scriptures, they are the ministers of anti-christ. They tell us that the Indians are to be converted at home—the Mahometans, the Hindoos, and Africans abroad, and the Jews every where—when they get money enough. Our blessed Lord sent out his preachers, without purse or scrip; when they returned, he asked them if they lacked; they said they lacked nothing. Matth. 10 and 9. But those apostles of modern age, first polished by men's inventions, with their fine silk gowns, and frizzled foretops, having exhausted their thousands; but they still lack \$50,000 this year in the minister-making machine, to prepare a thousand or so more money beggars, and then they presume, they will get enough to pay off arrears. The great and mighty Alabama Baptist State Convention only lacks \$250, this year; and inasmuch as another mighty champion has joined, it is to be hoped next year, they

will pay off their arrears. And whereas, those fine polished gentlemen, under the cloak as we conceive of ministers of Christ, easily work on the charitable feelings of our women and children; and prey upon their superstitious prejudices, and fears, while poor widows and orphans have not escaped their merciless outrage. And whereas to us it appears, that the ordinances of the gospel are profaned, or neglected; changed, or perverted; the world brought into life membership, in a mystical way of half brotherhood with the church—and new pompous titles, created for, and brought along with them—such as president, vice president, board of directors, secretaries, treasurers, and solicitors. To us these new-fangled notions, taught for the doctrine of the gospel, by high-minded literary money beggars, are only so many evidences agreeing with the false prophets that should come, to deceive, if it were possible the very elect. We the apostolic Baptist church, declare to the world that we have no fellowship with any of those sorts, who pervert the truth, and wrest the scriptures to their own damnation, or teach for doctrine the commandments of men. And whereas, five years' experience of the missionary plans and proceedings among us, has taught us to believe they have been a fruitful source of argument, strife and contention among us, that they have destroyed the peace, union and fellowship among brethren, and the fellowship among ministers of different churches—they have given rise to reproaches, backbiting, whispering and evil speaking, discord and unhappiness: all of which proves to us, they are an abomination in the sight of God. Prov. 2 and 16, 17, 18, 19.

We do solemnly believe that it is the missionary money-beggars, and their unhallowed money-making machines, introduced into the Baptist church, which has been the cause of our present miserable condition in Zion. And to add to our afflictions, it is no longer necessary in order to become a member of the church that they should say Shibboleth. Men of any

particular sect, likely to give a correct translation of the Bible, into any language, are with us there remains no doubt; but those parts which they did not understand, would be translated best to suit their own notions, and most strongly to support their own principles and desires. But admit the principle, that one may, on the same sort of reason all may; admit the principle then, and there will soon be a Bible suited to every religious caprice and whim, afloat in the world; and our old Bible, naturally opposed to the corruptions of human nature, would soon be eradicated from the earth. King James selected fifty-four of the most learned men of his day, and those supposed to be full of the Holy Ghost; all scripture is given by inspiration, and is profitable for learning, for doctrine, for reproof, &c. The old Book is full of God, it is full of glory, it is all we want. We take it for our guide, therefore we must condemn your new-fangled notions.

Art. 17th. Baptist State Conventions and county societies; are only money traps, under a religious cover; it was acknowledged by the first Rev. General of the order, in conference, that money was the object of county societies, and State Conventions—if the Rev. General stated in truth the design, of which we have no doubt—had he said the design was to educate the Indians, the Hindoos, or Africans, we should still have been in the dark; but the naked truth is, the design is to create societies to get money, to hire beggars, under the mask of preachers to get money to divide among themselves. In this degenerate age of the world, we think money makes most of the preachers go, as well as the mare; help, Lord, for the godly man ceaseth for the faithful fail from among the children of men.

We submit to the world in general and to Christians in particular these the articles of our faith, and these our declarations—as some of the reasons why, we have declared an unfellowship with the present customs, and religious rites held sacred by the Baptist church; and we the apostolic Baptist

church of Christ do solemnly protest against all who do not love our Lord Jesus Christ, and refuse submission to the kingly authority of Christ in his church. Amen.

(Assigned) WILLIAM JONES.

(Dated) August 8th, 1827.

N. B. The author of the above, resided in Conecuh county, Alabama, at the time the above was published in pamphlet form; and as a portion of the old manuscript, from whence the above articles were drawn, was destroyed, I am unable to furnish the name of the church, or number of churches, that united in adopting them; or their present condition. But should this come to the observation, of any of his numerous family of children, it would afford me much pleasure, to receive a private letter from them, informing me of the present condition, and location, of the family.

JAMES P. ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

*Plattville, Grant county, Wis. Ter. }
Jan. 13, 1845. }*

DEAR BRETHREN AND SISTERS, elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation.

Dear brethren and sisters, when I wrote you last I did not expect that I should ever write again in the Primitive; but it appears that for some cause best known to the Lord, I have been induced to write again. There are many things that present themselves to my view as inducements to write, yet there are many things present themselves to the contrary. These

work in opposition to each other, until I have become weary and my mind hath no rest. And although I feel led to write, yet I am often doubtful of its being my duty; but I will venture, and leave the event with the Lord who knoweth all things, hoping that he will direct my pen and dictate to me what he in his wisdom sees fit for me to write.

We are informed that those that feared the Lord spake often one to another. Do we fear the Lord? If so, then we have the privilege to speak often one to another. But I am such a poor, imperfect, simple creature, that I am often made to fear that I am not of that character. I hear one in the word of divine truth saying, We know that we have passed from death unto life, because we love the brethren. These words often cheer my doubting mind, for if not deceived I do love the brethren. It revives my dropping spirits to hear them speak through the Primitive Baptist, telling of the wondrous love of God to poor lost sinners, and how they were by the Lord brought from nature's night and darkness into the glorious light and liberty of the children of God; translated into the kingdom of his dear Son, made heirs—heirs of God and joint heirs with the Lord Jesus Christ.

Dear brethren, when we feel the spirit of God bearing witness with our spirit that we are born of God, we are made to rejoice with joy unspeakable; and can say, he is my Lord and my God. We then can put confidence in what our blessed Lord says to us in his word, and feel willing to be any thing for Christ's sake; but so soon as a cloud passes between us and our blessed Lord, we begin to doubt and fear and say within ourselves, we have been deceived, we surely have not passed from death unto life, or we would always enjoy the presence of the Lord. But let us not despair, though we have often to mourn the absence of our blessed Lord, he is still God and changes not. Let us take courage, and not always be looking at our poverty; for we do know that of ourselves we have nothing, but if we have

received the earnest money, let us live upon that awhile, for our general is very rich, and will give us our rations at his own appointed time.

Yes, brethren and sisters, we are children of a king, our father is very rich; may we not boast of his riches? Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, now we have received the spirit which is of God, and that thereby we might know the things that are freely given to us of God. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Happy is that people whose God is the Lord, great is the Lord and greatly to be praised, and his greatness is unsearchable, and his kingdom is an everlasting kingdom, and his children shall be heirs with him in his kingdom. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Christ died for us while we were yet sinners, when we were under the curse of God's righteous law, and not able to pay the demand of divine justice. For we see there was none able to satisfy the law's demand but Christ, the Son of God; man was not able, for by his disobedience and transgression he brought himself and posterity into a state of sin and death; by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned. Man could not put forth his hand and partake of the tree of life, for the sword that was placed at the east of the garden turned every way to guard the tree, and had not the life of God's people been treasured up in the Lord Jesus Christ, I think it likely they could not have got eternal life by any thing that they could do. But we have teachers at this time among us, that tell us that man is born into the world with a small spark of grace in him, and thereby can bring himself into the favor of God. This appears

to be contrary to the word of truth, for it informs us that, the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, not a spiritual man; and for his disobedience he was drove out of the garden of Eden, and commanded to till the ground from whence he was taken. The first Adam was of the earth, earthy; and we of his posterity are by nature the same, and we can do nothing while in this state more than our father Adam could do, we can till the ground and work in the dust and get our clothes very dirty, and eat our bread as father Adam had to eat his; but no higher than the ground can we get, our work is all in the dust and ground, we cannot raise ourselves above this.

The word of divine truth informs us, that the elect of God were chosen in Christ Jesus before the world began, and in him the life of his people were hid. He is the second Adam, the Lord from heaven, a quickening spirit; he can give life to the dead sinner, he makes the dead to hear his voice, and they that hear shall live. Can we not say with the apostle, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Let us view the sufferings of our blessed Saviour for a moment. See him in the garden sweating, as it were, great drops of blood. See him nailed to the cross and expiring in death, his sufferings were beyond what we can describe; and all this was done, that we poor guilty sinners might live. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. This is love indeed, our life is hid with God in Christ, and when Christ who is our life shall appear, then shall we also appear with him in glory.

Beloved brethren and sisters, let us keep ourselves unspotted from the world, believing we have a kingdom which is not of this world, where there are crowns laid up for us. Let us walk worthy of God, who hath called us unto his kingdom and

glory. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart and establish you in every good word and work.

Before I close I will tell you some little about the times here among the Baptists. There has been no church added to the Association the past year. The Association met in peace and parted in the same. Our preaching was generally good, some was worth boasting of. I believe the Lord preached through some of his ministers. Do not understand me to think that we have some in our Association that God has not called to preach, for I dare not say that. I believe God hath called those that are among us, but I do not know but what some of them are somewhat like one Apollos, that spent a short time with one Aquilla and Priscilla his wife. There are but five churches in the Association, seventy-two members, and eight preachers; about four or five of them are ordained, and the others licensed. There is another preacher come among us lately, who is ordained; but he has not yet joined with any church, but I believe that he intends to the first opportunity. He appears to be an able minister and sound in the faith. Some few have been added to some of the churches by baptism the past year, but the church where my membership belongs has not received any by baptism since it has been a church; we are in a cold situation at this time, but we trust that summer is nigh. We are yet without a pastor, but we are at times visited by the preachers, and have comfortable times. It is the wish of the church to have a pastor, and we try to pray God to give us one. I trust he will yet send us one of his own choosing.

Dear brethren and sisters, pray for our little church, Bethlehem, that the Lord will keep us from doing any thing that will bring a reproach upon the cause of Christ and his church; but that we may walk worthy of the vocation wherewith we are called; and that as we professed to have received the Lord Jesus, so may we

walk in him. Pray for me, that the Lord may enable me to set a goodly example before the world and my children, and that I may be enabled to bring up my children in the nurture and admonition of the Lord. I am a poor widow, my children have no father now to instruct them; but blessed be the Lord, they are in his hands, and I trust he will do with them what seemeth him good.

Dear brethren, bear with me, for I feel as though I could not close without making one more request of you. I live in the town of Plattville, and have lived in it near to eight years; it has now become a city, and I often feel as though God has a people in it, some of whom are living in a spiritual Babylon. Pray God for them, that they may be delivered from such, and that he would send us some of his ministers to proclaim the truth in its purity to this people. We have had but a few sermons from our Old School Baptists during the last three years. One excuse is, the ministers live a good way off from here; and another is, they say that they have no town calls. Their call is to preach in the country. O may God call some of his ministers to preach in this town, and not in this only, but others; ought not God's children to hear the truth because they live in towns, villages, and cities? I have been informed of one of old, that preached in towns, villages, and cities, and the Lord blessed his labors abundantly; and will he not bless the labors of those his ministers, who now preach in towns, villages, and cities? I trust he will.

Bethlehem church was constituted in this town something over three years and a half since, but it was thought best to hold the church meetings about seven miles from this place; so we have not had any church meeting here within three years. Could it be the will of our heavenly Father that we should, I would feel to rejoice. May the Lord resign us to his will in all things. The grace of our Lord Jesus Christ be with you all. Your unworthy sister.

A. L. SALTZMAN.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 23, 1845.

In reply to repeated inquiries respecting Elder Moseley's book entitled *Huntingdon on Universal Charity*, &c. we would observe that we have disposed of what copies we had, and those wanting them had better apply directly to Elder Wm. Moseley, Bear Creek, Ga.

We have still some copies on hand of the *History of the Kehukee Baptist Association*, embracing an early history of the Baptists in this country—it is a bound book, duodecimo size, containing 300 pages, price One Dollar.

FOR THE PRIMITIVE BAPTIST.

MY DEAR BROTHER IN THE FLESH AND
IN THE GOSPEL,

Grace be with thee, and peace from God.

Your very affectionate epistle written last July, came safe to hand, and by me it was perused with the best of feeling; and cause I have to bless God on your behalf. Your letter, my brother William, differs widely from some that I receive from England and elsewhere, for it breathes the spirit of a primitive saint, and exhibits strong marks of gospel simplicity and Christian meekness: and I must say, that the fragraney of your soul produced, through God, a sweet perfume in my breast, and for the same I feel thankful to that Divine Being who says he will have mercy on whom he will have mercy. *Discriminating mercy!*

I hope it is still well with you, I mean in regard to the enjoyment of Christ in your own soul; for the more we know of him, and the more we look to him, and rest on him, and confide in him; the more my brother, shall we enjoy of him in our souls. Yes, a view of our Lord by faith is sufficient to make a believer happy and to cause all within him to rejoice. Indeed, with Christ in view the soul must necessarily be tranquil and in a nice condition; but when we take our eyes off him

and after idols rove, or look within ourselves for something good and clever, all is wrong, and all is out of order, and we are thrown on the back ground, and there we prepare a scourge for ourselves, and the same will be laid upon us in God's own time. Were we to act wisely, we should be always looking to Jesus for supplies of every sort and kind, for we are informed it hath pleased the Father that in Christ all fulness should dwell; and from this Christ believers are to receive a suitable supply of every grace and mercy which they at any or at all times may stand in need of. And in him they are complete, and in him beloved, and in him accepted and justified. And in him also they have life, and light, and wisdom, and strength, and eternal salvation. And he likewise is their beauty and glory, and in him and of him they ought to glory and boast, for to him all glory and honor belong. In the covenant of grace, this same Christ engaged with his holy Father on their behalf, and in the fulness of time he fulfilled his covenant engagements, and finished the transgressions of his people, and made an end of sin, and brought in an everlasting righteousness, and is now entered into heaven itself as the head and representative of his much beloved bride, or chosen ones; and hence they are not only complete in him, but safe also.

And now, to know this our glorious Christ aright, and so to know him is to know him as he is revealed to his chosen ones by the Holy Spirit:—I say, to know this our glorious Christ aright is eternal life; and I hope that you, my precious brother, are daily increasing in this divine knowledge, for you see it stands connected with eternal life. This knowledge then, we may be sure surpasseth all other knowledge in the world or in the church, and it is the special grant of heaven; and granted to none but to the dearly beloved and chosen ones of God. How very serious is this matter, and yet, *true and refreshing* it is to those who have tasted that the Lord is gracious, and are living a life of faith on Christ the Saviour of sinners.

May we then live on him day by day, and in him rejoice, and hold him in high esteem. Indeed, if we are in him, and by faith living on him, we shall and must praise and extol his great name. It was Jesus, you know, that stood in our room and stead in a very trying hour and when hell against us rose, and for us he endured all the dreadful maledictions of that holy law which we violated, and under which we were born. And it was he also that was made sin for us, and delivered us from the wrath to come, and he is now our all in all. Ought we not, therefore, to prize this dear Saviour of sinners, and to rate his merits high, and to go to him with all our troubles and sorrows, and of him ask for all we want, and try and fetch all divine consolations from his vast fulness?

As in the Son of God there are rich supplies of every thing we need, it would be rank folly in us to seek for supplies elsewhere. It is what there is in our blessed Jesus, and not what there is in us, that bears us up in a trying day, and keeps our souls alive in famine; and hence to him we should look for grace to help us in every time of need; and to our look, and to our cry he will be sure to attend, as he says; *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word*, Isa. 66. 2. In our troubles and temptations we are too apt to overlook Christ, and to seek for something in ourselves that will mend the matter, or better our condition. This, William, is our sin and our folly, and may we in future learn to do better and act more wisely. May we look to Jesus, the author and finisher of our faith, for he is very lovely in person, and amiable in manners, and of pleasant address, and smiling in countenance, and soft in speech, and kind hearted, and sympathetic in his look, and liberal minded, and full of grace and truth, and his bowels melt with love, and hence he will cast out those that come to him; and he is the same yesterday,—to-day, and for ever. The more we are acquainted with this Jesus, the better shall

we like him, for he is very indulgent, and affable, and easy of access to by all the poor, the maimed, the halt, and the blind.

This blessed Jesus is the sum and substance of the whole gospel of the grace of God, which gospel is well adapted to all our miseries and woes; nor can our wants and weakness, our troubles and distresses, our pains and griefs, our temptations and conflicts, be too great, or too many for this gospel of Christ to cure. Solomon says, *money answers all things*; and we are sure the gospel of Christ does, for it covers the whole breadth, and length, and depth, and height of our wretchedness, beggary, shame, and sin, and places us before God as pure as an angel of innocence. Most marvellous indeed is the plan which the eternal God, in a trinity of distinct persons, devised whereby he might be just in the justification and salvation of all poor returning prodigals. The scheme is so God-like,—so lofty, and so ineffably sublime, that even in the contemplation of it we feel confounded: at least, I feel so, and constrained I am to say, *O magnify the Lord with me, and let us exalt his name together*, Psa. 34. 3. I know very well that our sins are immensely great, and deeply dyed, and vastly aggravating in their nature and character; but alas! and what of all that, when contrasted with the immense efficacy of the blood and righteousness of an incarnate God. To this God may we repair, and round his cross may our little souls twine, and feel safe in the crush of worlds, & the wreck of matter.

My dear brother William, all must needs be well with that man, who from a sense of his own misery and his need of mercy, is enabled to throw himself at the feet of the Saviour of sinners; for this dear Saviour is a sufficient bulwark against all the assaults of hell and sin; and in such a soul grace must and will reign through righteousness unto eternal life by Christ Jesus our Lord. And it will be no way jeopardous for us to affirm, that the very best recommendation a poor sinner can possibly go to Christ with, is his own misery, and woes, and wants. But how as-

tonishing it is, that a merciful Saviour and a miserable sinner should be a unit; and yet so it is, and so it must be, for a believer is one spirit with the Lord of glory, and his life we are told is hid with Christ in God. We must then, and we will, extol him who hath opened a channel of mercy for sinners impoverished and undone. Precious remedy! Precious Christ! and precious to my soul is the whole gospel scheme. May the Holy Spirit lead your soul and mine into the various departments of the gospel, and confirm us more and more in the truths of God.

I knew it would be unprofitable to your soul for me to say how I am despised and reproached by most of the religionists of the day, and hence in this matter I will here be silent; but this much I will observe to you, to wit, let come what may, in God I put my trust, and in his word do I hope, and on Christ I depend for life and salvation; he is my all in all, and of him I boast and sing in the house of my pilgrimage. Should I ever visit Old England and be in your company again, we shall have much to talk about. I am sorry to hear of the affliction of our dear sister Susan. I thank my nephew for his polite letter to me. Write me again when convenient, and direct as before. My love to all. A-dieu.

JAMES OSBOURN.

Nov. 1844.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Marion county, }
February 2, 1845. }

DEAR BRETHREN AND SISTERS IN Christ: Grace be multiplied. It has been some time since you have heard from me, and from the few Predestinarian Baptists in the Sweetwater Association; and it may be thought by you, that we have all slipped our bridles and run off. But thank the Lord there are some still left, though since I wrote to you we have had another division in the Association, and as there is so much said about the cause of the division, I wish to show mine opinion, that the brethren and sisters that live at a dis-

tance may judge who are right. We for some years past were called United Baptists; there was not much doctrine preached by the men who were in the highest esteem with those who wanted to be popular in the world; and when those who believed in the doctrine of grace were spoken of, it rather seemed they were not much esteemed by those who believed a possible salvation, or chance work.

When we separated from the mission system those who were left, that believed in possibles and chances, we thought, would out-grow it; but, we have learned better. They grew big in their own esteem and in the year 1842, the Tennessee Primitive Baptist Association sent a letter & delegate to us for correspondence; it was rejected by some on the mere name, but we see it is the doctrine held by that Association. And some of those Arminians call the Primitive a harlot, and say they would rather fellowship missionaries than the doctrine held by us and the Primitive, and yet say we are the Old United Baptists. Such folks don't know what union is, all the union they know, is to free again, free will, possible salvation, and chance work; this is all their theme. Though, some of them once wrote for the Primitive and said it contained the doctrine they believed, they now make the name United a test of fellowship; this I know by experience. There was one church I attended some two or three years, because the church where I belonged dropped the name United, dismissed me from attending them; and when asked the reason, this was all they would assign. This with many other reasons have caused us to separate ourselves from all the Arminian system, as we do believe, it is on account of the doctrine we believe and try to preach, that is the grand cause of the present division; and one of those Arminian preachers with his party have excluded one of the best gifts that belonged to the Association, and that for no transgression, but for a thing too trifling to be noticed, just to get him out of their way. This brother had the care of the church for some years, but finding he

would follow the Primitive, they took this plan to get rid of him.

I now ask my brethren, how can two walk together unless they agree? when one preaches up works, a chance with the great performance of the creature, and that we have as much power to do good as we have to do evil, and he could have got religion five years sooner than he did, all he lacked was trying, and then tell sinners come right now, the Lord is as willing as he ever will be, just now is a good time, Christians are praying and the spirit is beseeching you, be careful sinner lest it takes its everlasting flight and strives no more with you, (stamping and raging as though he would make some Christians whether the Lord was willing or not) rouse up the animal passion, get some to crying by telling of the death of somebody that is in torment, then for whispering religion in their ear, then for a shout and then an Ishmaelite, and you may know them, they pray powerful, and shout, and point the finger of scorn at those, who they term Antinomians: these are marks of an Ishmaelite, in my opinion.

Having said this much of the Arminians, I will say something of those who I believe are the true ministers of Christ. When he goes he feels so little, the cause so great, his master all-wise, all-powerful, all-lovely, and has given him a charge not to take any of the Canaanites to be a bride for Isaac, he knows not who the Lord will make willing; and he knows he has not the power of himself, and like Moses he says, Lord, I am not eloquent, heretofore nor since thou hast spoken. This does not satisfy his mind, then under the rod he goes with the word of the Lord in his hand as his rule of life; he finds therein written, go, and my presence shall go with you. Again, Lo, I am with you alway. And from the Bible and experience he knows the Lord must make the people willing, and in the 110th Psalm he finds written: And thy people shall be willing in the day of thy power. He tries to tell of the riches of his master, and that he has one only Son, and all that he has is given

to that Son; shows how poor we are in nature by reason of transgression, shows how the Lord takes the poor, blind, deaf sinner, opens his eyes, unstops his ears, gives him a heart to understand, takes off his old clothes which are filthy, clothes him with the best robe and equips him for the warfare; then shows the immutability of his promise to be with him thro' the journey of life. And all this is the free gift of God to poor mortals that never deserved the least favor of the Lord. And it is for his great love wherewith he loved us and gave himself for us, the church; and he chose us in him before the foundation of the world, not on the account of any good in us. And after he has done the best he can, he often feels so bad because he has done no better than he has. The sheep of his master not fed, the cause not honored, the passage he read as a text not explained, fears he has hurt the feelings of the Christian; he mourns as he says, Lord send by whom thou wilt send. And, brethren and sisters, I bid you farewell for the present, feeling by my writing like I often do by trying to preach, that I have done no better.

ROBERT GREGORY.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Holmes county, Mi. }
January 6, 1845. }*

DEAR EDITORS: The subscriber feels an anxiety resting on his mind to crave another insertion in your little periodical, for reasons that will be subsequently given; although I consider myself considerably behind the time in my remarks, and my reasons are as follows in requesting your patronage.

The Primitive Baptist Association did at her session in 1843, appoint a committee to meet the views of Elder D. Benedict, in giving a statistical account of the rise of the Old Regular Predestinarian Baptists in this southern clime. Said committee failing to attend to the business assigned them, for reasons obvious and plain to them, the same was dispensed with.

Said committee or some of them immediately after their appointment to said work, had recourse to the undersigned as one whose long standing and personal knowledge with said denomination, would be of singular service to them in their researches correspondent with their appointment. Now my present business is, not with Elder D. Benedict nor to fill up the deficiency of the committee—but as one located in this southern clime before there was a Baptist church in this section of country—my object is to inform the Old Regular Baptists throughout the Union of their rise and progress, as some future historian may arise subsequently and gather up the scraps—and without any further preliminary remarks we shall proceed, &c.

Now be it remembered, that several families by the name of Curtis, Courtney, Stamply, Humphreys, and Jones, &c. did in and under the pressure of the revolutionary war, emigrate from South Carolina to the Natchez, a Spanish province—(now Adams county)—and became citizens of the same, bringing with them Baptist principles, discipline and doctrine. Several of whom, prior to their emigration, stood connected with the old regular Baptist Church, as members of the same—and now, right here, we wish it to be remembered, that at a subsequent time and place, the above mentioned emigrants gave rise to the first Baptist church in this southern clime, which will be noticed in its place. The population of the province being very limited, not more than the extent of a small county, all under the papal jurisdiction, where the same reigned predominant—but at the close of the revolutionary war there was a small tide of emigration into the province, which increased its population. But we being like the Zidonians of old, living remote from and not having correspondence with any, neither having law or gospel, things appeared to move on smoothly, while the sovereign pontiff pardoned the sins of the people, and gave absolution to the dying, &c.

This train of events will bring us up to the year 1785, when a Mr. Richard Cur-

tis, one of the above mentioned emigrants, while seeing the prevailing ignorance and idolatry, with the dark cloud of error that hung over and pervaded the minds of the citizens, said Curtis was actuated as we hope from pure and immortal principles, to fling his weight against and oppose the prevailing heterodoxy of the times. Said Curtis mounted the rostrum and declared publicly to the surrounding country, the plan of salvation by grace; and preached the pure and gentle doctrines of the gospel, according to the light and talent given.

Things moved on in an easy regular train throughout the subsequent years up to about the year '90. The Reverend High Priest thinking that his craft was not in danger by one poor enthusiastic fool, did not apparently give himself much trouble about the growing heresy, while only supported by one sap-headed fanatic. But about the year '93, the Sovereign Pontiff, like Demetrius of old, began to take the alarm, thinking that his craft was in danger by the propagation and growth of such heretical principles, which incurred displeasure and called forth that imperious tone from the Rev. Ecclesiastic, silence and implicit obedience.

Now we wish to remark right here, that it is our sentimental opinion that said R. Curtis was nothing more at that time than a common licentiate, which subsequent events will prove. But said R. Curtis not being so easily intimidated, believing that he was engaged in the best of causes, did not feel willing to desist; but still pursued his labors in the gospel vineyard, when the ecclesiastical dignity finding himself thus disregarded, had recourse to the civil authority to suppress such heresy. The Executive being invoked, issues his mandate, saying that such practices and habits must and shall be dispensed with under pain of imprisonment. The mandate being issued, there was not that attention paid to it as the Executive expected; when Richard Curtis was denounced as an incorrigible heretic with all his adherents; and that in consequence if there were five more subse-

quently found collected together in a religious capacity, they should be put in confinement.

Things standing thus, R. Curtis at and with the advice and counsel of his best friends, leaves said province and goes back into South Carolina, his native State. This will bring us up to the year '94. In the lapse of this year there were several that were actually seized on and committed to prison, in consequence of their fanatical principles, as it was termed, and disobedience to government.

We will now follow R. Curtis into South Carolina, his native State, and find him meeting and associating with all his old friends and brethren in the gospel. And when they became acquainted with his gift and talent in the ministry, and being satisfied in the same, said R. Curtis was ordained to the ministry under the wings and in connexion with the Old Regular Baptists. Elder Curtis now returns to his brethren and friends in the South, and into the field of his labors, fully authorised to fill the different functions of the gospel as a minister of Christ.

This will bring us up to the year '95, when the United States negotiated with Spain for this section of country. The negotiation being satisfactorily announced, popish fetters being broken, the government changed, there was nothing now to fear from that quarter. Elder R. Curtis, acting the part of an under shepherd, gathers the few scattered sheep to the fold, when and where they were constituted into a church on the old regular predestinarian plan, by the name of Salem church, on Cole's creek, (year 1795.)

Times and circumstances assumed a new appearance, and things progressed more pleasantly. The late negotiation between the two powers gave rise to a great influx of emigrants from Georgia, South Carolina, Tennessee, &c., which caused the population to have a very rapid growth; and a great many of the emigrants were Baptists of the old regular order, and formed a con-

nexion with those that were already in the then territory. The church on Second creek became a constituted body in the year '96, or '97; said church was subsequently known by the name New Hope. About this time in came two prominent characters as preachers of the Baptist order, by the names of Joseph Willis and James McMullin. The coming of Willis was like the coming of a Titus of old, it diffused joy and gladness throughout the fraternity; while McMullin was considered heterodox, and excited suspicion, and he was never allowed the liberty of forming a connexion with the Baptists. However he was artful enough to draw away disciples after him; himself falling into the quagmire of degradation and those that followed him, lost their visibility as Baptists.

Things moved on in easy regular train up to the year '98, with but few laborers in the vineyard; when Elder David Cooper, Elder David Snodgrass, Elder Moses Hadley, Elder Thomas Mercer, Elder Ezra Courtney, Elder Lawrence Scarbrough, all coming into the territory, all joining as laborers in the gospel vineyard, Zion appeared to break forth on the right hand and on the left—the hopes and prospects of the fraternity revived—joy and gladness were diffused abroad at the coming of so many laborers in the vineyard.

The next remarkable occurrence that is worthy of notice, is the great revival in religion that took place under the preaching of Elder Thomas Mercer and others. This was in the year 1803 and '4. Things moved on gradually from last date up to the year 1807, there being several churches constituted in this lapse of time; when it was harmoniously agreed on by the preaching brethren and the churches individually, that there be delegates sent from the different churches to meet in Convention at Salem church, to deliberate on the propriety of forming themselves into an Association. This was July, 1807. The churches acceded to the plan in operation, sent on their delegates accordingly, and after meet-

ing in Convention, it was carried in the affirmative, that the different churches be and appear at Bethel church, Bayou Sarah, Wilkinson county, with letter and delegate in September next; which was accordingly done, and they became a constituted body by the name of the Mississippi Baptist Association.

And now having travelled through the various gradations of time, from the first rise of the Regular Baptists in this southern clime, up to the formation of the first Association of their order, their Minutes since their rise will show for themselves. We have done with our remarks on what was intended in our little historical sketch as contemplated, &c. The subject has lain with some weight on my mind, believing that it was a debt or a tribute that I owed the Old Regular Baptists; as one that has been long associated with them, at least 45 years, participating in their joys and sorrows, being here in this southern clime before their rise as a religious body, in the times, and with the times, and rising up among them, and forming a long and steady acquaintance with said fraternity. The above is from the strength of memory and ocular demonstration. And, brethren Editors if you think the above remarks worthy an insertion in your useful periodical, do so; if otherwise, lay it aside. And as such I shall subscribe myself yours in gospel bonds. So farewell until next time.

JOSEPH ERWIN.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at 'Arboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

Agents for the Primitive Baptist.

NORTH CAROLINA. C. B. Hassell, *Williamston*
R. M. G. Moore, *Germanton*. W. W. Mizell, *Ply-*

mouth. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*. Jacob B. Higgins, *Columbia*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Ilinessville*. Willis S. Jarrell, M. G. Summerfield, Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*.

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MISSOURI. John McDowell, *Sparta*.

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PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*. **IOWA TERRITORY.** Zaccheus Parker, *Iowa City*.

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“Come out of Her, my People.”

VOL. 10.

SATURDAY, MARCH 8, 1845.

No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Pulaski county, }
Nov. 28th, 1844. }

Once more, my beloved Editors, in consequence of great heaviness and continual sorrow in my heart, I have taken up my pen to submit a few things for your excellent paper, if they should be worth a place in it. And for a foundation of the things that I submit, I here state the 16th and 17th verses of the 8th chapter of the gospel of Christ by Luke, (to wit:) No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest, neither any thing hid that shall not be known and come abroad.

And now, my beloved brethren in the Lord God Almighty, my only object for writing is, the glory of the incorruptible God, by his people being better established on the Rock of eternal ages. Therefore I proceed, (to wit.) The two verses above written are an assertion of Jesus Christ the Son of God, by which he divulges what he had done relative to the matters stated in the preceding part of the same chapter and elsewhere in the scripture. Now, my brethren, he (Jesus) had been preaching and shewing the glad tidings of the kingdom of God, (see Mat-

thew, 13th chapter,) and in the 8th of Luke he spoke a parable concerning a sower, and expounded it to his disciples; and then it was that he lit a candle and did not cover it with a vessel, nor put it under a bed. In expounding the parable, he says that the seed is the word of God, (verse 11th.) He (Jesus) is the seed of the woman that God said should bruise the head of the serpent. (Luke, 1st chapter and 31st verse.) “And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.” This is he that was born “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John, 1st chapter and 13th verse.) This is he that is “on earth peace, good will toward men.” (Luke, 2nd chapter and 14th verse.) This is he, that is the God of peace, that was to bruise satan under the feet of the “called of Jesus Christ, beloved of God, called to be saints.” (Romans, 16th chapter and 20th verse.) This is he that took upon him a body of flesh. This is he for whom a body was prepared: “Now ye are the body of Christ, and members in particular,” (1st Corinthians, 12th chapter and 27th verse,) who are the called of Jesus Christ. The beloved of God; called to be saints, as above stated.

This will do, as it regards the seed of the woman that should bruise the serpent's head; and as it regards the seed that fell in good ground, or a good and an honest heart: also as it regards the good seed, that were the children of the kingdom. Genesis, 3rd chapter and 15th verse; Luke,

8th chapter and 8th verse; and 15th verse; also, Matthew, 13th chapter & 35th verse.

Now as it regards the seed of the serpent, that was to bruise the heel of the seed of the woman, you know that the seed which the sower went forth to sow was the word of God. Now the word of the serpent was this, (to wit:) "Ye shall not surely die." "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." (Genesis, 3rd chapter, 4th and 5th verses.) Now the words, ye shall not surely die, are false—and they sought false witness against him to put him to death. Matthew, 26th chapter and 59th verse. "And there arose certain, and bare false witness against him, saying, we heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." Mark, 14th chapter, 57th and 58th verses.

Now we may clearly see that they who were false witnesses were children of the devil, for it is written, "ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John, 8th chapter and 44th verse.) Now you may see that the devil was a murderer from the beginning, and killed Adam and Eve by sowing the word of falsehood by the serpent: And condemned the Lord Jesus Christ by the lie testified by the false witnesses; which lie was the seed that was to bruise the heel of the seed of the woman. Then it appears that the word of God is the seed of the woman: and the word of the devil is the seed of the serpent.

Now as it regards the sons and daughters of men being saved, none will be saved but those that God has loved with an everlasting love; and those that he has thus loved he will draw through what instrumentality he pleases unto Christ Jesus the Saviour: And those that God the Father draws to Jesus, he will in no wise

cast out; and those that he will in no wise cast out, he will save. For—and thou shalt call his name Jesus, for he shall save his people from their sins. All insane and infants I believe will be drawn thro' the instrumentality of death, and all those other than insane and infants of his people, chosen in Christ before the foundation of the world, he will draw to Christ through the instrumentality of preaching the gospel of God, or sowing the seed which is the word of God in good ground, or an honest and good heart; and then they are the wheat, or the children of the kingdom.

And all men and women that God has never loved will be left to do like Cain; who was of that wicked one:—And the rich man, Jezebel, also the builders that set at nought the Lord Jesus, as Cain who was a builder, through fair speeches no doubt, and killed his brother:—And all the rest composing mystery Babylon, governed by lies, spoken through subtily by the man of sin or the devil. No more at this time; but if permitted, will be continued hereafter. I am yours, &c. &c.

JOHN POWELL.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky. §
May 14th, 1844. §

DEAR BRETHREN: I will make some quotations from Ecclesiastical History, to show the rise of popery with some of the causes which contributed to its advancement; in order that you may reflect on past and present scenes among the Baptists, and judge for yourselves whether like scenes have not been, and are yet taking place among them; and if so, whether or not we may expect like effects or consequences to follow. I write this, with others which I have sent for publication, that all the friends of Zion, that all friends to our free institutions, and that all whether friends or enemies to whom this may come, may pause and reflect whether they are willing in the slightest degree to contribute to like principles or practices as those were which formerly conducted to,

and laid the foundation of popery. Tho' the first beast will never rise again in the name of the pope of Rome, yet his "deadly wound" which he received by the power of God in the Reformation, is or will be healed; and though he "was and is not, yet he is," and will appear if he has not appeared, coming out of the earth having two horns like a lamb, and will exercise all the power of the first beast, and will set up an image to him, and will thereby deceive those "whose names are not written in the book of life of the Lamb slain from the foundation of the world." Keep in mind that like causes produce like effects, and that like effects flow or proceed from like causes.

There are many fears among Protestants in the United States, that the papal power will eventually prevail. If you as Protestants are afraid they (the Catholics) will prevail, then get farther from them; that is, oppose them by that which checked their power and stopped their progress, in the 16th and 17th centuries, and I might say the 18th, viz: the word of God, the doctrine of the gospel, and scripture institutions only, though this has never been the case as to the whole body of Protestants. But they were once pretty generally united in the hated doctrine of distinguishing grace, which the creeds of the different denominations abundantly certify; but departing in doctrine they have also departed in practice, and are now setting up one institution after another to destroy the reign of infidelity and to check the progress of popery, assimilating themselves by "progressive approximation" to popery.

We are prosperous as a nation, we live in the best government on earth. Each and all of us have the liberty to worship God according to the dictates of our own conscience. May the blessings we enjoy be perpetuated and extended to every nation under heaven. Let us not in the slightest degree endeavor to exercise dominion over the conscience of any, nor permit them to exercise it over us. Let every one be fully persuaded in his own

mind, and if any do not believe in our principles, if they are with us let them act faithfully and as free people, by leaving us and uniting with those for whom they have a fellowship; and let us not unite with, nor retain those in membership, who hold and contend for principles adverse to ours, and who also oppose ours. Let every one exercise that liberty which the constitution of his country grants him, and the God of heaven permits him to enjoy.

I will now proceed to make some quotations. Jones's History of the Christian church, p. 150: "Indeed," says Jones, "with the exception of the short reign of Maximin, they suffered but little persecution for nearly half a century, and the effects were too manifest in the melancholy state of the churches at this time, in the laxity of their discipline, and the general lukewarmness which had come upon them in their profession. The simplicity and purity of the Christian religion was greatly corrupted, and the usual concomitants of a season of worldly ease and prosperity, viz: ambition, pride and luxury, too generally prevailed among both pastors and people." Worldly ease and prosperity in a half century produced that which all the persecutions of heathen emperors could never have effected. So a departure from the doctrine and discipline of the old churches in the United States was brought about immediately after the church enjoyed worldly ease, and which could not be effected by persecution.

Cyprian, who lived in that age, speaking of the state of the church and the flock being devoured, with other things says: "Our principal study is to get money and estates, we follow after pride, we are at leisure for nothing but emulation and quarrelling, and have neglected the simplicity of the faith. We have renounced this world in words only and not in deed." Eusebius says, "Through reproaching one another, waging as it were civil war among themselves, bishops quarrelling with bishops, and the people divided into parties. They (the bishops) were full

of ambition, and tyrannically used their power." "In the sequel" (first three centuries) says Jones, "it will appear that when the bishops were once exalted to wealth, power, and authority, this exaltation was of itself the prolific source of every corrupt fruit. Learning, eloquence, and influence were chiefly exerted to maintain their own personal dominion and popularity. Contests for pre-eminence over each other, became the *succedaneum* of the ancient contention for the faith, and its influence over the world." A like contest was recently held in Lexington, with many others of like kind within the last thirty years.

If Cyprian and Eusebius had lived till this day, retaining in memory the events above related, they would certainly have thought that the same or a like "laxity of discipline," the same or a like "corruption of the Christian religion," the same departure from "the way of the Lord," the same "disobedience to his heavenly commands;" the same "study to get money and estates," the same "following after pride," the same "ambition, emulation, luxury, hypocrisy, deceit, and neglect of the simplicity of the faith;" the same "quarrelling, envy, and hatred of the bishops;" the same "division into parties;" and the same "contests for pre-eminence" were again in the world, or about to arise in it, which were in the days in which they wrote:

"The history of this church," says Jones, "from the accession of Constantine to the period when the bishop of Rome was elevated to supreme authority, discovers a progressive approximation to that state of things denoted in scripture, by the revelation of the man of sin sitting in the temple of God." Do we not in the changes which have taken place among professed Christians within the last half century, discover a like progressive approximation to that state of things denoted in scripture by the rise of the 2nd beast, which is to set up an image to the first beast; to which the 2nd beast will give life, which will then speak and cause those that will not

worship the image of the beast to be killed. I have thought that the image of the beast is made, but that it is now only sneaking as nearly like a lamb as it can.

Mosheim says, vol. I, page 105, &c. that "a bishop during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was generally speaking small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches also in the early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and own laws. Nothing is more evident than the perfect equality that reigned among the Primitive churches, nor does there ever appear in the first century the smallest trace of that association of provincial churches, from whence councils and metropolitans derive their origin." "To which you may add," says Jones, "that the first churches acknowledged no earthly potentate as their head."

How different the case now is, every person who has noticed the religious community very well knows. Recollect the image of the beast. There was in the first century no association of provincial churches, but now we have General Associations, embracing some States, State Conventions embracing others, and a Triennial Convention, where delegates from the others may have a seat, provided they comply with the rules by advancing the money.

When Constantine took the church into his hand, error which had been gradually gaining ground "now ripened apace." The Council of Nice was called, which was the first general council, and met A. D. 325, consisting of 318 bishops, &c. amounting in the whole to 2048 persons, "who laid the foundation for the magnificent papacy," by establishing the Nicene creed. This creed was sent to Rome and confirmed by their 13th council, at which were present 275 bishops." "Four bishops

finally dissented from the general sense of the Council." "At this Council they condemned the opinions of Arius, and established the time for the celebration of Easter, and said they had cut off all manner of heresy." "Constantine splendidly treated the bishops, filled their pockets, and sent them honorably home, exhorting them at parting to maintain peace among themselves."

"It required not," says Jones, "the spirit of prophecy to anticipate the effects which must flow from the disgraceful proceedings of this General Council." "Constantine wrote enjoining universal conformity to the decisions of this Council, and urged as a reason for it that "what they had decreed was the will of God, and that the agreement of so many bishops was by inspiration of the Holy Ghost." "It laid the foundation of a new system of persecution of a complexion altogether new, professed Christians tyrannising over the consciences of each other, &c. &c." Athanasius exhorts those to whom he wrote to "hold fast the confession of the fathers, and to reject all who should speak more or less than was contained in it."

"The scriptures," says Jones, (and so say I,) "were now no longer the standard of the Christian faith; what was orthodox, and what was heterodox, was henceforward to be determined by the decisions of fathers and councils. It cannot surprise us if after this we find a continual fluctuation of the public faith." Or, that we should meet with little else in Ecclesiastical History than violence and cruelty, committed by men who had wholly departed from the simplicity of the Christian doctrine and profession—men enslaved to avarice and ambition, and carried away with views of temporal grandeur, high preferments and large rewards." The great splendor of the bishops' appearance, "their costly coaches," "sumptuous feasts," and "expensive tables," "led Procentalus, a heathen who was prefect of the city to say, *Make me bishop of Rome and I'll be a Christian too.*" I have no doubt that numbers now in the world have been

made and are now preparing to make bishops, having in view costly coaches, &c. instead of the worth of immortal souls.

Jones says that "this state of things continued to increase in progressive enormity, until it ultimately brought forth that monstrous system of iniquity, denominated MYSTERY BABYLON, &c." Some had withdrawn from the communion of the Catholic church before the days of Constantine, numbers after withdrew and secluded in the valleys of Piedmont they worshipped God in a great degree according to the ancient manner or simplicity of faith, suffering at various times every indignity, numbers suffering banishment, confiscation of property, and even death itself; but the gates of hell could not prevail against them, for they were founded on a rock. The world, excepting a few lights here and there, was covered with heathenish darkness, Mahometan delusion or Romish superstition, till the light of the gospel dawned in the Reformation, and by its divine rays dispelled the clouds of darkness, from thousands, with which they had been enveloped by the delusions and superstitions of popery. Shall we now in the slightest degree, lean towards or revere any of the principles or practices that led to the distressing state of the church of God and the nations of Christendom, during the rise and reign of anti-christ.

I will ask every candid reader to answer to his conscience and his God, whether or not almost every thing or its likeness, which I have herein quoted, has not in a great degree in these happy United States been enacted within the last thirty years. And as these things are progressing, as they evidently are, may be not, and ought we not to fear that their growth will ultimately produce like effects and practices, as the principles and practices produced which contributed to the rise, progress and consummation of the power of the pope, or church of Rome. I have thought people were more afraid of the name of the church of Rome, than they were of some of its principles or doctrines;

but, my friend, recollect that the church of Rome was once the church of Christ, though for ages it has been the seat of anti-christ, and that the Jewish nation were once the people of God, though now rejected by him and dispersed over the world. A name or an act does not give principles, nor alter those already possessed. The number of the name of the beast is 666. "He was and is not, and yet is." He assumes various shapes and names. His deceitful workers, transforming themselves into the apostles of Christ, transformed as the ministers of righteousness. I steadfastly believe that God knows and that satan knows, that the true Baptist church is the church of Christ, and that consequently satan is endeavoring to effect his designs under the sanction of the Baptist name; for as soon as he starts a new society or system under the false garb of morality or benevolence, he presents one to a Baptist church to obtain its sanction. And if once obtained, then the world and the different denominations sound the tocsin and raise the standard of persecution, as the Catholics did against the Donatists, Novatians, Waldenses, &c. &c. And as the opposers of the rebuilders of the house of God did after their rejection, notwithstanding they had said, "Let us build with you, we seek your God as you do, &c." the Baptists have departed further from their original doctrine and practice than any other Protestant denomination. There are more different kinds among them, and they hold a greater variety of doctrine, or more different doctrines, than any other denomination; for they have almost every shade and hue of opinion amongst them, which is among all other Christian denominations together. And the most of them, instead of being bound together by fellowship, are bound by a human rule, viz: "that differences of opinion shall be no test."

The Baptists are becoming very numerous and powerful, and they are using every ingenuity they can devise to increase their numbers and their power; and from them, or through them, corruption and de-

parture from original principles are rolling like a mighty flood through our land, deluding the deluded sons of Adam, by a *seeming right way*, "but the end thereof are the ways of death." Shall those Baptists who are contending for original principles, for scripture doctrine, and scripture institutions only, throw an eternal devil with his children into the camp? Shall they any longer hold councils, to devise ways and means by which to oppose the tide of corruption? Shall they any longer look to Associations for advice for their manner of procedure? Shall it any more be said, "Let us wait to see what the Association will do?" Shall it any longer be said, that Baptists who contend for scripture doctrine, institutions, rules and practices only, do continue to set up or hold to that which scriptures do not authorise? Shall the old Baptists oppose and try to check the progress of the mission system, by assimilation to them, by human laws, rules, efforts, or bars of fellowship? Shall the Baptists decide, "what is orthodox or what is heterodox," by the decisions of Associations? Do you wish to get farther from missionary principles? Then return to the word of God alone, make the scriptures the standard of doctrine, discipline, and practice. Cleave to it inviolably, convince the world by your acts that you love and revere the scriptures as the infallible word of your heavenly friend, as an all-sufficient rule for discipline, and as a thorough furnish unto all good works; containing every doctrine you should preach, every institution with which you should unite, every duty you owe to God, to man, or to the church of God; every kind of offence or transgression that can possibly come before the church, with the manner of dealing with the transgressor.

In short, convince them by your adherence to it, that you believe it to be sufficient under the influence and guidance of the spirit for every emergency. Let every one know that you believe it commands every thing on us as Christians, as ministers, as churches, should follow; or that it plainly exemplifies it. And that it forbids,

by express prohibition or plain exemplification, each and every thing you should not follow. Let them know that to "Fear God and keep his commandments is the whole duty of man;" and that these commandments are only to be found in his word, and can be taught or made known correctly only by the spirit of God, and that the word and teachings of the spirit precisely agree. Let each one of us prove his doctrine by the scriptures, try to conform his practices to it, and use it alone in dealing with transgressors. Cleave to God in his word, as revealed to you by his spirit. Then we will be far from the mission system, then we will be far from all other denominations; and shall I say it, then we will be far from where we as a denomination now are. But in giving up our ways, our opinions, our rules, and all others, we will be near to God, and his word, and to our duty. Then if any come to us, they will find us near to God and his word, and if we find any there, let us hail them welcome home. Let Associations attend to their business, which is very limited. Let the churches assert and maintain their independence, as respects both ministerial and associational power. Shall the Baptist church, pervert the ministry to usurp the keys of government, and interdict the worship of God either directly or indirectly? Shall the churches tamely submit to be dictated to by the ministry, Associations or Conventions, or by Boards appointed by them; or shall they look listlessly, on their encroachments? Shall they regard the advice or decision of Associations, as laws or rules by which they shall be governed, either in part or in the whole? While churches in any degree submit to or depend upon the decisions of Associations, to preserve union, they are fostering a spirit of discord and disunion, establishing an unsafe precedent, laying the foundation for general councils, and in fact submitting to the usual dictation of an Association, which is (when transcending her limits) only a smaller Council, exercising in her sphere partly or wholly all the powers of a General Council. While

a church waits for, or looks up to the advice or decision of an Association, in order to know in any degree how to proceed with her business, she has then given up her independence and the keys of her government to an Association. She is looking to man, relying upon the wisdom of man, and dependent on man's decisions; thereby denying the sufficiency of the scriptures as a rule, and by her acts censuring the wisdom or veracity of God. For he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works." But it may be said, that church members sometimes differ in their opinions on a point of doctrine or discipline; they therefore want the opinion of an Association. Are not Associations composed of members of the churches? are they not creatures of the churches, and dependent on the churches for their existence?

My dear brethren, neither God nor his word gave you different opinions on doctrine or discipline; but your imperfection, or the different ways in which you have been taught. If your different opinions have arisen from different teachings by man, will you go to man to bring you to a oneness of sentiment? If they arise from the imperfection of human nature, will you go to man to heal that imperfection? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." Here is the source to which we should go, because faith is the gift of God and not the act of the creature. Shall we go to man to obtain that which comes alone from God? Can we at any time ask of man in faith? Does our faith centre in him? If we cannot ask of man in faith, if our faith does not centre in him, let us endeavor to go to the object of faith. Let us go to him and to his word, which alone can give the wisdom we need.

If a preacher or other member of the

church proposes any thing in the church which appears new or unscriptural to any member, let that member challenge him for his authority for what he proposes in the word of God. If he finds his authority for it, then unite with his proposal, but if he nor any other member cannot find authority for it in the word of God, then and in that case, let the church refuse to touch it. If a preacher preach a doctrine, or if any other member contends for a doctrine, which appears to be unscriptural to any member, then let that member counsel with him, trying his doctrine by the scripture. If the scripture will not support the doctrine, exhort him in a proper manner neither to preach nor contend for that doctrine any more. And if he continues to preach, or any other member to contend for an unscriptural doctrine, practice, or institution, then deal with either or each of them according to the rule laid down in the word of God. Follow no preacher further than he follows Christ. Preachers are not the head of the church, but members and servants thereof. To them is committed the ministry and the word of reconciliation, but not the power. God is not in the ministry reconciling the world to himself by preaching, but he is in Christ, performing that work by his holy spirit. I would as willingly believe that God was in the pope of Rome, reconciling the world to himself, as to believe that he is in the wisest or the best Baptist preacher upon earth performing that work.

Don't be alarmed at this assertion, for this is the very point from which the various sentiments of the ancient church diverged, viz: that God was in the bishop or the church reconciling the world, for even Tertullian exhorted the people "to fall down before the priest and implore the intercession of the brethren." Numerous quotations have heretofore been made by me to endeavor to show how salvation was taken out of the hands of God, and was placed or fell into the hands of the priests. I say this is the diverging point, for the Catholics have never yet been able to decide whether the power was in the pope or

a council, or in both conjointly; some holding to each opinion.

God is in Christ by his spirit performing the work of salvation. Any other way is a divergence from the point or centre, Christ. If we seek for salvation or reconciliation in any other place or way, we may as well go to the pope or Mahomet, as to any others. Believing in one living and true God, I would say God the Father devised the eternal scheme to save his people, God the Son wrought it out, and God the Spirit applies it; and that the business of the preacher is, to describe as nearly as he can, this eternal plan, and to tell man his true situation, as also to endeavor to convince him of the necessity of God being in Christ to reconcile the world. For the ministry, if they are like I am, need the spirit of Christ to reconcile them to God's inscrutable ways, and to keep them so.

I have only hinted at that upon which the salvation of the soul depends. Volumes have been written to turn the attention of the churches and people to the ministry. I am and have been writing to try to turn their attention from the preacher to the preacher's Saviour, in whom there is neither "Jew nor Greek, bond nor free, male nor female." (And I suppose no big preacher and little Christian to be ruled or reconciled by him.) "For ye are all one in Christ Jesus, all members of the same body, all filling their several offices, or using their several gifts."

Brethren, as we cannot understand the scriptures except God reveals to us the spiritual meaning, let us try to ask him to teach us and to give us wisdom to know his ways and a love and desire to follow them; and that he may draw us onward, and keep us in our journey, and land us safely home, let us cleave to the scripture, try to conform our doctrine and lives to it. And if we have not thus conformed, nor cannot conform, let us not plead justification; let us plead justification for no course we have taken or may take, except the word of God justifies us. Where the scripture does not speak in a parable or

metaphor, &c., let us give to it that meaning which the language conveys; let us tell the world that we believe in unconditional election, because the church was "chosen in Christ before the world began;" and that we believe in free grace and a free salvation, because "he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." That as it was given before we were fashioned, sinned, fell, or worked, it must be free. Tell them that you believe he loved Jacob and hated Esau, because the scripture says so; and that he had no respect to Cain, but had to Abel, because God says so.

I conclude by saying, "Cleave to scripture doctrine and practice, and those alone; have no fellowship with any other, neither in yourselves nor others. Brethren, if you don't like what I have written, lay on upon me, I am used to being beat, but while you beat, pray.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 8, 1845.

FOR THE PRIMITIVE BAPTIST.

Kinderhook, Edgecombe county, N. C. }
March 3, 1845. }

BELOVED BRETHREN EDITORS, &c.—

For divers reasons which I shall not now make known, I had long since concluded not to suffer my name to appear as a writer, or an Editor (as some might say) of the Primitive Baptist; and it is with some reluctance (at least) that I place my name before the public now, as I have but little reason to hope that I shall benefit myself or any one else.

The reasons which have induced me to appear in the columns of the Primitive at present are simply these. At the last session of the Kehukee Association, her body received and adopted a Circular Letter on the subject of Practical Piety, and as that part of said Circular which relates to the duty of deacons seems not to be

generally approved within our bounds, and some abroad professing to be Apostolic Baptists have pronounced it unscriptural and pharisaical, I proceed to notice briefly and likewise to defend that part of the Circular out of which all the dissatisfaction seems to have grown. That is, the part which makes it the duty of deacons to arraign members before the church (in certain cases) to be dealt with for covetousness; which, in the general acceptance of the term, is the immoderate desire or pursuit after the things of this world; either in excessive or unjust eagerness to obtain them; or in grudging proper expenses for the reasonable support of ourselves and families; or in unwillingness to communicate to the necessities of others. And while this evil is looked upon as a *virtue* by a great portion of the world of mankind, it is indeed and in truth an abomination in the sight of God. To the testimony—Psalms, 10 c. 3 v.: For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth.

In the History of the Kehukee Association, page 74, I find the following:—

On the Saturday before the second Sunday in October, 1787, the Carolina Association met at Daniel's meeting house, on Fishing Creek. Elder Meglamre, Moderator, Elder Burkitt Clerk.

The following query was brought forward:—

What measures shall a Deacon take, who sees the necessity of the Minister's support, and his conscience binds him to his duty, in consequence of which he frequently excites the brethren to their duty; yet after all, to his daily grief, he finds they neglect their duty?

Ans. It is our opinion that it is the members duty voluntarily to contribute to the minister's support, and if the Deacon discovers any member remiss in his duty he shall cite him to the church, and if the church finds him negligent in his duty, we give it as our advice, that the church should deal with him for covetousness.

The decision of the Association in 1787 should not be binding (nor can it be according to our Constitution) on our churches or Associations in 1844; but, I do

contend that her principles and practices, while in infancy, should be respected and adhered to, in old age, when not incompatible with divine truth and the precepts of the Gospel, and we should be careful to guard against any thing like a departure from the ancient customs and admonitions of our forefathers.

The Association in 1787 gave it as her opinion that members of churches, in certain cases, should be dealt with for covetousness. She was of the same opinion in 1844, and I humbly hope will continue so to be, while she has a name on earth; and if there was not another particle of holy writ to establish her orthodoxy on the subject, the following is sufficient. 1 Cor. 5 chap. 11 v. But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such a one know not to eat. Again, Colossians, 3 chap. 5 v. Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry.

The apostle tell us that covetousness is idolatry, and idolatry, we understand, to be the ascribing to persons and things, properties, which are peculiar to deity alone. And now the question naturally arises: Should we, as Apostolic Baptists, retain in fellowship any individual who would worship a stock, a stone, or gold, or silver, &c., &c.? unquestionably, we should not. Then, brethren, let us no longer be splitting and quartering hairs, about a subject so clear of demonstration.

We are told that, in the mouth of two or three witnesses, every word shall be established, Mat. 18 c. 16 v. But there are divers other passages of scripture, relating to the subject which I shall proceed to insert at full length, to disabuse the minds of those who may suppose for a moment that our last Circular Letter (at least the part first above alluded to) is either unscriptural or pharisaical.

Romans, 1 c. 28 v.: And even as they

did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. 23. Being filled with all unrighteousness—wickedness—covetousness—maliciousness: full of envy, murder, &c. &c. Luke, 16 c. 14 v.: And the Pharisees also, who were covetous, heard all these things, and they derided him. 1 Cor. 6 c. 10 v.: Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God; Eph. 5 c. 5 v.: For this ye know, that no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 2 Peter, 2 c. 14 v.: A heart they have exercised with covetous practices; cursed children, &c. Mark, 7 c. 22 v.: Thefts, covetousness, wickedness, deceit, &c. Luke, 12 c. 15 v.: And he said unto them, take heed and beware of covetousness, &c. Eph. 5 c. 3 v.: But fornication and all uncleanness or covetousness, let it not be named among you as becometh saints. Heb. 13 c. 5 v.: Let your conversation be without covetousness. Exodus, 18 c. 21 v.: Moreover thou shalt provide out of all the people, able men, such as fear God—men of truth, hating covetousness: and place such over them to be rulers, &c.

It is established I conceive beyond cavil by the above passages, that covetousness is an evil, a vice, a sin, an abomination in the sight of a holy and allwise God; in whose word we find it associated with murder, drunkenness, theft, lying, and all the most horrible crimes, which are taken cognizance of by both the laws of God and of man. And we have no instance on record, where the Lord has ever punished any crime with more severity than the crime of covetousness.

See the slaughter of thirty-six Hebrews, &c. at the taking of Jericho, when Achan saw among the spoils a Babylonish garment, two hundred shekels of silver, and a wedge of gold, and coveted and took them. Joshua, 7 c. 21 v. Likewise the case of Ananias and Sapphira, who were struck dead for withholding a portion of

the money for which they sold their possessions; instead of placing it in the common fund of the church, &c. And if the God of the whole earth, who will do right, sees fit in his wisdom to punish the covetous with death, should we not feel bound as the professed house, or church, or children of God, to punish them (at least) with excommunication from fellowship; since we were expressly commanded, with such an one know not to eat, &c. Now a knowledge of the scriptures is all that is wanting, to prevent even the shadow of a doubt as to the correctness of the Kehukee Association on this subject.

And now, brethren, let us hear the conclusion of the whole matter. Eccl. 12 c. 13 v. We who pay any attention whatever to the reading of the scriptures, must assuredly discover (upon comparison) that the portion of our last Circular relative to the support of the ministry, covetousness, &c. &c. is in strict conformity with the word of God; but as the New School or effort Baptists (so called) are almost if not entirely influenced by money to "teach and divine," as they pretend to do, the Old School Apostolic Baptists have gone as far in the opposite extreme, and have long since, with very few exceptions, become a reproach to that godliness which is profitable unto all things. 1 Tim. 4 c. 8 v. by withholding from true merit its just reward; or, (in plainer words,) by permitting their faithful ministers, and families, to suffer for the very necessities of life, without once lending a helping hand.

And now, dear brethren, permit me to say by way of concluding this subject, that it is my decided opinion that the ministers of Christ might keep the church disabused of these and divers other errors in which she seems to be completely enveloped, were it not that they have too much the fear of men before their eyes to "cry aloud and spare not," &c. And hence they have become as great a reproach to the cause of Christ, as have those whose feelings they seem so much to respect.

And now, brethren, writers, Editors, &c. &c. permit me in the most brotherly

manner to give (some of you) a plain hint or two. It is mortifying in the extreme to many of the readers of the Primitive, (as also myself,) to witness the far-fetched and unheard of expressions, that characterize some of the pieces which appear in its columns, more to appear WITTY than to inform the judgment. Such a course, if persisted in, must necessarily sink our paper into contempt and ridicule. Consider what I say, and the Lord give thee understanding in all things. 2nd Tim. 2 c. 7 v.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

Hillsboro', Scott county, Mississippi, }
18th January, 1845. }

BRETHREN EDITORS: I was requested at the close of the Bethany Association, to send you a copy of their Minutes for publication in your very interesting paper (Primitive Baptist,) so that the children of God may know that there are a poor little band in the South, that are willing to take the word of God for the man of their counsel, and not the inventions of men. It has been neglected much longer than I had intended. Please give it an insertion, and much oblige yours in the love of the truth.

JESSE G. CURCELIUS.

Extract from the Minutes of the Convention, and Association, formed by said Convention, began and held with the New Bethel church, Leake county, Mississippi, on the 24th, 25th and 26th days of August, A. D. 1844.

CONSTITUTION.

Article 1. This Union shall be known by the name of *Bethany Baptist Association*.

Article 7. This Association forever disclaims all connection with every modern Missionary Society by whatever name called.

Article 8. No church shall hereafter be admitted into this Union, until she shall have first produced satisfactory evidence of her being opposed to all modern mission-

ry schemes; neither shall there be any newly constituted churches admitted into this Union, until they shall have first produced copies of their Faith, and by whom constituted.

REASONS AND APPEAL.

When, in view of passing events, conscience points out the necessity of breaking asunder the bonds of Union that have hitherto bound together those who profess to be of the same sentiments, and to be governed by the same laws and rules: it becomes those who dissent or separate themselves from others, to set forth their reasons for such separation,

Therefore, we, who have hitherto been members of the Mount Pisgah Baptist Association hereby make known our reasons for separating ourselves from those brethren who still choose to remain in that body.

First—Because they hold and publish to the world that there is now more gospel ministers than there is money to send out.—*See Minutes of the Baptist State Convention of May 4, 1838, page 7.*

Second—Because they hold and publish to the world, that embarrassments in pecuniary matters, have obstructed some of the holiest enterprises, for the advancement of Messiah's Kingdom.—*[See Third Annual Report of American and Foreign Bible Society.]*

Third—Because they are in the practice of buying and selling life membership in Societies, under the pretension of spreading the Gospel, thereby placing the Gospel, side by side with common merchandise, and placing the poor brother on an unequal footing with the rich hypocrite.—*[See Constitution of the American Baptist Home Mission Society, article 3d.]*

Fourth—Because they employ men at high stipulated wages to go out, preach, and act as agents in collecting money and laying the claims of education before the churches.—*[See Minutes of Baptist State Convention, 1843—Appendix A, page 8.]*

Fifth—Because they hold and publish

to the world, that large sums of money can be spent with prudence, economy and profit, in advancing Christ's Kingdom, if such sums can be obtained; and if such sums cannot be obtained, such profitable efforts cannot be effected—thereby laying such stress upon money, as to make the advancement of the Redeemer's Kingdom entirely dependent on the amount of money that can be raised, thereby placing the salvation of God's church on human effort and contingency, which is in direct violation of God's system of salvation, as revealed in his written and infallible word, which he has given for the rule of our faith and practice.—*[See Tenth Annual Report of Baptist Home Missionary Society, page 18, April 26th, 1842.]*

These are some of the reasons that impel us to the course that we are now pursuing. We do not wish to be understood as saying, that all the Brethren from whom we have separated are in the direct and immediate practice of all the unscriptural and newly invented schemes against which we here complain, or that all them directly favor or sustain all the mammon-like schemes of the present day societies, which were never participated in by the Baptists until within our recollection. But we hold such brethren to be in disorder for countenancing and continuing in fellowship with those who are practising and endeavoring to carry out such worldly and unscriptural measures as we have herein set forth, for we are unwilling to give up the long cherished doctrine and sentiments upon which the Baptists have relied, ever since the Lord Jesus Christ established his church on earth. Finally, Brethren, addressing ourselves to you who profess to be particular Baptists of the old school, but who are suffering such things to be preached & practised amongst you, as are learned from man and not from the word of God, it is for you to say—not us—whether we can longer walk in union with you. We regret, and so must you, to see Brethren, professing the same faith, severing them-

selves from each other—but brethren, if you compel us either to sanction the traditions and inventions of men as religious obligations, or to separate ourselves from you, the sin lieth at your own door. Thus Brethren our appeal is to you—you may treat it with contempt, if you can despise the cause for which we contend, in conformity with the word of God.

E. WILBANKS, *Moderator.*

Jeese G. Curcelins, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Waynesboro', N. C. }
Febr'y 18th, 1845. }

DEAR BRETHREN: I have thought for some time, I would write something for the Primitive; but, seeing so many abler writers than I am, I have held back; but as I have to write to you, for two volumes of the Primitive for two new subscribers for the present year, I have concluded to write a piece for publication, and give you some of my scattering views, from Revelations, 22 chap. 21 v. It is very remarkable that the Old Testament ends with the word curse, whereby we are taught that the Lord made nothing perfect; but, blessed be God, the New Testament ends otherwise, even a precious blessing, that glorious grace put into the heart and dropt by the pen of the beloved disciple, whom Jesus loved.

My dear brethren, as I am blessed with this opportunity of dropping a few words to you, can I use any better language than that of the disciples? The grace of our Lord Jesus Christ be with you. Amen. (Not knowing but it is the last time that you may ever hear from me, for I have been very bad off for several days.) Could I wish you better or you me, than the fulfilment of the text may be fully experienced in our hearts in time and in eternity? It will be proper for me to give you my views, what we are to understand by the word grace; and what, by the grace of our Lord Jesus Christ, and its being with us all; and a few remarks on the word Amen.

Perhaps there is not a word in the Book of God, that has a greater variety of interpretations put upon it, than this little, this great word grace. I do not intend to be lengthy or be in the way of abler writers; it will be enough, in general, to observe, that the word grace signifies favor; or may imply the general kindness that God bears to the world; but it signifies that here which, I pray God, we all may experience, I mean the grace, the spiritual grace of the blessed God communicated to his people; not only his favor displayed to us outwardly, but the work of the blessed spirit imparted and conveyed to our souls. We are to offer Jesus Christ to all; for, though Jesus Christ in one respect is the Saviour of all, yet he is a special Saviour to them that believe.

So the word grace is a very complex word and takes in all that the blessed spirit of God does for a poor sinner, from the moment he first draws his breath and brings him to Jesus Christ, till he is pleased to call him by death; and as it is begun in grace it will be swallowed up in an endless eternity of glory, hereafter. This is called the grace of our Lord Jesus Christ; one may ask, why so? because it is purchased for us by him (Christ.) The law was given by Moses; but, grace and truth, in the most emphatical manner, came by Jesus Christ—the Son of God. If it was not for the purchase of a mediator's blood, if it was not that Jesus Christ bought us with a price, even with the price of his own blood, you and I should never have had nor could ever have had the grace of God manifested at all to our souls.

The covenant of works being broken, our first parents stood convicted before God; they were criminals, though they did not care to own it; condemned before God and in themselves, so that like their children they made excuses for their sins. Man by nature had but one neck, and if God had pleased he might have cut it off at one blow; but no sooner had man incurred the curse of the law, but behold a mediator is provided under the character of the seed of the woman, which should bruise

the serpent's head, implying what the Redeemer was first to do without, and afterwards to do in the hearts of all his people.

Moreover, brethren, this grace may be called the grace of our Lord Jesus Christ, because it is not only purchased by him, but it is conveyed into our hearts through Christ, the federal head of his glorious body; it is a head of influence to those for whom he shed his blood. This grace has a variety of epithets put to it; and I doubt whether there is any kind of grace but what the Lord Jesus Christ exercises towards his people some way or other every hour, yea every moment of their lives. His constraining grace, what think you of this, brethren? why, if it was not for this, God's people would be as weak and wicked as other folks are. Remember what David said, when God sent Abigail to him. (Read the circumstance.) Blessed be God that has sent thee to meet and keep me. We are like little children in the arms of the nurse, if we happen to fall and get our brow hurt, we will hold the faster to our nurse, who has all the care of us, &c.

There is convicting grace, which from the Lord Jesus acts every day and hour. O it is a blessed thing to be under the Redeemer's convicting grace. A man may speak to the ear, but it is the spirit of God alode that speaks to the heart. I am speaking of that convicting grace that follows the believer from day to day. There is the converting grace of our Lord Jesus Christ. Oh, what unhappy creatures are they, who think they can turn to God when they please. Oh, abominable principle.

There is establishing grace. David speaks of it as well as the apostles. What think you, brethren, of the Lord's comforting grace? Oh, what can we do without it. The psalmist says, thy comforts have refreshed my soul. God grant we all may be like the old psalmist, refreshed day by day by the grace of our Lord Jesus Christ. Amen.

I must come to a close. May the God of all grace comfort and keep his people

while in these low grounds of sorrow, and at last save them with an everlasting salvation through Christ.

JAS. H. SASSER.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county, }
Feb. 24, 1845. }

DEAR BRETHREN: I have been reading your paper for three years, and I know I have been gratified in reading the writings of brethren V. D. Whatley, Osbourn, McDowell, and others. We as brethren send on five dollars.

Brethren, we take your paper because we believe in the doctrine advanced in them. I do believe it is the very doctrine that Christ and his apostles held out. But, brethren, we have a people here that call themselves Baptists, that hate the doctrine just like some did our Saviour's; and I know they have new ways to that of twenty years ago. Brethren, I am a poor stumbling creature at best, but I do believe it is my heart's desire to believe aright if I can; and I know we are kept by the power of God, if I am kept at all of that good spirit of truth.

Brethren, I desire the prayers of God's people, if I know any thing about it. Nothing more, but wishing to remain your brother and friend until death, if worthy to brother.

HENRY CASON.

TO EDITORS PRIMITIVE BAPTIST.

Big Woods, Louisiana, }
Feb. 3, 1845. }

DEAR BRETHREN EDITORS of the Primitive Baptist: I will in weakness attempt to write you a few lines, informing you of the Christian warfare here in these parts. The few that contend for the doctrine of the Primitive are set at nought, and thought not worthy to have a name among the great religionists of the day; but finding that the Lord cannot deny himself, let us rejoice in our great High Priest, that is set up from everlasting, as our great head; and his church is his body, which we be-

have to be as old as our head. I see no more contending for the faith of the Bible, only outward circumcision, viz: sprinkling, and baptism by immersion.

Brethren, we find that Saul was from his shoulders upwards higher than all Israel, so I find the religion in these parts. I will close by saying to you, may the Lord for the Redeemer's sake keep us from the delusion of the day, and may his people hear and obey his call, COME OUT OF HER, MY PEOPLE. Brethren, pray for me and family. Your brother in tribulation, for the sake of Jesus Christ.

JAMES PERKINS.

TO EDITORS PRIMITIVE BAPTIST.

*Logan county, Virginia, }
Jan. 28, 1845. }*

DEAR AND WELL BELOVED BRETHREN: As I have been spared to see the beginning of another year, I feel like continuing to take your paper, as I am still well pleased with the doctrine therein contained. It is a great comfort for me to hear from all my worthy friends in Christ, who are scattered abroad in our happy land. I feel as though I should not stay long here below; as I am in my 77th year, and very frail; but through the mercy of God I am still here in time, but feel as this was the last time I would right to my worthy brethren in this world. Therefore, I wish the old soldiers of the cross to write on and publish to the world that they have been with Jesus; and to show the foundation of the church that is built on that rock that the gates of hell cannot prevail against it.

So farewell, my dear brethren and sisters in Christ, till we meet at the feet of Jesus, where parting is no more, where the wicked cease from troubling and the weary soul is at rest.

SALLY MILLER.

FOR THE PRIMITIVE BAPTIST.

*Hickory Flat, Louisiana, }
Jan. 3, 1845. }*

DEAR BRETHREN EDITORS: I have been

a subscriber to your able and instructive paper for some time, and have not until the present attempted to address you for publication, knowing my unpreparedness both in mind and ability; & if you find too many slips in this, throw it by and let my worthies come in your paper, for by them my soul has been fed.

We as Baptists had peace in this part of the country, until the missionary men came amongst us; and now we have division, false doctrine, and many institutions of men which I do not believe, for my Bible knows them not. Though this is not the topic of my present letter, for I wish to make an enquiry through your Primitive paper after my relations, if any there yet be still living.

I was born in the State of South Carolina, in the year 1807, and left there when young for the west; and have never seen my father, nor heard of him nor any of his people since. My grandfather was by the name of Samuel Bonds, and a Baptist preacher; and my father by the name of Solomon Bonds, and my oldest uncle by the name of Seth Bonds. So if any of them or their families should be living, I wish them to write me a private letter directed to Solomon Bonds, State of Louisiana, parish of Calcasieu, Big Woods post office.

SOLOMON BONDS.

A man that flattereth his neighbor spreadeth a net for his feet.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

AGENTS,

FOR THE PRIMITIVE BAPTIST

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Crawensville*. William Welch, *Abbot's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplând*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Höcker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

GEORGIA. John McKenney, *Forsyth*. Thos. Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lasseter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parke, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Willis S. Jarrell, M. G. Summerfield, Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberly Hill*. D. Gafford, *Greenville*. I. G. Walker, *Millon*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Lowville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpha*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Haley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*.

TENNESSEE. Michael Burkhalter, *Checksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*.

Ira E. Douthit, *Lynchburg*. A. Tison, *Madon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russellville*. William McBee, *Old Town Creek*. Robert Gregory, *Carroll's Roads*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mústain, *Lewisburg*. Henry Landers, *Cate Creek*.

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FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins, *Big Woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honen, *Ozark*.

MISSOURI. John McDowell, *Sparta*.

OHIO. John B. Moses, *Germanton*. KENTUCKY. Levi B. Hunt, *Manchester*. Washington Waits, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberlând Ford*. Sandy James, *Somerset*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Borris, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hangbrough, *Somersville*. A. Korer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

John McKenney, \$5	John W. Turner, \$1
Jas. H. Sasser, 3	W. Sherard, 1
Wooten Hill, 2	Wm Porter, 3
Taylor Meeks, 1	Wm. Hardy, 3

TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 10.

SATURDAY, MARCH 8, 1845.

No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A REVIEW

Of the Chowan “Report on the Kehukee Association.” Embracing—

- 1st. Charges made in said Report against the Kehukee Association.
- 2nd. Charges exhibited against the Chowan in a Letter of the Kehukee.
- 3rd. Additional specifications, by the Author, and
- 4th. An Address to the Old School Baptists of the Chowan.

By C. B. HASSELL.

There has recently fallen into my hands, the Minutes of the Chowan Association, for May 1844; attached to which I find what is styled a “Report on the Kehukee Association,” and which appears to be intended as a sort of reply to a Letter under date of October, 1843, sent by the last named Association to the Chowan. More properly speaking, the Report appears to be an Address to the public, and not a Letter to the Kehukee or any other body in particular. Therefore the Kehukee of course, will not concern herself about the matter of this Report, or travel out of her way to reply to an anonymous communication, neither addressed or intended to be sent to her.

Inasmuch, however, as the authors of that Report have travelled out of their way to attack the character of and hold up to public censure, an individual, belonging to

the Kehukee Association; they shall have the pleasure of hearing from that individual, provided they have ears to hear, eyes to see and hearts to understand the nature of a defence, made in behalf of that which I hold to be above all wealth, above all honor, prized—a fair reputation. Shakespeare says—

“Who steals my purse, steals trash,—
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.”

And while I sit down to vindicate my own character, from the aspersions attempted to be cast on it, by the redoubtable authors of this famous report aforesaid; who appear to shrink from the responsibility of attaching either one of their names to it; yet willing to place it upon the broad shoulders of their Association, by attaching it to their Minutes and publishing it to the world:—I shall feel myself at perfect liberty, as I am also addressing the public and no one body of men or individual in particular, to pass beyond the mere vindication of my own reputation, and investigate matters and things in general, as I may think proper, as well in relation to the Kehukee Association, as that of the Chowan. And I here remark, that if there should be any thing discovered in the following pages, particularly pleasing to the leaders in the Chowan Association, they must take to themselves the credit of it as they do of their other efforts, because they themselves have brought forth this Exposition, by disin-

generously dragging my name into their Report, and placing it in an unenviable light before the public. Had they not have done this I should certainly paid no attention to their Report, neither do I believe any one else would. I propose

- 1st. To examine the charges made in the Report, by seeming authority of the Chowan, against the Kehukee Association.
- 2nd. The charges made in the Letter of the Kehukee Association against the Chowan Association.
- 3d. Add such other charges against the Chowan as may immediately occur to my mind, and
- 4th. Conclude with an address to my Old School Baptist brethren in the Chowan Connection.

1st. I will notice the charges of the Report, and for the better understanding of the subject, will class them under ten general divisions, and add my reply under each head respectively.

The Chowan Report charges

First, That either the Kehukee Association or myself are guilty of falsehood. For say they, we give different versions of the disposition of their Resolutions, submitted to our Association in 1842. Now if as is charged there be a lie out, which I shall not attempt to dispute, we well make a search for it and if found endeavor to trace its paternity. In a letter which I wrote for the Primitive Baptist, in October 1842, after the rise of our Association in that month, among other things, I stated, that Resolutions from the Chowan, for reunion of fellowship, &c., were handed in by the Clerk; but the Kehukee "obeyed these Resolutions so far as to cast their neck and heels under the table." The history of that transaction which can be established by many witnesses is this. The Clerk presented the Resolutions; the subject of them was spoken to by two or three persons in the Association, when brother William Thigpen of Edgecombe County moved, that the Resolutions be thrown under the table. This motion

was seconded by several delegates at once and was carried by an overwhelming majority. The Resolutions, then were thrown under the table; and their neck and their heels, their head and their tail, their soul and their body, their essence and their perfume, of course went with them. The history of the affair then proves my account of their disposition to be correct.

But the Report still urges, in case I have not been guilty of falsehood, the Association has. Let us investigate. The Kehukee Association, in 1843, (at the suggestion of some of her delegates, who were dissatisfied with the disposition made of the Resolutions in 1842) agreed to send a Letter to the Chowan, assigning reasons why she refused to comply in 1842 with the wishes of the Chowan embraced in the Resolutions. She accordingly wrote and as she then thought, sent a Letter to the Chowan; in which Letter, among other things, she says, "The Kehukee Association, at that time (alluding to her session in 1842) thought proper to pass those Resolutions by unnoticed." From the wording of this quotation and that made from my letter, the Report gathers a discrepancy. What is meant I ask by the term "unnoticed"? Our authors ought to know, for they are learned men, as their Report shows, and I think they do know, that Noah Webster, who stands high, both in England and America as a lexicographer, says the word "unnoticed," means "1. Not observed; not regarded. 2d. Not treated with the usual marks of respect; not kindly and hospitably entertained." Now the history of the transaction as detailed above, shows 1st. that the requirements of these Resolutions were 'not observed'—that their wishes were 'not regarded'. 2d. That the Resolutions, themselves were "not treated with the usual marks of respect" neither were they "kindly and hospitably entertained". And why were they not? because forsooth they were 'thrown under the table'. The assertion of our Association, therefore, that these Resolutions were passed by "unnoticed," is true to all intents and purposes

and to the very letter. If she had searched through the Lexicon, aided by the learned committee, who know so much concerning an Egyptian Zodiac, &c. I do not think she could have found a more appropriate word than this one of "unnoticed", to signify the disposition made of these Resolutions aforesaid. And furthermore, the Resolutions were "unnoticed" on the Minutes of our Association;—they do not appear there at all in any manner or form; and no allusion is made to them in the proceedings: consequently, they were "unnoticed" with a reply. No person or committee was appointed to answer them either favorably or unfavorably. And why? because they were not in any of these particulars or any other deemed worthy of notice; but were in all these respects "unnoticed". The Association at her next sitting, when she concluded to take up the subject of and reply to these Resolutions; could not therefore, possibly, speak of them more accurately, having a due regard to truth, than to say, that they were the year before passed by "unnoticed."

Now in view of these facts, what becomes of the labored attempt of the fathers of the Report, wherein they try to prove, that either I or the Association have lied on this subject? What is their wonderful "perhaps" worth, which they parade before us with a flourish, while seeming to prefer that I should bear the odium rather than the Association? Their Report says, "But stay, perhaps Mr. Hassell has uttered a falsehood, and for the credit of our venerated sister, we must conclude such to be the case, for to assert otherwise, would impute falsehood on the Association, which we are loth to do." Looking at the facts as here presented, must not the public conclude, that these wise Greeks have found a knife! As I before observed, we were searching for a falsehood that is said to be out, so I now say, that being found we will endeavor to trace it to its birth place. I think we already begin to "burn," as children say to one of their unwholesome who is approaching the lost whip. And I

thank the committee for the use of this word "perhaps," it is remarkably convenient, so here it goes for what it is worth. Perhaps this shrinking skulking committee, who wrote this Report aforesaid and were ashamed to sign their names to it,—thus shooting at me, as Indians would from behind a tree or log;—I say "perhaps" the authors of this Report are a set of knaves and fools;—knaves, for attempting to show to the world that either the Association or I, had been "guilty of falsehood and misrepresentation," when at the same time they knew better: and fools for attempting this exploit, in such a bungling manner as to bring down the charge of falsehood and misrepresentation on their own heads. For they themselves, as has been clearly shown, are guilty of the crime which they so readily charge on others. This I conceive to be a sufficient examination into their first charge; are the committee ready, I wonder to enter with me into a disquisition of the second, or are they as usual found among the missing!

Charge 2. The Report indirectly charges the Kehukee with falsehood, for saying in her Letter "There was supposed to be no quarrel existing between the two bodies, &c."—and yet after branching out into a long argument to disprove the truth of the Kehukee Letter in this particular, finally conclude by showing themselves, that there was no quarrel but a "difference" only between them. This is just what the Letter of the Kehukee admitted, while at the same time it supposed no "quarrel" existed. The word "difference" has a variety of renderings, one of which it is true is "quarrel". But the word also means "The state of being unlike or distinct; distinction, want of sameness, variation, dissimilarity, &c." which last mentioned definitions, create the idea which the Kehukee attached to the word, when she admitted the existence of a "difference" but no "quarrel". The Letter allows there was a great difference of opinion, faith and practice, between the Kehukee and the Chowan Associations; but goes on to say, there was also a difference

between the Kehukee Association and the non-professing world at large; and contended that it was just as preposterous, to attempt removing these differences, by committees, arbitrations and mere conventional rules, between the two last as between the two first. So I for one still think, and such it appears to me must be the conclusion of every ingenuous mind.

One argument of the Report to show the existence of a quarrel, although the conclusion differs from the premises is this: If two "sisters of the same family, in the same house, live without any intercourse, never exchanging a word with each other for days, months and even years," the same denotes ill-will, and there is a need of "conciliation and compromise." I admit all this might be true & yet no quarrel existing; for altho' they might have quarrelled once, yet in the course of time their animosities might have ceased, and affection in the hearts of each for the other might have returned, and both just about ready to communicate their feelings of friendship---at such a juncture as this there would have existed no quarrel between them.

But again. I do not admit the cases of the two Associations and the two sisters to be parallel. The two Associations in 1842 were not of the same family---they had separated; they did not live in the same house---their houses were divided. The intercourse, therefore, if at all, must have been by visitation,---such as going from the house of one to the house of the other. This is forcibly shown by the Report itself, when alluding to the days of intimacy between the two bodies. It says, "Prior to 1827, the two Associations were constantly in the habit of corresponding in the most fraternal manner. At each session of either body, they were cheered by the countenances of corresponding delegates, and by expressions of kindest regard in their letters, one to the other." If such was the method of intercourse, when on terms of intimacy, I ask, could it be expected, that the medium would be more direct, when that intimacy was destroyed? And yet the Report

attempts to make out the relationship as that existing between two sisters of the same family, and in the same house. Could two sisters in the same house, belonging to the same family, and eating and sleeping together, be said, with any sort of propriety to visit each other while in that condition? Is it customary or very natural for such to send letters and messengers and corresponding delegates to each other; and "at each session of either body" to be "cheered by the countenances of corresponding delegates and by expressions of kindest regard in their letters one to the other"? Who ever heard of such regulations and formalities, as these existing between two sisters, who were of the same family, in the same house, eating at the same table and of course seeing each others faces and hearing each others voices daily and almost hourly? I presume no one ever did or ever will; and yet this is the comparison brought forward by the colleagues of the Report to show the relationship existing between the Chowan and Kehukee Associations! I again say, that the cases are not parallel; the figure will not hold out, the comparison will not answer, neither can we by it understand the connexion of the two bodies, while in union, much less when all intercourse was finally broken off. If the towering walls of Chowan dictation and misrule are established on no better a foundation than such flimsy arguments as this. it need not be wondered at that a few blasts from the crooked rams' horns on this side of the water, should blow them all down.

The Report complains in the following pathetic manner, "Our ministers were forbid to preach in their houses; the officers of the law acting under instructions of the church, have dragged a minister from their pulpit, &c." My reply to this is that the church and officers did right, provided the minister broke into their meeting house, and forced his way into the pulpit, in defiance of law and order. This is just the way that some Chowan people intend to serve the ministers from the Kehukee; whenever those ministers so far forget

themselves, as to break into those meeting houses which have for this long time been so securely closed against them. How convenient and natural it is sometimes for men to beg sympathy and prate about the deprivation to themselves of a privilege, which they refuse to others! When these charitable creatures open their doors to Kehukeeites, it will begin to be time enough, I should think, for them to complain because the favor is not reciprocated.

Charge 3. The Report indirectly charges Kehukee Baptists with believing or teaching, that those who finally die in a state of impenitence, are taken to heaven by an absolute decree of God. The Report need lay claim to no originality here, for this same charge was full grown in the apostolic age and must be quite grey headed by this time. Notice the sameness of the charges made by these accusers of the brethren now, and those made by their predecessors against the Apostles. The Report says, "The choice of the scriptures is to holiness," and the idea is no where held out, that we are to go on in sin, "rolling it as a sweet morsel under our tongues," or "to sin that grace might abound, and finally die in a state of impenitence, and then be taken to heaven in consequence of an absolute decree of God." Paul says, "Why yet am I also judged as a sinner? And not rather as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come? whose damnation is just." Rom. 3.—7 and 8. Now the charge set forth in the Report and that noticed by Paul as having been urged in his day against the church, appears to be of the same character, and consequently it is fair to conclude both were made by the same kind of people. Judge ye, whether such love the church and serve our Lord Jesus Christ. Paul denied the charge, treated it as a slander and so does the Kehukee Association.

Charge 4. Antinomianism. Say the Report, "Still while we profess Calvinism, we hope that we are not, nor ever shall be

enwrapped in the fatal delusion of Antinomianism." And again, "We could go on to show how the churches became cold, dull and inactive, until we awfully fear, that our elder sister and our esteemed mother (the Kehukee Association) has relapsed into the cold and dreary regions of Antinomianism." So much to fasten upon us this charge. I am rather in the dark as to the nature of the meaning of this accusation, and shall probably expose my folly in replying to it. I have heard the charge of Antinomianism applied as a term of reproach to the church of Christ, ever since I was a child, by priest, professor, non-professor, old and young, learned and unlearned and nearly all sorts of people;—often wondering in my own mind, whether any of those who used the term so flipperantly were in my situation; for they never stopped to explain the meaning of it, and to this day I remain unenlightened on the subject in these two respects, viz: Whether I had any correct idea of the definition of the term and also whether those who so frequently applied it had a just conception of it. The learned authors of the Report, should have enlightened us on this subject and explained the meaning of this odious epithet, upon which they lay so much stress. But it appears they have not done so. If therefore, those who are able will not, and those who are unable cannot, explain the meaning of this term, how is it possible for us to be enlightened in relation thereto? But I have a reply to make to this charge against my Association and must begin in some way. I propose then to make a guess at the meaning of the term and shape my answer accordingly, leaving my mind open for instruction, hereafter to be given by the learned ones; and when given will stand corrected if wrong in my present supposition.

I will therefore guess, that the term Antinomian, is derived from two Greek words, Anti and Nomos, which when joined together makes Antinomos. I reckon that Anti means in English against, and Nomos, law; and if this is so, Antinomos must mean against law. Antinomos, pro-

bably by receiving the English termination, is made to read Antinomian, which according to this guess work of mine, signifies an individual who is opposed to law. & if so, "Antinomianism," the term under consideration, means the doctrine of opposition to law. If by the use of this term, then our accusers intend to charge us with opposition to the laws of our country, disturbers of the peace, &c., we repel the charge, most indignantly, for Kehukeeites reverence and abide the laws of the land. But if by the application of this term to us, they intend to signify we are opposed to or against the ceremonial or moral law of Moses, as a system of salvation, by the observance of which men may now obtain eternal life; and the observance of which as a prerequisite to salvation God requires at their hands—then the charge is just and we plead guilty to it. The oftener this charge is brought against us, the better we shall like it; our enemies in doing so compliment us highly. We are opposed to the doctrine, that our salvation, is predicated on our keeping or observing the law of Moses;—we do not believe that righteousness is of that law, neither do we believe that by the deeds of the law, any man will be justified. On the contrary we believe, the gospel is God's system of salvation for ruined man, and that He saves them by grace of His and not by works of theirs. Kehukeeites believe, that the Saviour took the law place and stead of his people, and for them and in their behalf fulfilled it to a punctilio:—thereby exempting them from the doing that which they were unable to perform. Christ died that his people might live. He atoned for their sins—he saved them by his merits and by one offering forever perfected them that are sanctified. This they are made to believe by the teaching of the Holy Spirit, and this belief is counted to them for righteousness without the deeds of the law. They are then no longer under the law but under grace—no longer dead in trespasses and sins but alive to holiness,—having their fruit unto the same and the end thereof everlasting life. This belief in Christ, caused by the teaching of the Ho-

ly Spirit, is their creation anew in Christ Jesus unto good works, which God hath before ordained that they should walk in; and henceforward they abound in good works to God, begotten by the active principle of grace within them, not from a principle of slavish fear, by which they expect to escape eternal punishment; but from a principle of divine love, causing obedience to God their Saviour. Christians, then are a people who have passed beyond the law—who are no longer under the jurisdiction of this old schoolmaster, and who know well enough that no blessings of salvation are ever realized under him. But Christ is their all and in all, and to him alone they look for life and eternal salvation. Then is it not very natural that such people who constitute the church of God, which is the pillar and ground of the truth, should be against the law as a system of salvation? They cannot and should not be any thing else than Antinomians, if my definition of that term be correct. According to this, those who are not Antinomians must of course be Nomians, that is for the law—in favor of the law as a system of salvation, and the deeds of men under it for justification. The authors of the Chowan Report must be of this latter class, because they reproachfully charge the Kehukee with belonging to the former; and aver that they (the Chowan) are not and hope they never shall be enwrapped in the fatal delusion of it. They are welcome to all they claim in this particular, and we shall neither envy nor imitate their example, by crying up the law and crying down the gospel. Such is nothing less than a disparagement of the gospel of Christ,—an attempt to diminish the lustre of its glorious excellency and trample it under foot as an unholy thing. And yet this is attempted by many men in the 19th century, who endeavor to substitute the law for the gospel, and preach up the commandments of Moses and the traditions of men, as the only way, the truth and the life, and the conditions of man's salvation. Are our authors among this number of propagandists, or are they not? They say they are not Antinomians, then of course they

are Nomians; so let it be, then and there let it rest just where they would have it. They are for the law, we are against it—we are for the gospel, they are against it. Now all this is so, provided my definition of the term, Antinomian, be correct; if that definition be incorrect, the conclusion may be otherwise. Let the learned ones enlighten us, for I am free to confess my ignorance on this point—being very stupid in the English and much more so in the Greek language. I will wait for correction and pause for reply.

Charge 5. A departure from the original practice of the Association.

The Report charges the Kehukee with deviating from the good old way, and with being inconsistent on the subject of revivals. To prove this we are cited to a passage in Kehukee history describing a scene at Parker's meeting house, and also to passages found on the 197th and 203d pages of said work. In relation to all of which the Report observes, "Such was the practice of the Kehukee Association in the good old time of its purity and orthodoxy; but their successors have found out a new and a better way, and its fruits are manifested in the continued declension of their churches."

As to revivals, the authors of the Report may once more be informed of that which they already know, viz. that Kehukee Baptists are not opposed to them, and it need not be pretended that we are. What we object to are the means adopted by the New School party in order to bring about revivals. We conceive a revival of true religion to be the effect of God's will and grace, they consider it as being the effect of human effort. We think, revivals occur occasionally, when the pleasure of the Lord is to favor of Zion with them;—they believe they may be brought into existence at any and at all times, whenever the preachers choose to put their heads together for the purpose; and when thus created may be continued, unceasingly to an indefinite period, provided the preachers are willing and able to continue their labors. We believe the nature of a revival to be this—

a recall from a state of languor. If so, it is a renewal of the benign influences of God's spirit, in the hearts of his ministers and people, where it already existed, but in a languid state. The effects of this revival of God's grace in their hearts, are more apparent zeal, energy and love in the divine life. All this and more too, the Holy Ghost carries home to the conscience of a sinner, hitherto dead in trespasses and sins, by which he is now aroused from his lethargic slumbers, convinced of sin and converted to a knowledge of the truth as it is in Christ. But this work cannot with any degree of propriety be called a revival of true religion in or among those who were then converted, because up to that time there was no religion of an evangelical nature in their hearts; and revival necessarily presupposes the existence already of that which is revived, but formerly in a languid or obscure condition. In speaking of a scene, therefore, where many have been converted; if we should say on that account, solely, "we have had a great revival—what a wonderful revival, &c."—we should speak at random. It would be more correct to say, "we Christians have been revived and have had a refreshing season, for many have been added to the Lord." Let the flourish of trumpets then, so frequently made by the New School party, when boasting of their efforts and revivals pass for what they are worth and no more, since if they are conversions from nature to grace; then there is no revival; and if they are conversions from one error to another under the garb of Christianity, it is solemn mockery in the sight of God, and but denotes an excitement of the animal passions of men, and a dancing around the sparks which themselves have kindled. Nevertheless, as I have before said, Kehukee Baptists believe in revivals when begun and carried on in the hearts of Christians by the spirit of the Lord and they glory in the same. They also rejoice greatly at the conversion of sinners from nature to grace by that same spirit. Thus much on the nature of revivals; now for our inconsistency.

We are cited to a scene at Parker's meeting house;—here it is in substance. A Union meeting was held there in August 1803,—4000 people were supposed to have been present,—Elder Burkitt preached from a stage in the yard on Sunday, and it rained during the time. Many of the people were affected—some cried—some were convulsed to the ground, and some begged the ministers to pray for them; and the congregation generally received the falling shower without being dispersed. This is the beginning and the end; the substance and the sense of the whole proceeding. I see nothing in it that would now be condemned by Kehukeeites—much that would be approved by them; and but little to correspond with the plans of modern workmongers. There is wanting the do and live harangue—the straw pen—the mourner's seat—the anxious bench and the tilting revivalist driving through the crowd and dragging women and children up to the altar to be prayed for. I say there is wanting at least these fine touches of the pencil, beside many others that might be named, in order to make it out a comparable scene to a full grown protracted meeting of New School Baptists. Such a thing as a protracted meeting is not even mentioned in the Kehukee history.

The meeting at Parker's meeting house, was a regular Union meeting, in which many churches and a great many people felt interested. A large concourse assembled; the house being too small, a stage was erected in the yard and elder Burkitt ascended it and preached no doubt a regular Baptist sermon; many persons were affected, and the anxiety of the congregation to see and hear was so great that a rain coming up at the time did not disperse them. And this is the portion of Kehukee history that is held in terrorem over Kehukeeites, and the idea is held out that we are afraid to listen to it or look it full in the face! It is comprised in a paragraph of just 20½ lines, and is so precious in the sight of revivalists and apostates, that many copies of the history have been

sold off recently, and a wonderful hue and cry has been set up in relation to this and a few other portions of said history. Men higgledy and dance and prate and wonder and stare and point with the long forefinger as though they had found a real poser in these passages for the Old School. They fancy to themselves that Kehukeeites are unacquainted with their own history, that their churches have gone to sleep and their Zion is mouldering to decay; but they good souls (these new discoverers) have waked up just time enough to read to the drowsy ones, these interesting portions of their history.

How it happened may be difficult to determine, but it has so turned out that some of those who were thus quietly napping in company with old Kehukee, have suddenly waked up—rubbed their eyes and wondered what fortunate wights they were to have awaked at last—even at last and before hearing their final doom. They soliloquize thus—“Am I awake or am I not? I feel strange—quite different some how, from what I have done—is this a dream, or is it reality? let's see, can I walk? yes.—Can I talk? yes.—Can I hear and see? yes.—Then it's me, myself, is it—my own individual identity? Yes, all this is certainly true, it must be so, and the grand result of this investigation, is that I am indeed wide awake, and all these others here (poor fellows how I pity them!) are fast asleep.” Thus ends the soliloquy; and when the man finds himself thus awakened, he surely bestirs himself and marks out his future course. The first thing to be attended to must be a public declaration—a regular manifesto, whereby all men must know that he is wide awake, and all the rest of his companions and their brethren fast asleep. This manifesto must be preceded by an apology, perhaps somewhat after this fashion; “Most reverend & dear sir, my noble liege and rightful lord & master! I have travelled a long distance to behold the face of your august personage, in this thy beautiful and most loyal City of Oaks; that I may do myself the pleasure as well as honor of bowing down be-

fore thee in person, and with bended knee and hat in hand, as thou dost now behold, make full confession of all my transgressions against thee—humbly trusting, that thou of thy unbounded clemency, will forgive the same.

“Know ye then, most holy Thomas, my dignified and worthy master, that I have been disobedient to thee, and like other ignorant and misguided subjects have disregarded thy authority; but seeing I did it ignorantly and in unbelief of thine exalted purity and piety, I meekly hope for pardon. O sir, pardon a wretch who was so ignorant and on that account so impudent—one who was so fast asleep to his own best interest, as at one time to edit a Paper in direct opposition to your greatly honored Magazine. And O for the bitter and impertinent language I therein made use of against your sacred character and opinions I do bespeak your pardon. I am awake, now sir—I plainly see my error and know I must have been sleeping. One cause of my awaking, sir, I expect was this;—after occupying the editorial chair awhile, I discovered a rival authority springing up—a sort of ‘power behind the throne greater than the throne itself,’ which if not suppressed would soon suppress me; and instead of sustaining me at the head of a Paper where I ought to be, I apprehended by its influence I should wake up one of these mornings and find myself at the foot. This would’nt do you know for a man of my parts; I’m a teacher by profession, Sir, and a Greek and Latin scholar should better know his worth.

“Another reason for my awaking, was this; I wrote a so-called Temperance Circular, in which I advocated abstinence instead of temperance, thereby tapping the gospel on the head and building up Arminianism. To this my friends showed disapprobation and some looked on me with suspicion. So I concluded I had better wake up and take in a new revelation; especially as I remembered another good reason, which I’ll name to you in confidence, as it need not come out in your Magazine and that is this; (softly now) I

freely offered to continue my services as Editor of the Primitive Baptist, if the Printer would pay me a certain salary for those services of \$250, and incur all the risks of profits himself. But such a chucklehead was he, that even with the aid of spectacles on nose, he could’nt see where the pay for his services were to come from if he paid me so much for mine; therefore, and because I lived so far from his office, &c. he would’nt do it. No, he would not do it, and don’t you think it was then high time for me to wake up? I thought so; and all these causes combined have fairly waked me up. I made no money by that operation, I’ll assure you; and for all my association with these Old School Baptists, I am rather the poorer man.

“From my bosom, where it has been placed near my heart, I now take the roll containing my manifesto, and with your permission, Sir, will rise and place it in your hands for inspection, humble beseeching you to give it a place in your Recorder, and confidently believing you will pardon and receive into your ranks one who stood high in the ranks of the enemy. You, Sir, will discover in this masterly effort of mine, that cost me so much labor and care to make out, that I have acknowledged the people whom I have left to be the Zion—or in other words the church of the living God, which is the pillar and ground of the truth;—and yet I have left them! But I do not mean what I say here, and you will of course see the policy of this manœuvre. It is to leave them in apparent friendship, with a word of flattery on the lips and a mournful tone of commiseration, over their now distress and destitute condition because I have left them; in order that some of them may say, ‘he’s a good hearted fellow, he wishes us well yet, may be he’s in earnest. I rather think he’s honest, let’s see—let us go to hear him & give him a little encouragement, by the way, & not be too bitter against him until we see how the matter will end.’ And then, Sir, when they come to hear me preach, I’ll catch hold of them and shake them, until

they are as wide awake as I am. This is what I meant by the admission, Sir. You and all your folks, and as I may now say by your leave, (our folks,) are to know that I don't mean what I there say: for I say there, that these old associates of mine constitute the Zion, and yet I have left them. Now if this was true to the letter, I should be admitting, that I was going from Zion—from the church—from the truth—from Christ and from God; which would be little better than saying that I was going over to the synagogue of satan—to falsehood—to antichrist and the devil. For you and I both know or ought to know, there is but one true Lord, faith and baptism—one way—one true head & body—one true bride and bridegroom—one Christ—one church—one truth and one life, and therefore, of course but one Zion. Impossible, is it then for a man to go from one Zion to another Zion; and the more especially, when the two Zions are the very antipodes of each other in faith and practice! I do not therefore mean, what I say; it was to catch the simple ones. A word to the wise is sufficient. I now take my leave of you, Sir, in the most loyal manner." After a little further understanding, had between the reconciled parties touching the line of duties henceforward to be observed, &c. they separated and it is supposed the dignified Editor, finding himself once more alone soliloquizes thus—"I was right, I thought I should catch that chap, when he used to be throwing his philippics at me, in his editorial capacity. I then discovered in him a diseased spot and supposed it would spread. This day's submission, as an humble beggar at my footstool, confirms all my suspicions. It's a victory at any rate, allowing it to be a small one and I'll make the most of it. With him, I think I can make sad havoc of his old companions and diminish their number and influence. I have made the Chowan Association, what it now is, viz. greater than Diana of the Ephesians; and if I live a few years longer and continue to hold the reins of power; I'll make such concerns as the Contentnea and Kehukee

Associations, so small, one can't see them with a microscope."

The newly awakened one, on his return home says to himself thus, "I have given in my allegiance and been fairly received by the master of ceremonies, who presides over these New School folks, as a member of their fraternity; and that's a fortune of itself both in honor and wealth, whenever I choose to go amongst them. Beside, which, I intend now to go round about and through the midst of my old companions, and with good words and fair speeches win some of them over. If I can succeed they will aid me with their tongue and purse; and if I cannot, the people of the world will encourage me on account of my pity and tears for poor old Zion.—So my bread is sure to be buttered on both sides." This determination is carried out. There is a mingling with Old School Baptists—bland and courteous manners are maintained towards them—they are met by the newly awakened on their Association grounds in the greatest apparent good will. The steps of their pulpit at the Falls of Tar River is ascended, by the newly converted to idolatry, who tenders his hand to aged ministers there as warmly as if his heart went with it, and calls them 'brother' as charmingly as though he was in earnest. He lays off his circuits and begins the reading and talking tour, under the same frame of mind; endeavoring by good words and soft speeches to deceive the hearts of the simple. But all will not do; the simple ones conclude not to be brought over at present, but rather to mark them, which cause divisions and offences contrary to the doctrine they have received, and avoid them; believing that such serve not our Lord Jesus Christ, but their own belly. And the more especially, when such arise up from among themselves, speaking perverse things for the purpose of drawing away disciples after them—acknowledging too at the same time that they shall not hereafter be able to do as much good with their new zeal, as they have heretofore done harm with their old:—or in oth-

ar words, that they have been half their lives, building up a system, which it will take the remaining half to pull down; and all since a change of heart, and thus they live for nothing!

So this plan fails: then the next is adopted; which brings us back to the gist of the subject and the thread of our discourse, after a somewhat tedious digression. It is this. The newly awakened, hunts up the old Kehukee history,—a new thought has struck him and he darts off in a tangent, to confound Primitive Baptists and set the world in amaze, by reading aloud the wonderful things that are therein recorded. With the Kehukee history in one hand, the Bible in the other, and the written sermon in his pocket, he sets out upon his circuits to fulfil his high vocation. He ascends the pulpit, with the history on the left, the Bible on the right and the sermon in the middle. This badly written harangue is badly delivered to a badly pleased auditory, who so wonder and stare, the reader of the discourse, takes it all for approbation:—and redoubling his efforts on the next occasion, he finally succeeds in convincing himself at least, that he is in the right and has clearly proved by his own sermon, thus supported by the two 'books', that Old School Baptists are asleep, that he is wide awake and now occupies the ground originally maintained by them! Other declaimers of the New School party take the hint; a sudden demand is made for the histories, itinerants are set in motion, the world is enlightened, and poor Primitive Baptists, have to cover their faces and hang their heads dejectedly, while such awful things are read to them (poor things who cannot read for themselves) out of that old book as these, viz. the Union meeting at Parker's in 1803—the labors of Elder Burkit with the church at Cashie in Bertie county, in 1802 and the interesting season of the Bertie church in said county in 1774! With our hero of the second conversion, then, may be said to have originated the grand conception, that has been so readily adopted by the authors of the Chowan Report,

and paraded before the public in such a triumphant tone in that document as to apparently satisfy the authors, at least, that Kehukeeites are undone forever, because their history tells of revivals and now forsooth they are opposed to them! I say the chief credit of this manœuvre belongs to the wide awake man, and the authors of the Report should make all due acknowledgments to him for the same.

The futility of this charge of inconsistency beggars all description. I have already shown the character of the scene enacted at Parker's meeting house; and deny the genuineness of the copy, if modern revivalists pretend to copy from that original. I challenge them to a comparison between one of their protracted or rather distracted meetings of the present year, and the Union meeting held at Parker's in 1803. I run no risk, however, in making this challenge, as I am confident it will not be accepted; because no persons know better than the leaders in the Chowan Association, that they would suffer prodigiously in the estimation of all judicious minds by instituting such a comparison.

The Report again refers us to the 197th page of Kehukee history. Let us examine. On that page we find a portion of the history of the Bertie church; which states that in 1774 a revival took place, people were uncommonly affected and quite a number were added by baptism. That Elder Burkitt baptized for this church nearly 150 persons within two years. That during the revival branches were gathered on Potacasey and Conaritsy creeks. That after a few years this work subsided; many of the old members died; a considerable number moved to western countries and some were excommunicated for disorder. This is the sum & substance of that page. What is there in all this to favor the plans of Hagarines, or shame the church? Where is the judaizing teacher, the mourner's seat, the anxious bench, and the straw pen? and echo answers where: they are not to be found in the reckoning. And yet modern Ishmaelites read this passage of history, and cite Old School Baptists to it without blush-

ing, or appearing to see the discrepancy there is between their practices and the movements of the olden time—in the good old days as themselves acknowledge of our purity and orthodoxy. What is now under consideration is a portion of Kehukee history—Kehukeeites to this day claim it as such and approve of it. 150 were added to the visible church by baptism; that was well, inasmuch as they were thought worthy; but afterwards it was ascertained, this number was too large and some of them were excommunicated for disorder, and that was well too. Suppose I was to say to some of the churches now in the Chowan Association, “go thou and do likewise,” think you it would be bad advice? If worshippers of Diana, can make any thing out of this portion of Kehukee history to benefit their craft, they are heartily welcome to it, and right down worthy of praise; for in that event one might begin to conclude, they are able to extract blood from a stone—draw water out of the flinty rock, or perform any other miracle whatever.

But the Report refers us to the 203d page of the history aforesaid. Then let us examine that. Elder Burkitt preached at a quarterly meeting of the church at Cashie meeting house, Bertie county, in January, 1802. The people appeared very cold. He told them he had done all he could for them—that his efforts were feeble and unsuccessful, and the Lord only could bless them; he could only pray for them: “and if there was any person in the congregation, who saw himself in a lost, condemned state, by reason of sin, if he would come up to the table at the pulpit he would pray to the Lord for him.” Accordingly Mrs. Gilliam came forward with one or two more. This very much affected the husband of Mrs. Gilliam and others, who had never seen an instance of the like before, so that they had a happy meeting at last. About eight days before this, a Mr. Samuel Maer, “a ring leader in vice, was converted on his death bed; and the solemnities of his dying speeches, had a salutary effect on some.” The above is

the substance of the contents on 203d page and more too, for to make out this much of the history, I have had to begin on the 201st, and end on the 204th page. I now put the question, is there any thing starting in this portion of Kehukee history? How much is there here either to shame Kehukeeites, or build up effortism? Suppose we analyze a little.

Elder Burkitt attended a regular quarterly meeting of the Cashie church; then it was not an irregular protracted meeting, hatched up by himself and three or four others, for the purpose of playing off their Arminianism and exciting the mere animal passions of the people. The doctrine he taught amounted to this—“the salvation of the righteous is of the Lord,” and not of men. For the most he could do for them (as he said) was to pray for them, the Lord alone could bless. He did not tell the people to work their way to heaven—that they could all get religion when they pleased, and might come up one and all and be converted in a moment, just as well as not. But addressing himself to the gospel character—thereby as it were singling such out from the balance of the congregation, he requested them to come up to the table at the pulpit and he would pray for them. How does he particularize them? by addressing himself to that person in the congregation, “who saw himself in a lost condemned state by reason of sin,” and such and such only to this day are the persons who can hear the gospel—appreciate prayer, or be instructed by a minister of the gospel, in the things pertaining to godliness. Elder Burkitt invited such to approach the pulpit and he would pray for them. He did so on some other occasions, and our old brethren, who remember to have seen his solemn manner and witnessed his fervor on those occasions say that it looked well in Elder Burkitt; but when others got at it, and tried to imitate the old man it looked ridiculous; and the practice of calling up mourners in this way soon became disgusting to the brethren, generally and was laid aside. It was a new thing among the

churches at the time I am writing about, say 1802 and to prove this I need go no further than to the scene in question.

Elder Burkitt was one of the authors of the Kehukee history, and Elder Burkitt says of this same transaction—that is, in relation to Mrs. Gilliam's going up to be prayed for, that "The people had never seen an instance of the like before." Now the Kehukee Association had been in existence about 37 years before that time; and yet according to Elder Burkitt's own showing, this was something new—an innovation on original practice and something which the people had never seen before. He was principal actor in the scene here described, and he records the history of it; and in doing so admits, the calling of persons up to be prayed for, was a deviation from former practice. If then this isolated case was a departure from original practice, (and no one was more competent so to pronounce it than Elder Burkitt himself,) how can turn-coats or the authors of the Report, with any degree of propriety, charge us at the present day with inconsistency and departure from original ground, because we object to the propriety of this isolated case, and hold to the original practice of the Association from its foundation up to that time—a period of 37 years? Does a general rule establish an exception, or does an exception establish a general rule? I say it is clearly proven that the scene in question, so far as persons leaving their seats and approaching the pulpit to be prayed for is concerned, was an exception to the general practice; and for the Report now to urge this exception, as indicative of the character of the Kehukee Association, up to that time, and as evidence of our departure from the path of our forefathers, at this time because we object to the propriety of the exception; is to assume a false position; and seek shelter under the cover of a mere subterfuge. Bad causes only, require such props to support them. And after all, this call for mourners, as exhibited in this solitary instance, is the only thing that occurred at the quarterly

meeting of the Cashie church, that harmonises in the least degree, with the practices of the New School party now. To them, the transaction must appear to be shorn of half its glory, for with the prayer for these two or three awakened souls the curtain drops and the scene closes; and we are left entirely to conjecture as to whether there were 500 or only 100 persons converted there by Elder Burkitt—whether Elder B. after his prayer descended the pulpit, named the table, "altar," and dragged half or all of his congregation up to it;—whether he dispersed through the crowd a dozen lackies, one half of whom, ejaculated, sang, prayed and exhorted; while the other half exhorted, prayed, sang and ejaculated, by way of harmony—Whether any stood on their heads or jumped over the benches, and how many he boasted at supper time of having converted that day. I repeat that the narrative is utterly deficient in these particulars and therefore the scene must be shorn of half its beauty, in the estimation of work-mongers.

For aught we can gather to the contrary from the history itself, we might with equal safety conclude as others can to the reverse, that after Elder Burkitt prayed for these two or three mourners, he dismissed the congregation and in peace and quietness they one and all started for their homes in ten minutes thereafter. Drowning men they say catch at straws, but this is swimming a good ways for them. This scene at the Cashie M. H. methinks is a small fire and a great ways off for a red-hot revivalist to warm his fingers at. He would have to travel, at least, a backward journey of 42 years to reach it, and when there would imagine himself in the frozen zone and freezing to death before such a cold fire as this.

The history is also silent as to the particulars of Maer's death-bed conversion, mentioned on this 203d page aforesaid; and to which, I suppose, the authors of the Report likewise refer us, as being au-

thority for their revivals. But wherefore, I am at a loss to determine; because for any thing that appears of record, to the contrary, we have a right to infer that it took neither ten or even one minister to convert him: but that God for a display of his sovereign grace, sent his Holy Spirit into his soul, just before his death, regenerated his spirit and sealed him an heir of heaven:—not on account of his good works, for he had none, but because he was a sinner and Christ died to save him. So neither can this circumstance, in my humble opinion, glorify or build up human effort.

The Report also charges the Kehukee with departure, &c. as instanced by encouragement to Elders Miller and Van Horn, and also as they say to Home Missions and the like.

History informs us that Elders Miller and Van Horn, who were sent to North Carolina, by the Philadelphia Association, were instrumental in disseminating much light among a few churches there,—organizing some of them anew and establishing them upon the principles of the doctrine of grace, and that these churches subsequently united together and formed the Kehukee Association about the year 1765. But history has not informed me, at least, that either Elders Miller or Van Horn were present when that Association was organized; or that they gave the churches thus united, any advice on any subject whatever. Their names are not mentioned as being present at the constitution of said body, and we have no right to conclude they were there. History does not inform us that said Association adopted any measures, resembling modern missionary projects; or that any such matters were either mentioned or discussed by any individual at the formation of the Kehukee Association. Kehukee history is utterly silent on these subjects. Neither does any history inform me that the Philadelphia Association was at the time alluded to “maturing plans for the erection and sustaining a theological institution, and sending the gospel

to the destitute portions of the globe.” The learned authors of the Chowan Report, however, say such was the case. Being ignorant myself of the history of that Association, and not responsible for her misconduct, I shall not dispute the assertion of the Committee; but for argument’s sake at least will admit the truth of it. Then I say in view of all these facts, whether assumed or substantiated, there is not the slightest evidence before us, going to show that the Kehukee Association was a missionary body at the time of its organization; and I defy all the doctors between Philadelphia and Charleston to prove it. I know well enough that Ishmaelites have assumed it, and reiterated it over and over again as a fact, until they almost believe the lie they have so often told; but this does not at all vary the truth or shake the foundation on which it rests. I pronounce the assertion to be a false one, and I denounce it as a base coinage of modern tradesmen, who wish to make merchandise of the gospel and traffic in the souls of men; and who have invented this falsehood, for the purpose of smothering the groans of many members within the bounds of their own Association, and lead astray many others within the bounds of ours.

So far from its being true, that the Kehukee Association, was based on missionary principles, that word does not occur at all in the old history of that body, reaching from the time of its organization to the year 1802—a period of 37 years. Elders Read and Burkitt were requested to write a history of that Association up to their own times; they did so to the best of their ability; the work was received as a faithful and true narrative, terminating with the year 1802, and what does it contain, pray? not one word about missionary operations! The word, even, does not occur in the book, to the best of my knowledge and belief!! I have diligently searched for it there without success. And yet astonishing to relate, this is the very book that has been so eagerly sought for during the pre-

sent year, by modern missionaries; and so much relied on by apostates and the authors of the Chowan Report, to prove to the world that the Kehukee Association was originally a missionary body, and that her ministers and people now in denouncing human inventions, are inconsistent with their profession, and evidence a departure from the practice of their forefathers! In all candor I ask, was ever priesthood so unblushingly atrocious, or people so sadly deluded, if any such people there be, as will believe their falsehoods and misrepresentations about the departures, the inconsistencies, &c. of the members now composing the Kehukee Association? This verifies the old adage, that the rogue cries "stop thief" louder than any body else, in order to remove suspicion from himself. So the leaders in the Chowan Association, knowing themselves to be guilty of denying the faith and departing from the practice of Kehukeeites, charge Kehukeeites with their own heresies, in order to neutralize our just accusations against them.

Kehukeeites, have departed, have they? Departed from what, I ask, and in what particular? Why, says the Report in substance, departed from missionary operations, such as maturing plans for theological institutions, and forming worldly societies for sending the gospel to the destitute portions of the globe; and when we look for the precedent it cannot be found, no mention of these things is made in the history. *(to be continued.)*

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 8, 1845.

Having completed our arrangements, we shall now rapidly bring up the back numbers of our paper, and then proceed on regularly as heretofore. The next two or three numbers will be principally taken up with Elder Hassell's piece, commenced in this—after which, attention will be paid to correspondents, as usual.

TO EDITORS PRIMITIVE BAPTIST.

*Lawrence county, Alabama, }
February 6, 1845. }*

DEAR BRETHREN: Having arrived at almost 59 years of age and been a Baptist 36 years, and by chance picked up an old torn number of the Primitive Baptist, I read there one of the most striking sermons I ever read from this scripture: Without faith it is impossible to please God. Now I send you one dollar for the use of your valuable sheet.

We are beset on all sides by those who make merchandise of the gospel. Your humble servant.
JOHN SMITH.

*Vernon, Troup county, Ga. }
Feb 19th, 1845. }*

DEAR BRETHREN EDITORS: I get well paid for what I send you for the Primitive, for I can sit by my fireside when I am afflicted and can't go to meeting, and read the corresponding letters from a distance, which gives my soul comfort.

Yours, with the best wishes for the honor and prosperity of your valuable paper.
JOHN LASSETTER.

FOR THE PRIMITIVE BAPTIST.

Elders, *William Hyman* and *John H. Daniel* will preach at Joyner's m. h. on the second Saturday and Sunday in May; Tuesday and Wednesday, at South Quay; Friday, at Joyner's.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnaboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Colton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinzeville*. Willis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dancy & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, *St. Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herriag, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Lowville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*.

TENNESSEE Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry

Randolph, *Snoedysville*. Pleasant A. Witt, *Russellville*. William McBee, *Old Town Creek*. Robert Gregory, *Carouth's Roads*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*.

MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomaston*. Natham Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Colton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Reatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*.

FLORIDA. Hartwell Watkins, *Monticello*. **LOUISIANA.** Thos. Paxton, *Greensboro'*. Jas. Perkins, *Big Woods*. L. G. McGaughey, *Ballico's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John McDowell, *Sparta*. **OHIO.** John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*. Sandy James, *Somerset*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

NEW YORK. Gilbert Beebe, *New Vernon*. **IOWA TERRITORY.** Zaccheus Parker, *Iowa City*.

RECEIPTS.

E. Whatley,	\$1	C. Anderson,	\$1
Willie Jones,	1	J. W. Pelham,	2
Edmund Dumas,	3	Nathan Foscue,	3
Thos. Richards,	2	Samuel Cook,	2
Eth'd Tarver,	1	Wm. Davis,	1
Jas. Weaver,	1	Willis Abbott,	1
Jacob V. Little,	2	Goodwin Evans,	1
John Alsbury,	1	John Miller,	5

TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 10.

SATURDAY, APRIL 12, 1845.

No. 6.

A REVIEW

Of the Chowan “Report on the Kehukee Association.” Embracing—

- 1st. Charges made in said Report against the Kehukee Association.
- 2nd. Charges exhibited against the Chowan in a Letter of the Kehukee.
- 3rd. Additional specifications, by the Author, and
- 4th. An Address to the Old School Baptists of the Chowan.

BY C. B. HASSELL.

(continued from last No.)

But says the Report, such were the principles of the Philadelphia Association, and the early principles of the Kehukee were the same. “Their modes and practices, so far as we can trace them” says the Report “are identical.” This assertion I pronounce to be false; provided the mode and practice of the Philadelphia Association was to establish theological institutions and such things as modern Missionary Societies; for I publicly declare with thankfulness to God and to the honor of the Kehukee Association, that not a page of her old history, is stained with the pollution of these abominations; and no one knows this, better than the authors of the Chowan Report, themselves; their pretences to the contrary notwithstanding. If therefore the principles of the Philadelphia Association, were encouraging to these things, it is utterly false to say, “the early principles of the Kehukee were the same.” Her history gives us no such information; and if our authors are in pos-

session of any such news, they have received it by tradition and not from history:— if from tradition, then, as it cannot be from history, why not acknowledge the traditional character of their story, and cease their pretensions, that it is sanctioned by the history? I challenge the whole fraternity, to prove their assertions; and defy them to point me to the first chapter, page, line or word, in Read & Burkit’s history, that favor the establishment of a theological Seminary or Missionary Society. If there is such a portion of history, it can be readily shown, and to save their character for veracity, let them do it right quickly. I expect to see a Unicorn just as soon as I shall see that.

I assert that no mention of Missionary operations is made in the Kehukee history, until we come to the Second Part of that work; which is a continuation of it, by Elder Joseph Biggs from 1803 to 1833, embracing a period of 30 years. And in that portion of said history, we find just such mention made of them as to prove to us the truth, that they had never been mentioned before. At the Association in 1803, this query was introduced by Elder Martin Ross, viz: “Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence; in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?”

Now I contend, that in addition to the absence of every thing, favoring Missionary operations, in the Kehukee history up to this time. (1803) the introduction of this query, then, proves conclusively, that the Association hitherto had given them no support. If these enterprises had been encouraged by the Association previous to 1803, whence arose the necessity at that time, of asking the question whether she should then step forward to their support? But allowing, that she had up to that very year, refrained from encouraging the missionary spirit, that then began to wax warm in North Carolina, and we can at once discover the reason and propriety, of introducing such a query as this by those persons who wished the Kehukee to step off her ancient ground and patronize the new inventions.

Accordingly the query, was by those persons introduced. The subject was referred to the next Association. Coming up before that body in 1804, the affirmative side of the question was advocated by able orators and their arguments for a while, seemed to bear down all opposition;—they gained their point and obtained a vote of the Association in their favor. A committee was appointed to confer with other committees to be appointed by the Virginia, Portsmouth and Neuse Associations, about devising the “ways and means for to support the Missionary cause.” But it appears their proceedings was never reported to the Kehukee Association, so as to be spread upon her Minutes; and altho’ “arrangements were made to enter into a system of collecting money to aid missionary purposes,” yet the churches gave the project but little encouragement,—they regarded it as a departure from original practice, and so well calculated to pamper ministerial pride, encourage ministerial dictation and amalgamate the church and world, that they soon withdrew their support altogether, and then this bantling of misdirected zeal ceased to live among them. Just so soon as Kehukee Baptists, declined favoring missionary enterprises,

which had been thus imposed on their attention by a few influential characters; they necessarily and immediately reverted to original principles and occupied original ground; and have ever since acted consistently with their primitive predecessors, when discarding all such devices. To argue a departure on our part now, because we do not sanction one made in 1804, is like beginning in the middle of a subject to describe its character and origin. And very much reminds me of our Arminian friends, who when attending to the system of salvation, ere ever prone to begin in the middle or last end of it; and are remarkably horror stricken to hear an old fashioned preacher begin at the beginning and say any thing about that grace which was given us in Christ Jesus before the world began.

I contend we are now with our forefathers, on the subject which divides the Old from the New School party; we repudiate the measures that may have crept in at any time as exceptions to our general history, and we desire now to stand in the way, and enquire for the old paths and to walk therein, that we may find rest to our souls. The authors of the Report admit this argument indeed, by contending that these missionary projects were favored by Kehukeeites from 1804 to 1817. I find no history imparting this information; it is all new to me, I am sure. But granting the truth of it and allowing all the time, claimed by them wherein we loved the missionaries, and what does it amount to? Just 13 years and no more—and that period nearly the middle of our history—commencing with the Association when she was nearly 40 years old and terminating 27 years ago. Now is not this a masterly argument to prove our present inconsistency and departure from original practice? Nay, verily the shallowness and feebleness of it must be apparent to all men of ordinary understanding; & the authors of the Report well know it to be a mere flimsy pretext—a bare subterfuge—a little bank of sand on which to erect an edifice and a blundering hypothesis on which to

build an argument. The glory of these wise Greeks is in the ascendant; listen to their logic. It amounts to this. The Kehukee Association was formed in 1765 and has continued in existence till 1844—a period of 79 years. She has ever opposed missions, with the exception of 13 years, reaching from 1804 to 1817. Therefore she is a missionary Association, or ought to be, in order to be consistent, for she was founded on missionary principles! Plato and Aristotle are thus totally eclipsed, and need not be read in the schools any more!

Let us return to Elders Miller and Van Horn; I thank the committee for introducing their names: I like to dwell upon their character. They appear to have been ministers of the gospel and worthy of the name. Previous to their coming into North Carolina, most of the churches here were of an Arminian cast—being descendants of certain “English General Baptists,” whose Confession of Faith had been first subscribed by certain elders, deacons and brethren in London and vicinity. These churches in Carolina were principally gathered by Elders Paul Palmer and Joseph Parker; and remained on the Free-will order until the coming of Miller and Van Horn; under whose instruction most of them were reorganized and established on the principles of the doctrine of grace. Elder Palmer died before the reformation; but Elder Parker continued till his death, unsuccessfully to resist its progress. Thus the churches became pretty firmly established on predestinarian principles, and subsequently united in an Association capacity, by the name of the Kehukee Association. We must then regard Elders Van Horn and Miller, as Predestinarian Baptists—who preached predestinarian doctrine—who did not conceal their sentiments, by pretending to believe one doctrine and preach another; but who came out openly in the defence of God’s truth, and were as eminent ambassadors of Christ, enabled by grace to combat spiritual wickedness in high places—overturn the foundations of free-willism and carry the doc-

trine of regeneration, and salvation by grace in triumph through the churches. But how is it with our modern missionaries; will there not be some suffering, think you, if we institute a comparison between these and those ancient men of God, Miller and Van Horn? What kind of doctrine is now taught, and what kind of gospel preached, by missionaries of men, who come to us red hot from a theological foundry, with the credentials of the Board of Home Missions in their pocket? Do they grapple with Arminianism, or batter down the walls of free-will, by contending for the faith once delivered to the saints? Nay, verily, but their object is to remove the churches from that foundation, where Van Horn and Miller placed them. And when the Chowan Boards now send ministers into the bounds of the Kehukee Association, it is for the purpose of upsetting this foundation—sowing discord among brethren—corrupting their minds with Arminian doctrines—leading them off into Arminian practices—and in short, endeavoring with all their might and main to undo what Miller and Van Horn did do! Miller and Van Horn came to get the churches off Arminian and on to gospel ground; these come to get them off the gospel and on Arminian ground; and would willingly carry them back, if they could to the free-willism of Parker and Palmer, before the days of Miller and Van Horn. Note the presumption therefore, in the authors of the Report to quote Miller and Van Horn to us, as exemplars in the church. How dare they mention their names, even, or refer us to their character and mission; when the character and mission of the leaders in the Chowan Association, present such a wonderful contrast, and prove to all enlightened minds, that their object is to resist the progress of that very reformation and undermine the foundation of those very principles, which Elders Miller and Van Horn were instrumental in setting on foot!

Charge 6. The Report charges that we are forsaken of the Lord, because there are fewer members in the Kehukee, than in

the Chowan Association. Here are its own words. "Let us merely advert to one fact—it is, that at the time the Chowan Association came off from the Kehukee in 1805, a division nearly equal was effected. At the first session of the former at Salem, in May 1806, the churches reported 1839 in fellowship: the Kehukee Association reported a total of 1736 at her meeting at Skewarkey in October following. How do they stand now? In the Minutes of 1841 the Kehukee reports only 1200 members, while the Chowan Minutes show that there are in her churches, more than 6000 members. "How are the mighty fallen." In answer to this charge I reply with the following argument. If the Chowan Baptists are better Christians and more certainly orthodox and pure, in their doctrine and practices, than those of the Kehukee, because they have multiplied their numbers more rapidly for a given period: then the followers of Joe Smith are better than either and more certainly correct; inasmuch as they have multiplied in a far greater ratio, since their origin, than has even the Chowan Association. And according to this argument, the prophet of the Mormons, is a greater man of God, than either of the prophets in the Chowan Association, for he has more proselytes, than any one or the whole of them together.

We have repeatedly charged, the Chowan leaders, with boasting of their numbers, and basing their acceptability to God on that account; while they with like reason, denounced others who were not equally prolific, as being enemies to God—overwhelmed in ignorance and error, and forsaken of the Lord. But hitherto I had supposed they had denied the charge when directly accosted with it. That matter is now put to rest; and it need not be expected, they will again dare deny it, with the evidence of this Report staring them in the face. The authors of the Report, in behalf of their Association, say in effect to the Kehukee, "stand aside, for we are more holy than thou." Then ask them for the evidence of their superior ho-

liness, and they say, it is "because we outnumber you." Now I submit, that upon this parity of reasoning, the tenor of scripture must be reversed, and the promises therein from Genesis to Revelation, instead of being directed towards the comparatively few, should be given to the comparatively many. The Saviour was mistaken when he called his flock a small one, and said, "there are few that be saved." According to the doctrine that numbers or a majority, constitute the right and exclusively embrace the truth in matters of religion;—Elijah was a false prophet and the 7000 in Israel who were with him in sentiment, were false worshippers, and might well call forth the sympathy and mourning of their numerous adversaries on account of the decayed condition of their Zion! While Ahab—the prophetess Jezebel—the 450 prophets of Baal—the 400 prophets of the groves, with the millions of Israelites, who adhered to their superstition, as was supposed, were all most holy and righteous people and the exclusive favorites of heaven. And if Elijah could be brought down from thence, he ought to be hung for killing 450 of these precious pinks of a popular religion at the brook Kishon. According to this reasoning of the Report, Methodists are the only favorites of God among all the Protestant denominations, in Christendom: for they outnumber any other denomination, and yet are only 115 years old. Roman Catholics are better and more blessed of the Lord than any of the Protestant denominations for they outnumber, even the Methodists. Mahomedans are better than either and more certainly correct, for they outnumber the Roman Catholics. And the worshippers of Juggernaut, combined with the remaining portion of the pagan world, are the best of all people and the only true worshippers, for they outnumber even the followers of Mahomet. So after all, agreeably to the doctrine of the Report, there is nothing true in religion, but idolatry: and Protestant Christians are the biggest of all fools! Such being the tendency of their doctrine,

I ask; wherefore do the leaders in the Chowan, presume to set up, in behalf of their Association, any claim whatever to the favor of God, seeing they are in such an awfully alarming minority, when compared with other kinds of worshippers? The sooner they put a stop to this kind of braggardism, I think, the better for their own standing and reputation. If this doctrine of theirs be true, they, themselves, are a used up people.

But I deny the whole of this doctrine, and pronounce it radically wrong. The very reverse is true. The promises of God are to the few and not to the many. God's people in all ages of the world have been few, in comparison to others—they have ever been a despised and persecuted band, hated for their sentiments and contemned for their numbers. The finger of scorn has ever been raised against the followers of Jesus, since the introduction of the gospel dispensation; and in every century since the Christian era, false prophets have arisen, and ten thousand times repeated the slang-whangery of the present day, in relation to the people of God;—saying, "Their opposition will soon cease,—they are coming to nothing,—they are almost extinct—in a few years, 5 or 10 at farthest, the ringleaders will die off and the young ones will scatter in confusion; and then we'll have all things agreeable to our own pleasure." Still the generation of the seed royal, is perpetuated on earth; and although there be few, that compose it the church of God, continues to stand upon the Rock of her salvation, and the gates of hell cannot prevail against her.

I admit, the number of communicants in the Chowan, is much greater, than that of the Kehukee; and it is owing to two reasons, which if they had been mentioned by this learned committee, who appear to be so well acquainted with Kehukee history; I should have been spared the trouble of doing so. The first reason is this; the following named churches petitioned and were, by the Kehukee Association, dismissed in 1831, for the purpose of forming another Association, viz. Sappony,

SandyCreek, Maple Spring, Red Bud, Peach Tree, RockySwamp, Quankey, Mearn's Chapel & Fishing Creek. This is the first reason; and the second is equally important; which is this. At no time since the division, between the Kehukee and Chowan Associations, have the Kehukee people turned Methodists and Arminians; and by their campmeetings, protracted meetings, distracted meetings and all such like devices, endeavored to swell their numbers to many thousands, irrespective of regenerated character. Yet were willing to receive into their churches all such as were truly converted by the spirit of the Lord.

But again, I would remark; if uninterrupted prosperity and success, prove the genuineness of a doctrine or enterprise; then I ask the Chowan leaders to apply their arguments to their own measures and so act like consistent men. They should begin with and at once abandon the enterprise of their State Convention; for according to their own showing, in another report attached to their last Minutes, and signed "A. J. Battle chairman," it is sadly on the "decline," and likely to die "a shameful death." Let them abandon it, then to its fate, as being a measure frowned on by the Almighty.

Charge. 7. Kehukeeites have no more chance for heaven than Belshazzar had for his kingdom, when Babylon was stormed by the Persian king; because the walls of their meeting houses are dilapidated, doors thereof creak and are left open and the windows are unglazed.

Listen to the mournful lamentations as well as the awful malediction of the Report. "But to dwell on the subject were too painful. 'How has the fine gold become dim.' The very aspect of the houses, where they sometimes meet for worship, causes the lover of Zion to pause and sigh. These houses, which serve by turns, as places of worship, and again as shelters for unprotected cattle, afford mournful evidence of deulension in piety. Their dilapidated walls, the creaking doors, unglazed windows, show plainly that heaven in its displeasure; has written upon the walls

of our ancient mother, 'Thou art weighed in the balance and found wanting.'" I am glad the Report has made this charge, as it affords me an opportunity of saying to my brethren of the Kehukee churches, what is on my mind in relation to this subject. It was very much in accordance with my own sentiments, that a brother on hearing this charge, in the Report, remarked, "Well, the devil can tell the truth sometimes." He meant by this to admit, that our meeting houses were too much neglected, and consequently thus far the charge was a true one. My brethren of the Kehukee churches, I entreat you to have great regard for your meeting houses; honor them, respect them and keep them clean and in good condition. Do not plead inability; I cannot listen to that excuse long. I have too much reverence for God, to believe, he will plant a church any where in this land of privilege, and deny it the ability to create or maintain a decent place as a covering from the weather, where they may worship him together in orderly and comfortable manner? By far the greater part of our churches, I believe, do keep their meeting house doors and windows closed during the interval of their meetings: this is very well; especially if they have a Bible and hymn book on the inside, for the use of the minister, whether itinerant or stationed: while some few as a matter of duty conclude to leave their doors open, in order to afford protection to travellers from bad weather. This is not so well.—But other some leave their doors open through sheer negligence, and this is worst of all. Such allow their windows to fall from their hinges, their sills to decay and their foundations to rot. These churches, I think are exceptions; but however few in number, I beseech the members thereof to mend their ways in this particular;—to behave like men and Christians should do and take care of their houses of worship. It cost something to make them, and the labor therefore should not be thrown away. Besides, it looks to me to be near akin to sacrilege, for us to suffer the house of God

to be desecrated as some few are. If our private dwellings are neat and comfortable, our meeting houses, wherein we unite in the public worship of God, should be no less so. It is our duty also to have an eye to the comfort and convenience of the congregation, and hold out what reasonable inducements, we may, in order to bring them forth to the house of prayer. But how can we expect full congregations, if we inflict a punishment on the community, whenever we call them to our worship, by the exposure, they are necessarily subjected to in our cold, open & decayed houses?

As to the excuse of the second class, above mentioned I argue thus. If it is necessary to leave the meeting house doors open, in order to afford shelter to travellers, it must be so because that was one object in view when they were built. Now go back and enquire into the objects had in view by the builders, and if you find by the subscription paper, that there was but one object in view, viz. to build a house for the worship of God, and no clause or sentence inserted for the benefit of travellers; then I think you are not called upon and scarcely have the right, to appropriate the house of God to a different use from that which was intended by the makers. And besides, if you have your house open for the accommodation of two-legged travellers; you thereby necessarily give the same privilege to four-legged ones; to say nothing of toads and reptiles; all of which might equally share your kindness with the wayfaring man. If dwellings, out houses or shelters, are not already sufficiently numerous on the roads, for the accommodation of travellers; let others be built for that purpose, by those mostly interested, and then each department (the inn and the church house) may be kept to itself, and need not be substituted the one for the other.

Now that I have given Kehukeeites their portion of this accusation, I will endeavor to allow the missionaries theirs; as it would be rather hard to deny them the benefit of their own discoveries. They say that heaven in its displeasure has writ-

ten upon the walls of the Kehukee Association, thou art weighed in the balance and found wanting," because the walls of her meeting houses are dilapidated, the doors creak and the windows are unglazed. What is the meaning of this writing? We learn, it was originally applied to Belshazzar's writing of Babylon, to show him, that he was utterly wanting in ability, to resist the attacks of the invading foe or maintain the supremacy of his throne any longer. And according to the prediction he was slain that same night on which tekel was written on the wall, and his kingdom given to the Medes and Persians. There was no delay for the fulfilment of the woe: but immediately after its announcement, to wit, during that identical night; the vial of its bitter anguish and destruction, was poured out upon the head of the devoted king and his royal adherents. This same writing, the Report says, God has now written on the walls of the Kehukee Association, and it has been done so long ago as May last. If this assertion be true, there has been no such body as the Kehukee Association, in existence, since that period; because she must have realized the anguish and destruction of the threatened woe, as speedily after its announcement as did the king of Babylon. There would be no delay. The anathemas are the same, and the overthrow must have been the same. If this charge of the Report be true, I ask what a pretty set of ghosts, those shades were, that glided round about and assembled together, within the old Kehukee meeting house last October, under the delusive notion that they were holding an Association there? How awfully mistaken must those shadows have been, to suppose they were holding the Kehukee Association, in this material world, in the month of October 1844, when according to the Report, that Association had been swept out of existence as with the besom of destruction ever since the previous May! The Report of course bears date with the Minutes to which it is attached, and they are dated May 1844. The Report declares that heaven in its displeasure had then at the time of its indi-

ting, already written the judgment upon our walls. If so it was of course for our immediate literal or spiritual destruction. If for our literal destruction, as indicated above, then there were no bodies at our last Association, the things seen there were all mere fancied spectres. But if the anathema was for our spiritual destruction, then there was no spiritual life, although there might have been bodies there. The woe was denounced against a religious body, comprising all the Christians belonging to the churches of the Kehukee Association. Their existence as Christians, of course ceased, with the day or night on which the woe was pronounced; and ever since that day or night, (we are not strictly informed which) there has been no more possibility for any Christian man of the Kehukee order to remain in the possession of grace, or continue a subject of God's spiritual kingdom, than it was for Belshazzar to remain in the possession of his princely honors, or to continue to wield the sceptre of the Babylonish throne after it had been given to Darius, and he, with his soldiers had entered into the gates of the proud City of the East. Or in other words, according to the Report, there is not a Christian in existence, belonging to the churches of the Kehukee Association; neither has there been since May 1844. Looking out, then, upon the vast sea of ruin before us, and the destruction of this ancient building of mercy, we naturally ask in tones of sorrow, what is the cause of all this mighty overthrow? We are gravely informed by the wise ones standing afar off, safely as they imagine out of the reach of this calamity; "Alas, alas, it was all because her meeting houses were left open—the walls thereof were allowed to decay—the doors to creak and the windows to go unglazed!"

Now granting all this crime and punishment to be true, which the Report would have us believe, has existed in our instance: and at the same time allowing that God is no respecter of persons; but is a just being, and will certainly mete out to all, like punishment for like offences: I enquire of the wise ones, what has be-

come of those hundreds of missionary Baptists, who worship in the four or five meeting houses I have seen since the printing of the Report,—left with doors and windows open after meeting, liable to be inhabited by the cattle of the forest, and likely to have dilapidated walls and unglazed windows, by the rains; as well as creaking doors by the winds? Have they all been blotted out of a Christian existence, or have they yet managed to ward off the blow? If the doctrine of the Report be true, they are all as dead as a hammer and have no more existence, than Belshazzar had twelve hours after the woe was denounced against him. And I warn the missionary Baptists throughout the bounds of the Chowan Association to be on their guard and to exceedingly fear and quake, lest the destructive anathemas of the Report, speedily overtake them. Whenever it comes to pass, that the doors of one of their meeting houses are left open, let the inhabitants thereof put on sackcloth and ashes, for their destruction is at hand! When a door creaks on its hinges, let them startle as by a thunderbolt,—for the wrath of heaven is down upon them!! And when a piece of putty falls from their window sash, let them say their prayers, and prepare to give up the ghost, for know they may, that tekel is already written on their walls, and death and endless torment is certainly their doom!!!

This is the awful sentence, passed upon the worshippers in such naughty houses, by the Chowan Report; and we must allow, that it will fall equally severe on those who do believe it, as on those who do not. Let the believers in this Baptist Alcoran, see to it themselves; for our part, on this side of the water, we beg leave to stand aloof from any such creed and utterly condemn all such flummery.

Charge 8. Kehukeeites contend for a dark and ignorant ministry. The Report enquires, "And while men of every calling and profession, are becoming more and more enlightened, shall the minister of Jesus Christ alone remain in darkness and ignorance?"

I answer, no; but as carnal men become more and more enlightened, with the wisdom of this world, it is necessary that the spiritual man should be more and more enlightened with wisdom from on high, in order to combat and pull down these strongholds of satan. The apostle Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." I could cite the committee to an instance:—When the learned Jewish Council determined to stop the progress of Christianity, they imprisoned Peter and John and then brought them forth,—placed them in the midst of their venerable body, and endeavored to overawe and intimidate them into perfect silence; by commanding them to speak no more in the name of Jesus, and threatening them with punishment if they did. But Peter and John, though ignorant and unlearned in human science as the council perceived them to be; yet by the boldness and spiritual wisdom given them of God, and then and there displayed; the learned doctors were astounded; they marvelled at the ignorant and unlearned couple and took knowledge of them, that they had been with Jesus. They, themselves, became overawed and confounded, and in the midst of their confusion, let these men go free without inflicting any further punishment on them. This is an instance from the Acts of the Apostles, wherein human learning, appeared to be unnecessary, to a Christian minister, for without its aid, we discover the learned Sanhedrim utterly confounded, and the cause of God Almighty, triumphing over the powers of darkness.

I could cite the wise ones to another instance from history. Samuel How, a Baptist minister in London and a cobbler by trade, was greatly ridiculed by the learned priesthood of his day; who like the authors of our Report, declared a man without human learning incompetent to preach the gospel. Accordingly John Goodwin, Doctor of Divinity, a man of great notoriety and influence in London, challenged the cobbler to preach from this text; "As

also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2nd Pet. 3. 16. The illiterate Baptist accepted the challenge, and the learned doctor and his friends were present to hear the sermon. They, however, became mortified at the result. The Lord was with his servant, the cobbler, and enabled him to show conclusively to the congregation, that Goodwin and his like, were the persons alluded to in the text; and were precisely those, who being ignorant and unlearned in the things of the spirit, wrested the scriptures to their own destruction. The learned Doctor became enraged, and said many hard things of Mr. How, but never ventured to answer the sermon. The teaching of the spirit was here exemplified—Christianity triumphed—God's name was glorified and human learning dwindled into insignificance before the rich displays of divine truth. In consequence of which, one wrote as follows:—

"What, *How!* how now? Hath How such learning found,
To throw art's curious image to the ground?
Cambridge and Oxford may their glory now
Vail to a *cobbler*, if they know but *How*:
Tho' big with art they cannot overtop
The Spirit's teaching in a cobbler's shop.
Reader, if thou a human artist be,
Let human learning be no judge for thee;
Lay down thine arts, then try this cobbler's
end,
And see if it be by the Spirit penn'd;
Mean time adieu, ye arts and artists all,
The Spirit's teaching may attend the *awl*;
And thou, brave cobbler, blow another blast
Upon their learning, though thou blow thy
last".

These two instances, are mentioned, to say nothing of the many thousands, beside, which scripture and profane history furnish, to prove that men may preach the gospel, and confound the literati, unaided by the assistance of human learning. The same is to show that the faith of men "should not stand in the wisdom of men, but in the power of God." And the apos-

tle further declares, that the things which are freely given to us of God, "we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual".

Now while on the one hand, we do not denounce human learning, but much approve of its dissemination throughout the world; and while we approve of its cultivation by both professor and non-professor of religion, and consider it convenient and often useful to the Christian minister:—yet on the other hand, we do abominate it, whenever it setteth itself up against the teaching of the Spirit and would usurp the prerogative of the Holy Ghost.

It is evident to my mind from the argument of the Report, that the Chowan Junta think it all important to the ministerial character; as they would degrade that character in the estimation of men of grace, by placing it on a level with the other professions. Because they argue, thus, "As men of every calling and profession are becoming more and more enlightened," so should the minister. Then we have to enquire how men of every other calling and profession become enlightened? Is it not by early teaching and unwearied discipline? They are placed under governors and tutors at an early age, even in childhood; and after a tedious and tiresome march through the regular scholastic exercises, whereby they become acquainted with the fashions of the schools and a few of the living and dead languages; they are pronounced by the faculties, competent to enter upon the duties of their intended professions. In like manner the modern Missionary would have his children brought up for the ministry, in order, as he supposes that they may be able to combat the infidelity of those who are tutored in the same manner, only for different purposes, such as the law, medicine, &c. Therefore the little boy must be sent first to a sectarian primary school, then to a sectarian academy, and lastly to a sectarian theological seminary, until he can so well mimic the professors and has his

brains so well filled with the sermons of other men, that he is pronounced by the faculty, competent to enter upon the duties of the Christian ministry; and of course now he ought by all means to have a fine settlement and a good salary in some City or Town where he might display his greatness in gallanting the ladies—making love to the richest &c., and twice or thrice a week, with pretty gestures hold forth in a public way to the astonishment of learned infidels and wise doctors, who alone can understand his flights or appreciate his eloquence! What genuine qualification of a minister of the gospel, I ask, is to be found amongst all this rubbish? I answer not one, in my opinion; yet these are the reasons why it is so greatly desired, that men should be educated for the ministry by human teachers.

The Report argues, that ministers to understand the allusions and illustrations in scripture, must be acquainted with the Hebrew and Greek Languages,—their manners and customs. I had supposed before this that we could understand the manners and customs of any people whatever, if described in our own language. And if a few translators will suffice, for so many millions of readers, as we find to be the case, where is the imperial necessity that all should be able to translate? Once establish the doctrine that none may understand the “allusions and illustrations in scripture,” but such as are acquainted with the original languages in which they were penned; and you are rivalling the pretensions of the Roman Pontiff—predicating the salvation of men on their literary acquirements and fettering the Holy Ghost in the meshes of human learning. But this doctrine cannot be established; it has often tried and as often been exploded. And I think I have seen men wade deep into and understand well the “manners and customs—allusions and illustrations”, the metaphors and symbols of the Old Testament, without understanding one word of Hebrew. And why not? What is the use, I enquire, to translate the Jewish scriptures into English, if it is not that English people and those who speak their language may read and understand, con-

cerning the “manners and customs” of the Jews? And the same may be asked in relation to the New Testament scriptures, and the “manners and customs” of the primitive Christians. For instance when we read in our own language, that the Jews circumcised their children and kept the law of Moses, we understand their manners and customs in these respects, though we may not understand their language. And when we read in English that the primitive Christians discarded circumcision, and continued steadfastly in the Apostles’ doctrine, and in fellowship and in breaking of bread and in prayers; we appear to understand their manners and customs in these particulars, notwithstanding our ignorance of the Greek language in which the same was first written. Yet this position is denied by the Committee; who contend that no one can become acquainted with the allusions in scripture, unless they are first acquainted with the original languages.

The Report appears indeed to accord a vast deal of importance to human learning, by seeming to allow that the very existence of Christianity was at one time dependent on it. The allusion is so classical that I must extract it entire, that all may be enlightened and charmed with its excellency. Says the Report, “When the learned infidels of France, had discovered a zodiac, which had been entombed for centuries in the catacombs of Egypt, they exultingly proclaimed to the world that the Bible was a fraud, and proved it by a reference to the wonderful zodiac, which as they said clearly disproved the truth of scriptural chronology. The learned and pious Baron Cuvier came nobly to the rescue, when the divine origin of our blessed revelation was attacked by learned savans, on the ground of certain incongruities, between the statements of inspired penmen and the discoveries of geologists.” The emphasis here placed on human learning is well worthy our attention. The argument amounts to this. By the discovery of this wonderful zodiac, the infidels of France proved the Bible to be a fraud, and as a necessary consequence must have arrested the progress of Christianity then and

there and put an end to it, but for the interposition of "the learned and pious Baron Cuvier", who came nobly to the rescue and prevented Christianity from dying a shameful and premature death. Then what is the inference or conclusion of this argument? It is this.—Ever since the divine oracles were thus rescued from destruction, the existence and spread of Christianity, has rested on the learning and piety of Baron Cuvier, instead of resting on the promises of Christ and the energy of the Holy Ghost. It therefore stands now in the wisdom of men and not in the power of God.

To all such reasoning I enter my solemn protest: and urge, that by virtue of our Saviour's promise to be with his people alway even to the end of the world—his promise that the gates of hell should not prevail against his church—that he would give her a spirit which all her enemies could not gainsay or resist:—by virtue of the Father's decree, the Son's redemption and the Holy Spirit's quickening influence; the church of God continues to exist and Christianity triumphs over the opposing currents of infidelity and all the devices of satan; and will continue to prosper through all time to come, by means of these powerful causes, to the honor and glory of God—the debasement of human pride and the overthrow of satanic power. The church of Christ is indebted unto God, for the existence as well as the origin of Christianity, and not to Baron Cuvier or any other man.

Kehukeeites would not object to the labors of a minister, endowed with human learning, if they believed him to be called of God and qualified by his spirit to preach the gospel. They would receive him as the sent of God, and praise the Lord for the heavenly blessing. And more than this, Kehukeeites do not object to the labors of an illiterate minister, if they believe him to be called of God, taught by the Holy Spirit, & qualified for the duties of his office by the enlightening influence of the same. They receive him as the sent of God and praise the Lord for the heavenly blessing. Can Chowanites say the same? Moreover,

Kehukeeites are equally thankful to God, for his gift of an illiterate minister as they would be for his gift of a classical one. Can Chowanites say the same? Kehukeeites believe it to be the prerogative of God, to call any man to the ministry whom he thinks proper, whether he be learned or whether he be unlearned in mere literary acquirements. Is this the faith also of Chowanites? Kehukeeites believe that God calls more unlearned men to the ministry than he does learned ones. Do Chowanites believe this too? Kehukeeites believe, that if God wanted learned men alone for his ministers, that he would call such and such only to the work: but inasmuch as he does not want all learned ones, he calls the most of them from uneducated ranks; and that he does this from choice and not through necessity. Can Chowanites say as much?

Now if they can answer all these questions in the affirmative, then I ask, why charge us with desiring an unlearned ministry, when they themselves are with us on the subject and equally guilty of the charge? But if they answer in the negative, then I beseech them to pause in their career, lest haply they be found fighting against God; and instead of striving with the potsherds of earth, are rushing headlong upon the bosses of Jeho'vah's buckler, and exposing their souls to the eternal vengeance of his kindled wrath, who will not in this way be robbed of his honor or give his glory to another. If they can get out of this difficulty, they are heartily welcome, but I see no way for their escape unless they retreat.⁴

Again. If human learning is a necessary qualification of a preacher of the gospel, then Chowanites may well doubt the genuineness of their origin! That Association came off from the Kehukee and claims her as a mother. But if God approbates nothing but human learning; regards none as ministers of his unless they are learned, and no societies as churches unless they have learned ministers:—then it will probably turn out that the Kehukee is a naughty mother and her daughter the Chowan not a whit better. Let the learned

authors of the Report, look well to this, while they tremblingly trace their origin to its impure source: for I here declare, pronounce and publicly proclaim, that according to the best of my knowledge, information, remembrance and belief, there is not a well educated minister of the gospel (literally speaking) now belonging to the Kehukee Association, neither has there ever been one such from the period of her formation down to the present time. If this position is correct, (and I challenge the committee to disprove it,) then the following argument arises. The Kehukee Association is either an Association of God's people or she is not. If a body of God's people then it must be admitted, that the Lord God looks down well pleased on an uneducated ministry, and has called such, blessed the labors of such and such only, in this instance to the good of his people and seemingly spurned the aid of the classics. But if the Kehukee is not an Association of God's people, then neither is the Chowan, for she sprang from her loins and retains her creed:—they are both under the curse of God and may expect to perish together. The Committee are at liberty of course to take whichever horn of the dilemma they think proper.

It will not suffice for them to say, "We will now go about to devise ways and means, whereby our ministers may become scholars, in order to wipe off the stain and claim the favor of heaven." This will never restore their character to credit, heal the first breach or cleanse the stream which flows down from such an impure fountain. It would be a ludicrous circumstance methinks, to see a stream of muddy water, that was issuing from an impure fountain, turn suddenly back of its own accord and dash its grainy particles into the fountain again for the purpose of cleansing it—As it would be an impudent daughter; to say the least of it, who would upbraid her mother for want of chastity; however odious the character of that mother might appear in the estimation of others. What will our good masters say to this?

The Report says, "In the days of the incarnation of the Son of God, and during the ministry of inspired apostles, the lights of science were not needed to defend the truth of God, but that time has long since passed, and we must combat error with argument and reason." Here we have the doctrine advanced that error is to be combated with different weapons from those used by the Saviour and his apostles. I ask, whence came this doctrine, from heaven or of men? If from heaven, let the passage in the New Testament be pointed out, where either our Lord or his apostles directed the church or minister in after ages to use other and different weapons, for the pulling down the strongholds of satan, or arresting the progress of error, from those used by themselves. If the passage cannot be pointed out, set it down for granted, that the doctrine is of men; and hence all the arguments used for the adoption by the church of a different mode of warfare now, from that used by the primitive Christians, rest upon the foundation of carnal commandments.

The Committee say, the lights of science were at one time not needed, but now are needed to combat error. I deny the assertion; and call for the proof. I contend, there has been no alteration in the divine code, since the introduction of the gospel dispensation, and no counter revelation since the close of the canon of scripture. And I insist upon it, that the same laws, doctrine and directions, adopted, urged and given by Christ and his apostles, are those, and those only, which our Saviour intended his church to be governed by in all subsequent ages down to the latest period of time. If he had intended otherwise, he would have made known that intention, before his ascension; and consequently I urge, that all deviation from this doctrine, these laws and directions of his, are in opposition to his government—an usurpation of his prerogative and a reflection on his wisdom. And those engaged in this opposition may confidently expect, without repentance, a fearful looking for of judgment and fiery indignation

to consume the adversaries. If human learning was absolutely essential to the Christian minister, in the first century of the Christian era, it is so now; and if not then neither is it now, the authors of the Report to the contrary notwithstanding.

The apostle says, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?—God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." And the Saviour says, "Out of the mouth of babes and sucklings thou hast perfected praise." But the Report says, when the truth was attacked, by learned infidels, that Baron Cuvier came nobly to the rescue. And furthermore saith it, "We can refer with gratitude to God, to Robert Hall, to Paley, to Soame Jennings and to others, who have laid posterity under an immense weight of gratitude, for their efforts in defending the cause of Christianity against the attacks of its enemies."

Does no one see any difference between Paul and the Committee? The apostle argues that God defends the cause of Christianity—sustains and carries it on triumphantly, by means of the weak, foolish and base things of this world, in order that no flesh should glory in his presence, but that he might retain the whole of it to himself. Whereas the Report argues, that learned men defend the cause of Christianity by means of literature and worldly science, in order that God should not have the glory of it, but that they might retain all the glory to themselves. And in proof of this we have given us a chapter of glorification, for the benefit of some of the most learned men of the world—such as "Baron Cuvier, Robert Hall, Paley, Soame Jennings and others;" who are represented as bearing up the pillars of Christianity, and as having laid posterity under such an im-

mense weight of gratitude, by their efforts in defending it from the attacks of its enemies. If there is no difference between the doctrines of Paul and the Committee, then there is no meaning in language, and we had just as well throw it away and converse by signs alone.

The Report says, the aid of human science was not needed, for the defence of Christianity in the days of Christ and his apostles. I answer, with the following question. If human science was not needed then when Christianity was in its infancy, its weak and obscure condition, why does it now require this aid, when it has attained such a rapid growth throughout the world, as the effort people would induce us to believe it has; and thereby appears so much more able to defend itself against the attacks of its enemies, without the aid of any new, extraneous or unlawful means?

If by the omnipotence and blessing of Jehovah, Christianity has been sustained, amid the rise and fall of empires, and in defiance of infidelity and persecution for 1800 years; but is now likely to fall a prey to the roaring lion, and become an easy conquest to Apollyon's rising kingdom, unless God and his ministers, retreat under the cover of theological seminaries, and become debtors to Latin, Greek and Hebrew: then it is time to remodel the Bible—change the character of the sacred oracles and suspend the whole fabric of the Christian edifice upon the broad platform of human erudition;—to the glory and aggrandizement of human pride and the dishonor and shame of heaven's King.

Is the kingdom of infidelity to be annihilated,—and has the devil become such a coward as to be thrown into a panic and flee before the crackling of thorns under a pot? Can he only be forced to yield his intrenchments and strongholds, by the Hebrew, Greek and Latin bullets of a theological foundry? Nay, verily; and let no man or set of men lay such flattering unction to their souls. Satan is as courageous, as busy and as powerful as he was in the primitive ages of the church; and is him-

self too well acquainted with the Hebrew, Greek and Latin languages, as to be startled at their strange sound, or made to cower beneath their strokes. And unless heavier metal than this is brought to bear against him, he'll never yield an inch of ground or seem galled at all. As the Lord said to Job, so I would say to the authors of the Report, "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? will he make many supplications unto thee? will he speak soft words unto thee? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?—Who can discover the face of his garment? or who can come to him with his double bridle?—His heart is as hard as a stone: yea as hard as a piece of the nether millstone. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Upon earth there is not his like, who is made without fear. He beholdeth all high things; he is a king over all the children of pride." And moreover, he is a good scripturarian as well as a classical scholar; and a query has arisen in the minds of some, whether some of our "pious young men," so eager for the ministry, could not do about as well to go to him at once, as to repair to human "institutions" at such vast expense and travel: for it is thought by some that his majesty would be equally as beneficial and cheap a teacher as some in these institutes turn out to be.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 12, 1845.

The date of our last No. should have been March 22, instead of March 8.

TO EDITORS PRIMITIVE BAPTIST.

*Big Woods, Louisiana, }
March 20th, 1845. }*

DEAR BRETHREN: I embrace the first opportunity to inform you, that we of the Old School order have many trials while

we pass through this vale of tears. We are but few in this part of the State, but we have a right to rejoice. We have an evidence of the mercy of the Lord in his love to dying sinners. We are much blessed in seeing mourners come and follow the command of our Lord and Saviour Jesus Christ. We have one or two almost every meeting.

My brethren of the old order every where, don't be troubled at the signs of the times; it will soon be over with us, and we know that the Lord can't deny himself. We have every kind of preachers here. We have the labors of L. A. Durham with the church at Antioch.

Your brother in tribulation.

JAMES PERKINS.

TO EDITORS PRIMITIVE BAPTIST.

*Gainor's Store, Alabama, }
Feb'y 15, 1845. }*

DEAR BRETHREN: I have at length availed myself of the opportunity, though after some delay, of again sending my remittance for your paper; and to let my brethren know, that I am yet in the land and among the living. And my great object in sending for your paper is, to hear from my brethren of like precious faith scattered abroad; and only add and say, I hope the Lord will preserve them long to contend for the faith once delivered to the saints. Yours in the hope of a happy immortality.

JOHN SPEIR, Sr.

FOR THE PRIMITIVE BAPTIST.

OBITUARY.

Died at his residence in Sevier county, East Tennessee, on the 1st day of March, 1845, Elder THOMAS HILL, in the 78th year of his age, of a dropsical affection of the chest. He was confined but a few weeks to his bed, and greatly desired to be absent from the flesh that he might be with God, in whom he had believed for fifty years, whom he had loved and served. And in his dying moments he thanked his

God for the gift of the Holy Ghost in that trying hour of death, and asked his companion how she thought she would feel in the ordeal of death if she was destitute of his presence, or the Holy Ghost, in that trying hour. The deceased was for many years a useful and highly respectable citizen of his county. He was an elder of the Baptist church, to which he had been attached for a number of years; and a skilful practitioner of medicine, which station he filled with honor to himself and to the great satisfaction of all concerned.

Far from affliction, toil and care,
His happy soul has fled;
His breathless clay shall slumber here,
Among the silent dead.

The gospel was his joy and song,
E'en to his latest breath;
The truth he had proclaim'd so long
Was his support in death.

Now he resides where Jesus is,
Above this dusky sphere;
His soul was ripen'd for that bliss,
While yet he sojourn'd here.

And now, dear reader, while I write these lines I am reminded that it won't be long till you and I will follow our brother through the valley and shadow of death. And oh, Lord, may we there fear no evil; thy rod and thy staff may they comfort us all the way. Finally, oh Lord, when it is thy pleasure, receive our immortal spirits to thyself above. And to thy name be all praise forever and ever. Amen.

ARAUNNAH HILL.

From the Western Evangelist.

*The Church following Christ in baptism
—baptismal Hymn.*

What lovely form is this I see
Approach the water side,
In garments of humility?
It is Immanuel's bride.

Her Lord's examples she would view,
She loves to follow him;
And would his humble track pursue,
In the baptismal stream.

Is not the way too low and vile
For one so fair and clean?

O no; behold the virgin smile,
And joyful enter in.

Her Saviour wash'd her in his blood,
And made her raiment white;
And now, to own her bleeding Lord
Is her supreme delight.

This is the way, the humble way,
Her dear Redeemer chose;
Who would not lie where Jesus lay,
And rise as Jesus rose?

Protect thy bride from every snare,
Thou blessed King of saints!
And in thy kingdom let her share
A rich inheritance.

Adorn her with thy graces free,
And seat her near thy side,
To shine, to all eternity,
Thy loving, faithful bride.

LOVE.

How sweet, how heav'nly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil his word!

O may we feel each brother's sigh,
And with him bear a part;
May sorrows flow from eye to eye,
And joy from heart to heart.

FOR THE PRIMITIVE BAPTIST.

Elders, *William Hyman* and *John H. Daniel* will preach at Joyner's m. h. on the second Saturday and Sunday in May; Tuesday and Wednesday, at South Quay; Friday, at Joyner's.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Fosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, *R. Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

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ALABAMA. A. Keaton, *Belmont*. H. Dancy & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Millon*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellow, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Anason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

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VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*. IOWA TERRITORY. Zacheus Parker, *Iowa City*.

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Robt. Smith,	1	Lindsay Bell,	1
Wilson Hunt,	5	Timo. Aycock,	1

TERMS.

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"Come out of Her, my People."

VOL. 10.

SATURDAY, APRIL 26, 1845.

No. 8.

A REVIEW

Of the Chowan "Report on the Kehukee Association." Embracing—

- 1st. Charges made in said Report against the Kehukee Association.
- 2nd. Charges exhibited against the Chowan in a Letter of the Kehukee.
- 3rd. Additional specifications, by the Author; and
- 4th. An Address to the Old School Baptists of the Chowan.

BY C. B. HASSELL:

(continued from last No.)

The creed of Kehukeeites on this subject I expect is about this. God the Father gave his chosen people to the Son; on condition he would die for them. The Son laid down his life for the sheep, and the Holy Ghost reveals to them the knowledge of their salvation. In doing so he storms the citadel of Satan, set up in the hearts of the unregenerate sheep;—drives out the strong man armed who hitherto kept his palace and goods in peace,—establishes on the ruins of Satan's empire the throne of Jesus and the reign of grace; which is more durable than the sun and more righteous than the scribe; for saith the Father to the Son, "Thy throne, O God! is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." And all this salvation would be accomplished, if there was not a book in the world—a rabbi in the streets or a doctor in the professor's chair. It has not, does not and cannot rest on such feeble contingencies.

Charge 9th. The Report charges the

Kehukee Association with abounding in works of ignorance and darkness; and hopes that many of her members will either renounce these works or induce the Association to adopt a right course.

These works, of darkness and ignorance, are not in this place particularly described; but I presume allusion is made to the opposition of the old Kehukee to the modish schemes of the day. One thing is certainly implied; and that is the assumption of those who made the charge. If you charge a man with theft, honesty on your part is implied. If you charge him with drunkenness; your sobriety is implied. So when the committee charge us with "ignorance and darkness"; they mean to inform you, that they are wise and full of light. This is modest enough surely. But to charge our Association with "ignorance and darkness"; because she does not choose to be enlightened, by the wonderful stories of the tract and temperance societies—be bribed into apostacy and the support of priestcraft, or made to traffic in the souls of men, is little better than blaming Peter for refusing the money of Simon Magus, or denouncing the wandering stars and greedy dogs of his day. The tendency of the movements and discourses of a majority of the ministers in the United States, is to create a false standard by which to estimate the Christian character. The Bible is the true standard, which rates the amount of a man's Christianity by his repentance, faith and good works—his knowledge of himself and his knowledge

of his maker, &c.; but an attempt is now being made in this country, to make the amount of a man's Christianity, turn on the pivot of his willingness to give money to the priesthood.

If a man gives a little more money than he was expected by the priesthood to give, he is reckoned a very pious man and a bright Christian; whereas if another gives more than the first, yet if the amount falls short of what was assessed on him by the priesthood and expected by the people: he is looked upon with suspicion—called covetous and said to be wanting in love to God. This impression is first made in pretended Christian societies, and then an attempt is made to spread it throughout all ranks of the non-professing world. And you will find, upon investigation, that the harangues of men from the stage or pulpit, with but few exceptions, from Maine to Louisiana and from Missouri to the Lakes, are not shaped so much for the honor of God and the spread of his gospel; as they are to operate on the pockets of the people and bring in a revenue of money, when the hat, plate or money-box goes round at the close of the sermon. I am not writing at random, but declare that which my eyes have seen and my ears have heard, till my soul has been made sick at the abomination thereof.

Thus we find that liberality in cash for all the objects expatiated on by religious mendicants, becomes the test of fellowship and the criterion by which to estimate a man's Christianity. The liberal donators have their names heralded forth in the public gazettes, and the angels in heaven are called upon to carry the news of their liberality up to the throne of God: until the poor deluded mortals are flattered, caressed and humbugged into the notion that they have made by this means a sufficient offering as an atonement for their sins, and possess the only requisite watchword to enable them to pass the gates of paradise. What is the English, the sum and substance of all this universal cry for money, in con-

nection with religious movements? I answer, just this. That the gift of God and the salvation of the human soul can be purchased with money. It comes to this legitimate result at last, let them disguise it as they may. And for the opposition of the old Kehukee to this, she is stigmatized, (by those who imagine that wisdom will die with them) with abounding in works of "darkness and ignorance".

Where does the apostle Peter stand in relation to this subject? It is well known, that Simon the sorcerer, who pretended to be as good a Christian as the best of them, offered the apostles money, to give him the ability with themselves to confer the Holy Ghost. And here I have one query to submit, which is this—would a modern missionary have refused the money? And then I have one thing to distinctly state, viz. the apostle Peter did refuse it: and although the act was not more sinful, than the offering of money for the sin of the soul, which a false priesthood are now encouraging men to do, by means of this false standard, they are endeavoring to create; yet Peter denounced it in the most cogent manner. Said he, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou has neither part nor lot in this matter, for thy heart is not right in the sight of God—I perceive that thou art in the gall of bitterness, and the bond of iniquity." Suppose a preacher now was to talk to a man after this fashion, who was offering him money, would not the wise ones stare at him and think he was going deranged? Yet the apostle so talked, and by that means denounced the spirit of that craft, which is now attempted to be set up by those who are laboring for the wages of unrighteousness: If we oppose it we are termed ignorant and dark, and think you would they call the apostle wise? I trow not.

This same apostle gives us in one of his epistles, another sprinkling in relation to these traffickers: a few lines of which I will in conclusion on this part of the sub-

ject, quote for the benefit of those concerned. If the allusion is not made for any body, why then, no one need receive it: and let no one wear the cap whom it will not fit. Peter says, "But there were false prophets also among the people as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you—whose judgment now of a long time lingereth not and their damnation slumbereth not. These as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots are they and blemishes, sporting themselves with their own deceivings while they feast with you:—which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;—These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

Charge 10. The Kehukee Association have ignorantly, sinfully and ungratefully rejected the "olive branch", held out to them by the liberal and enlightened body, called the Chowan.

This is such a grievous affair, that I scarcely know where to begin, in order to palliate or excuse the stupidity of the venerable mother for such a want of courtesy towards her amiable daughter. Who ever before heard of a mother so stupid and strange as to frown upon the whims and fancies of a capricious daughter; or reject any proposition made to her by her lovely offspring; particularly if the beautiful creature threw around herself all the varied charms of a gay co-

quette? Did ever an address of this nature meet with a "repulse" before, or did such a display ever fail to make an impression? And yet astonishing to relate, such a wonder has occurred in these latter days; for Kehukee has dared to say to the Chowan, no: This word, no, I hold to be worth a great deal, and for want of the courage to utter it, both by individuals and collective bodies, millions have suffered loss. It would have been well, for Amasa to have said "no" to Joab, when Joab took him by the beard to kiss him and called him brother; but suddenly stabbed him under the fifth rib.—It would have been well, perhaps, for the Israelites to have said "no" when the Gibeonites came to them with mildewed bread and old shoes clouted, requesting a treaty of peace with them. King Hezekiah would have done well to have said "no", when the ambassadors of Berodach-Baladan, king of Babylon, desired to see the silver, the gold, the spices, the ointment; the armour and all the precious things that were to be found among his treasures. Christians would have done well to have said "no", when it was proposed by law to make their's the religion of the Roman empire; by which means a throne was erected for that "man of sin" who has deluged the earth with the blood of the innocent. And after the religion of the blessed Jesus had, finally, fled the persecutions of the old world and taken up its peaceful abode in the new; the votaries thereof would have done well if from first to last they had said "no", to the innovations that have been made in the church, by pretended philanthropists and the "take by storm" religionists of the present generation.

So thought the Kehukee Association, when after having stayed the proud waves of this fanaticism in 1827, she said no in 1842, to the renewed effort made to overwhelm her. She had sufficient nerve to reject the proffered alliance with the New School party, who were making such rapid strides towards fastening their influence

upon her, as well as every other Baptist Association within their reach.

The Chowan said, let us have correspondence and fellowship; the Kehukee said, no—unless you change your faith and practice. We cannot fellowship your idolatry. Then, says the Report, the Kehukee have rejected the “olive branch” held out to her by the Chowan. And with crocodile tears it then breaks forth into the most piteous lamentations on the stupidity and hardheartedness, of the old dotard mother for having rejected the overtures from such a high source as the Chowan Association. And the Kehukee is by the Report, held up to the pity and commiseration of a sympathising world, in about the same light as would be a beggar boy, who although without food or raiment or a shelter for his head, should stupidly reject the presents and friendship of some royal prince!

The Kehukee Association, should in the estimation of the enlightened ones, surely feel herself greatly obliged, by the sympathy and moaning, the “good wishes” on paper, &c. of the learned and liberal committee, who would appear to mourn over her desolate condition, her “solitary places” and her “deserts.” They promise her their prayers, and say they “shall ascend” for a blessing on the old Kehukee, that her solitary places may be made glad and her deserts yet blossom as the rose.

Now I ask if it is not the very quintessence of universal charity, to address all these smooth words and fair speeches towards the Kehukee, after the “praying saints” have been so “rudely repulsed” by that old dotard, whose years in religious existence it is represented are in the **sear and yellow leaf**? Can any thing exceed the love and pity, the prayers and tears of this overweening daughter, upon a final adieu with her poor old mother? Scarcely any thing, it appears to me, unless it is the love of the wolf for the sheepfold—the love of the Romish church for the Waldenses—the Massachusetts Presbyterians for the Baptists, or the New School party

in this country of every denomination for the Old.

But alas, alas, all the wooings, billings and cooings, will not answer, as neither will the taunts and jeers and denunciations—the old Kehukee must sink down into infamy and ruin; because the prophecies have preceded the “prayers” and will become more effectual:—the tenor of which is, that in five or ten years at farthest, such a thing as an Old School Baptist cannot be found, and the Kehukee Association will either be annihilated or remodelled! “How are the mighty fallen—and the fine gold become dim!” Farewell, old lady, farewell and a long farewell to all thy greatness; for you have spurned the overtures of the mighty and “rejected the olive branch”!

CHARGES,

Exhibited against the Chowan Association in the Kehukee Letter of October, 1843; and which were considered as among the reasons why the latter could not fellowship the former.

Charge 1. Because “The Chowan, was by the Kehukee ranked amongst the number of those Associations, who have within the present century removed their ancient landmarks, and rushed onward amid the wild fires of the great Arminian heresy—striving to substitute human effort for the grace of God and the plans of mortal men for the purposes of Jehovah”.

The Kehukee looking upon the Chowan in this light, of course felt unwilling either to fellowship the conduct of the Chowan leaders or appoint a committee to bring about a compromise. I maintain that the Kehukee did not wrongfully charge the Chowan in this respect, and insist upon it, that she has removed her landmarks and fallen in with the Arminian heresy: one evidence of which is the number of Reports on different subjects, and for the advancement of various, so called, benevolent objects, formerly unknown to the Chowan Association; but which of late years are attached to the Minutes of that body, and held up to be of the utmost im-

portance to the existence and prosperity of the church.

Charge 2. Because of inconsistency on the part of the Chowan.

The Kehukee letter charges the Chowan with having evangelical articles of faith, precisely word for word, like unto those of the Kehukee herself; and yet notwithstanding and in direct opposition to this Predestinarian creed on paper, the ministry of the Chowan are Arminians and preach down the doctrine of their own articles. I urge the truth of this charge, and neither one of the committee, in my opinion, if they are ingenuous men, would dare deny it, if separately accosted with the enquiry. If I mistake not, one of them acknowledged as much on the ground of the Kehukee Association, at the Falls of Tar River in 1843. He acknowledged that the articles of the two Associations, were the same, verbatim, and that while our ministers preached up to them, some of his did not. And it does appear to me that no man of rationality acquainted with their articles, can listen to the harangues of the leading ministers of the Chowan, without being forced to the inevitable conclusion, that the discourse is a contradiction to the creed. Their harangues abound with human effort, free will, do and live, and every concomitant that goes to made up a bundle of the most rotten Arminianism. And the noise and hubbub, the falsehood, bombast and humbug, exhibited at their protracted meetings, of one, two and three weeks continuance, throw the hurrahs of Methodism entirely in the shade and positively beggar all description. Such stratagems and devices, were unknown to their predecessors, and are directly at variance with their Articles of Faith; which declare the salvation of the righteous to be of the Lord and not of men.

Yet notwithstanding this awful contrast between the preacher's articles and his faith, the preacher requests the Kehukee to fellowship his preaching and conduct, because forsooth the printed articles of the two Associations are alike. The

thing was preposterous and should have been so known to the leaders in the Chowan before they made the overture.

It is scarcely a correct mode of speaking, however, to say of the articles adopted by the Chowan, that they are her articles of faith. They are so perhaps of a portion of her members, but with respect to most of her ministers, unless I am greatly misinformed, they are articles of their unbelief. In relation to their adopted articles, they are infidels. Their faith runs in an opposite direction, and they are determined to have as little to do with such an old fashioned creed as possible. And the best evidence we have of this is their preaching and practice. If a man heartily believes a thing, he is very apt either to preach or practice in accordance with it. But if he does neither, you may rest assured he is an unbeliever at heart, notwithstanding the mere assent he may have given to the tenet in question at some remote period of his life.

Another evidence I adduce, to show that the Chowan ministry generally, preach against the doctrine of their articles, is that, the thing was so apparent among themselves, as I have been informed, that at one of their recent sittings a member of the Association, moved to alter their articles, because said he, "we neither believe them nor do our ministers preach according to them". This looked like honesty and consistency at any rate, and I commend the individual on that account, even admitting his own sentiments might not have been evangelical. But this honest motion did not prevail; the junto arrested it. They had a double game to play. For while their priesthood were licensed to preach the doctrine of the carnal mind and operate upon the passions of the multitude by means of their animal magnetism, whereby hundreds of young ones could be ushered into the fold, without regard to the trammellings of a creed; some of the old ones who desired to walk a little by faith as well as by frames and feelings, were to be flattered and soothed down into compliance with all these ma-

nœuvres by pointing them to the articles of faith. "Do you," says the minister to such, "object to our plans—do you doubt our orthodoxy? look at our articles; are they not genuine; do they not savor of the olden time; and convince you that all is right with us?" I have no doubt but such was among reasons why the leaders in the Chowan Association, refused to sanction the motion thus made to alter their articles. Moreover if they had thrown away their old articles and adopted new ones, suitable to their present views, then it would have been apparent to all men, acquainted with the circumstance, whether in or out of church, that they had abandoned their ancient ground in toto: and in that case still more unblushing effrontery would have been required than now is; for them to pretend to the world, that the Kehukee has renounced her ancient principles and become New School, while they, the Chowan are the real Simon Pures—the only true Old School Baptists and occupy original ground!

Charge 3. The Kehukee Letter charges the Chowan folks with combining "with professed unbelievers in Christianity", for the purpose "of converting foreign and domestic infidels to Christianity."

This was a true charge and afforded sufficient cause for non-fellowship. Indeed the Report has not ventured to deny it. For its authors are too well aware, that they are guilty of the charge—the same being susceptible of proof by nearly the whole community. They form societies, professedly without the pale of the church, into which believer and unbeliever are admitted as members; as well the profligate and abandoned, libertine and infidel, as the most upright moralist. The money of each one is thrown together—the offices in the society are freely distributed to the vicious as well as the virtuous; and when the society is thus fairly organized, they adopt a plan of operations for the spread of the gospel as they imagine, far surpassing the efficiency of any society wherein all are believers and exist in a church ca-

capacity. So they with the fund thus raised; select a certain ground to be occupied, in China, Burmah, North Carolina or elsewhere and then advertise for a preacher to occupy this ground. He is not far off, and generally comes without being twice called. And when they have agreed with him for so many months service, at a stipulated price, to be paid out of this fund aforesaid: he sets out upon his adventure, handsomely equipped, either with wife and children or in search of a wife. He makes his entrance on the ground designated by his employers, shows the people his credentials and commences operations. He talks of theological seminaries—missionary societies and their auxiliaries—State conventions—tract, temperance, Bible, Sunday school and pin cushion societies, (all to the exclusion of the church of Christ,) until the natives stare and seem confounded at the learning and eloquence of their preacher.

He fails not at the same time to properly appreciate the kindness of his masters, but lauds them to the skies and gives the natives to understand that all their enlightenment, through such a hopeful missionary as he is, is owing to the piety, zeal and benevolence of his masters the members of the aforesaid society; who although of many colors, (being unbelievers as well as believers,) have signaled their liberality and zeal for God by forming the society, that sent him to them. He soon finds a number to fall in with his views and become members of the different societies he originates; for nothing is easier now-a-days than to make proselytes to a spurious religion:—the spread of Mormonism, Millerism and divers other isms, being evidence of this. The hundreds of our hero's converts are proclaimed to his masters and they herald the same forth in their gazettes to the world, as evidence of their mighty influence—the progress of Christianity—the downfall of satan's empire & the near approach of the millenium! All this be it remembered is accomplished by the amalgamation of the church and world, provided any of the members of this

society are Christians: so it follows according to their own showing that carnal men, unregenerate men, unbelievers in Christianity, who are of course under the reign of sin and the influence of the devil, have with their wisdom and money, broke in upon their own province, stormed a citadel or so of their own rightful liege lord, Abaddon, and done wonderful things against themselves for God Almighty, whereof he ought to be glad!

I hold it be impossible for the originators, the aiders and abettors of these projects to extricate themselves from this awful and glaring absurdity, while pursuing their present course. It would, if true, be dividing satan against himself; and represents him as adopting measures for the downfall of his own kingdom. And what school boy does not know that the devil has more sense than this?

And again I would ask, when and where did Christ or his apostles, enter into any confederacy with unbelievers, for the furtherance of Christianity? What compromises,—what sort of societies,—what overtures did they ever make with or to infidels, to spread the progress of the gospel? At what particular juncture was it in the infant and seemingly weak condition of the Christian church, when human aid if at all necessary was most needed; that the apostles requested Herod and Pontius Pilate, Barrabhas, John the tyrant and Alexander, Annanias the high priest and the members of the Jewish Council, King Agrippa and Felix the governor, Simon Magus who was so liberal with his money, or Demetrius who was so fearful of losing his:—I say, when was it that the apostles asked these men, or any others of like character, to unite with them and form a society outside of the church, and by their liberal donations in raising a purse for the overthrow of Christian persecutors, the ungodly might equally share the high offices in said society or become honorary or life members thereof? I ask to be pointed to the record of any such proposition, in the New Testament, if it is there. If such an one can be

shown me, then modern missionaries have authority for their projects and proposals, and I can show that the apostles abandoned the high ground of the Christian church in favor of a new and more efficient organization. But if such a passage cannot be found, then it as readily follows, that men have no authority from that Book for their substitutes of the Christian church; and that no direction from the Saviour or practice of his disciples, can be traced, which is inimical to the sentiment, that the Christian church, as organized by the great Founder of Christianity, is the society and the only society, ever intended by him to proclaim his gospel—uphold his honor—maintain his truth, and become the moral lever by which he was to move the world—pull down the strongholds of satan—plant the standard of the cross upon the ruins of Apollyon's empire, and subject the nations to his glorious reign. I will here add the language of another on this subject, which I think is much to the purpose. "The church of Christ as a society, in its own proper organization, is the only and the very society, under the commission given by Jesus Christ, which he has authorised to be employed by his professed disciples, for the reformation of morals and manners in the world and for the gradual and ultimate subjection of all mankind to the laws and principles of the Bible. This alone is sufficient—is best; any social organization of Christians, for purely Christian purposes, is a subtraction from the moral power of this;—is a neglect or perversion of the great and only commission;—is an impeachment of the wisdom of the divine mind, as not having suggested or furnished an adequate law of association;—and has ever been, and as we believe, will ever be injurious. It is by a departure from, and a violation of this rule, in the erection of the church of Rome into a stupendous political organization, that it has brought such a train and world of evil upon mankind; it was by the violation of it that the first Jesuitical school, organized by the genius of Ignatius Loyola, obtained such a

wide spread and disastrous sway over so many nations and tribes; and it is in our opinion by the same mistake—vice we may call it—that Christians of our own day are disregarding the law of Christ, and running into multiform associations of a purely extemporaneous character, detracting from and annihilating the appropriate influence of the church, & intrusting power in the hands of small associations of individuals, which till human nature shall be greatly improved, cannot fail to tempt them to tread in the footsteps of the Jesuitical school, as far as they can conveniently go without being the objects of suspicion. Here in our view is the secret of that insinuating power, which for somewhat less than a generation past, has been stealing its march over the wide community of our country in their organizations; and which at this moment is so all-pervading and so formidable, that nothing, apparently, but some special interference of Providence, can arrest its overwhelming career. It has literally bound the public mind of this country in chains; and there are few that will dare to think for themselves, or to speak what they think. Societies of various names have been formed, all upon the same principle, professedly designed for moral and religious reformation, which have absorbed the most substantial and influential portions of the community; secured to themselves an unrivalled influence and a thorough internal independence, so that they are able now to bid defiance to any opposition. Their agents swarm over the land in clouds like the locusts of Egypt: there is not a city, or town, village, or settlement, from Georgia to Maine, from the Atlantic coast to the Rocky Mountains, which has not its minor and subsidiary association, and in many of them they are multiplied—all pouring in their contributions to the central treasuries, resigning the entire control of the affairs of these institutions, and the disposal of their funds, to a few individuals at their head, who are themselves, in the first place, and by their own enactments, well and independently

endowed. The press, with all its various powers, is ever active in the circulation of just such information as may suit the designs of those who govern all. Truth is suppressed and falsehood imposed. The community for the most part, are honest, confiding and believe what they are told.

We do not say that all of these associations have been in the habit of deceiving the public to any considerable degree; but we have never known one in the history of which something of the kind could not be found. The excitements by which they have been raised into being, the highly colored and overstrained statements employed as arguments and appeals to the public, the promises of immediate and great results, and other artifices of the kind, have made it indispensable to follow them up with corresponding exaggerations, which often amount to a violation of truth. Exaggeration in the nicety of morals, as we need not say, borders on immorality; and it would perhaps be useful, if this system must go on, that a society should be formed, to be called "The society reforming society," whose object shall be to correct the morals of these institutions".

Charge 4. Theological Schools. The Kehykee charges the Chowan with "establishing schools of human learning, by which to qualify men for the ministry, which are considered superior to the school of Christ; and without which the call of God by his grace and the qualifications and teachings of his spirit, are considered worthless and altogether deficient for that important office."

The Report denies this allegation, in so many words and yet admits the truth of it before quitting the subject. The authors admit they have theological schools—that young ministers are admitted into them; and that it is for the purpose of enabling them by human learning, to combat error in high places, and by instruction, books and close application, to obey that advice of the apostle to Timothy;—"study to shew thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the word of truth," which they would evidently otherwise

be unable to obey. This I conceive to be an admission of the above charge, and does away with the necessity of any remarks of mine going to prove it. Now for the deduction. According to this doctrine, all ministers of the gospel, who have not, "since the days of inspiration", been favored with instruction from a theological school, have been unskilful in the word, and nothing more than bunglers and rude pretenders at best. And again. It argues that when God calls a minister of the gospel, he does not so much call him to the work of a minister, as he does, to the notice of a qualification, for the work, to be imparted by a theological school. Thus it follows, that the call is by the way of the mill; for when God says to a man "go preach my gospel"; he only means that the individual called, should go and shut himself up within the walls of a college for 3 years: during which time, if he is apt, he will become qualified to preach and not otherwise; let the call of God be never so loud: because this is the only method, according to the committee, whereby the man can obey the apostle's advice—"Study to show thyself approved, &c."

Now I contend, that the whole of this doctrine in favor of theological schools, is after the law of a carnal commandment and not after the power of an endless life. It is not after the manner of godliness, but in conformity with the traditions and precepts of men. In opposition to it I urge this point. When God calls a man to the work of the ministry, he does so with a perfect knowledge of his acquirements; and whether limited or liberal, it matters not. The call implies a requisition, that he confer not with flesh and blood, but immediately repair to the duties of his vocation. And if he then should endeavor to bury his talent, by shutting himself up within college walls, he would be guilty of a twofold sin:—first by disobeying God, in going to college instead of going to preach, as Jonah did, when he started to Tarshish instead of Nineveh;—and secondly by depriving all the saints and sinners, whom the Lord had called him to preach unto,

of the light and instruction of his ministry for the space of these three college years;—at the end of which time, if he himself survived, many of them might be dead, removed or otherwise disabled to attend upon his ministry.

I conclude on the whole, that the plan of old Paul was about right. He says of himself in relation to this call, "Immediately I conferred not with flesh and blood." And the historian speaking of his conversion in acts, says that "straightway he preached Christ in the synagogues, that he is the Son of God."

Charge 5. A dispensing with the old practice of the Baptist church, in relation to experiences of grace. The Letter charges the Chowan religionists, with "compassing sea and land to make proselytes to a legal faith, and gathering multitudes together indiscriminately, without predicating their admission into religious society on their orthodoxy and an experience of grace; such as would be judged by men of grace, to be begun, carried on and finished by God Almighty alone, without any co-partner of a finite order."

This is a true charge, and formed a good reason why fellowship with such people should be denied by Kehukeeites. I reiterate the accusation, but shall not descend to particulars, until it is denied by the adverse party. The committee give it the go-by in their Report after the following fashion. Say they in relation it, "We only reply that a better acquaintance with our practices, would prevent a repetition of the charge." This is the best they could do with it, and they are commendable for their shrewdness:—but I opine, still, if a regenerated soul was to seek a better acquaintance with their "practices,"—awful, awful indeed, would be his feelings, at the close of one of their protracted meetings, to see scores on scores of their proselytes hurried into religious society, with so little ceremony and such supreme contempt of an experience of grace.

Charge 6. Protracted meetings. The Letter charges the Chowan Association with favoring "protracted meetings, previously appointed by men, who intend at

such and such other particular time and place, by the means of fiery zeal, pathetic appeals, loud noise, excited passions, anxious benches mourners' seats and straw pens, to convert men to their faith."

The committee, in their Report, have not answered this charge, neither have they met it fairly; but have endeavored by a kind of side thrust to offset it. They would silence the Kehukee Letter on this subject, by referring us to the items of Kehukee history, that have been noticed, in a former part of this Review. But the Kehukee Letter cannot be silenced in this way, I repeat the charge and urge, that a protracted meeting of New School Baptists—aided by as many other sects as will unite with them on the occasion, is as different from the Association, Union and Quarterly meetings of Kehukee Baptists, to which they have referred us, in extenuation of their guilt, as a gander-pulling is from the regular term time of the Supreme Court. And for their creation of, and love for these protracted meetings, the Chowan leaders should, by the Kehukee, have been still left to the enjoyment of her idols alone.

Charge 7. Running mendicants. The Letter charges Chowanites with being in the habit of sending out running mendicants over the country, who are too lazy to work for their living, to extort the last shilling from the pockets of the suffering and the needy, the widow and the orphan, the poor man, white and black, as well as the more opulent of our citizens, for the ostensible purpose of christianizing the nations, by sending the gospel to the heathen &c. — when at the end of their begging circuit, it often requires about what they have thus amassed, to pay their own salaries."

The truth of this charge is insisted on, first, because the history of such transactions is on record, and secondly, because the Report has not denied it. These beggars seldom ask money for themselves, but say they "It is for the support of the gospel, in Burmah, China, Turkey, the islands of the sea: among the Rocky mountains, the Aborigines of America, in the valley of the Mississippi," or such like.

But when the purse is made up for any one or all of these objects, the tax-gatherer must be paid his commission, and that is estimated not by the per centum on the amount collected, but by the price of his monthly wages; which is sometimes so high and the money in his purse so low,—or that part of it which he has thought proper to bring to light; that the whole amount is swept away in paying him off for his services. This you see is but a circuitous method of begging for a living; and such characters should no more be entitled to your respect, applause and confidence than the lazy ragamuffin who begs you for a shilling in the streets. These are not ashamed to beg if they are to dig; and would scorn to labor (as did Paul) for either themselves or companions. Yet such are the men who are highly extolled by a certain class of people, and represented as being exceedingly pious, and making great sacrifices for the gospel. The Kehukee Association was right in withholding her fellowship from any and all such like imposition.

Charge 8. These missionaries carry no gospel to the heathen after all. The Letter charges, that if there should be a surplus sufficient to start a hungry applicant abroad, he preaches no gospel to the heathen, because he has none to preach: but a spurious gospel, or "another gospel", differing from the gospel of Christ is delivered to them "

To establish this charge, it is only necessary to refer to one instance among many. Mr. Judson, the leading Baptist missionary to Burmah, wrote back to his friends in America, to this effect, viz. that thousands of heathen were sinking down into hell, because the ladies of the United States wore so many jewels. For, argued he, if the ladies would throw their jewels and finery into the missionary fund, thousands of poor pagans might be saved from the flames of endless torment, who would otherwise go there and be lost to all eternity! It is fair to presume this man sent back to America the best gospel he was master of; and if the preaching above described was his best, what think you of his

worst, which of course was to be made to the poor heathens? Does any man in his senses believe an individual, entertaining such a sentiment as this above mentioned, is an ambassador of Christ; or has any of his gospel to preach to any body, either heathen or civilized? I certainly do not; but naturally conclude, if this is his preaching to professors of Christianity—civilized and enlightened people; that held out to the ignorant barbarians, is a great deal worse; provided any thing can be worse, than to predicate the salvation of the human soul on ear-bobs, rings, or money. And still, we have reason to believe nine-tenths of the so-called gospel sent to the heathen in the 19th century, by missionary boards to be no better than this; but precisely of the same character. God says of such false shepherds, "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock".

Our objections to the missionary projects, are therefore of a two-fold nature; and lie with greater force if possible, against the doctrines taught the heathen, by these hireling priests, than against the means devised to raise the money to pay them off. The base and corrupt measures resorted to in order to get this money is bad enough in all conscience; but the errors and falsehoods propagated amongst the benighted people of foreign lands, are still worse. And what better can we expect a class of people to do when abroad, who when paid to itinerate in their own country, go about among us speaking lies—teaching for doctrines the commandments of men—making void the law of Christ by their own traditions—pouring contempt on the doctrine of the gospel and denouncing the advocates thereof as being "guilty of falsehood" and enwrapped in the sable folds of "ignorance and darkness"?

Paul says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of

Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". And John says, "Many deceivers are entered into the world—whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." And so thought the Kehukee Association, when she refused Christian union and correspondence, with those who brought not this doctrine along with them. And the above passages of scripture should ever be borne in mind, I think in reference to all apostates and false ministers of the gospel.

Charge 9. Missionary Baptists are of a piece with Wesleyan Methodists.

The Letter contends that the delusive and false spirit, so extensively manifested within about the last hundred years, in Great Britain and America, under the popular cognomen of Methodism, has reached the territory of the Chowan Association, and infused its poisonous properties throughout her broad domain. If Methodism is gospelism, then is Baptist missionaryism. If Methodists, who cannot date their existence, much beyond a hundred years, are the genuine people of God—the true descendants of the apostles:—if their doctrine and practices are in conformity with the word of God and their foundation a true one in Christ; then it may be admitted that New School Baptists are the people of God and the true spiritual successors of the apostles of the Lamb; for the faith and practice of the two sects are very similar indeed. With the exception of sprinkling, which the New School Baptists so far avoid, while the Methodists both sprinkle and immerse, I know of no substantial difference between them. While it is well known that nearly all the false fire, the corrupt doctrines, the sensual excitements, the protracted and camp

meetings, that have been manifested and engaged in by the pliable and yielding Baptists of late, have been given them by their new allies of the Wesleyan school. And it is observable that each revolving year brings these two sects nearer and nearer together. So that within a short time, it may be expected they will amalgamate, when the Baptists shall have yielded every distinctive trait of character, by which the name, for ages has been known, to the overgrown power & influence of their more prosperous allies of a century's growth.

Charge 10. Hypocrisy. The Kehukee Letter suggests that the Chowan leaders, only passed resolutions of "compromise and reconciliation" towards the Kehukee, for the sake of appearing to the world very charitable and Christianlike, while at the same time they were determined their conduct should forever prove a barrier to fellowship with all those who believe the Bible to be a sufficient guide for their faith and practice."

But few things in this world are more clear to my mind, than the existence of this double-mindedness on the part of the Chowan leaders. For in the teeth of these very loving Resolutions, they are denouncing the Kehukee Association from Dan to Beersheba. And some of the very men, I expect, who were present at the passage of these charitable resolutions—amongst the most forward for their adoption and appointed members of the humane committee, to carry this wonderful act of benevolence into operation, are the men who both before and since the passage of these resolutions, not contented within their own limits, have come over within the bounds of our Association, and within and without our meeting houses, denounced the Kehukee Baptists in the most unmeasured terms. And to such a degree of excess have their invectives become, that the non-professing community, who are generally, at first, favorably disposed towards them, have become disgusted with their abuse: and thus after a while they generally so manage as to preach themselves both out of hearers and out of credit.

And if any doubt existed, on the score

of hypocrisy, before the writing of the Kehukee Letter, there is none now, for the strain of the Report, which is a sort of reply to it has done it all away. I dispute the possibility of any judicious mind perusing that Report attentively, from beginning to end, without being forced to the conclusion, that the resolutions which were passed, principally no doubt, by the authors of the Report, were made in bad faith, and intended as a hypocritical overture, by the makers, to quiet the minds of Old School Baptists in the bounds of the Chowan—lead the unsuspecting of the Kehukee order astray—procure additional weapons with which to batter down their walls; & in the end to receive to themselves a vast revenue of glory from a credulous world, who are ever ready, it was supposed, to count for gold, every thing that shines and glorify the authors of soft words and fair speeches.

Does not the Report charge us with being liars, and an inconsistent set of fellows, who have found out a new way in which to worship God, that is poisoning all our churches to death? Does it not charge us with being blind heretics and ignorant bunglers, who abound in works of darkness and against whom God has already written, "Thou art weighed in the balances and found wanting? Then how is it possible for any sane mind to imagine these men sincere, when they offer the right hand of fellowship to all this iniquity? Are not they, in their own estimation, the only enlightened, moral, learned and Christian people: and yet do they desire fellowship with the ignorant, immoral, illiterate and sinful rabble of the Kehukee creed! The thought is preposterous and must not be cherished for a moment, both on account of the absurdity of its nature and the reflection it would cast on the wisdom and piety of the Chowan leaders themselves. Any man who can believe them sincere, under the circumstances, can have but little difficulty in believing that Jonah swallowed a whale, or that Judas Iscariot was a saint of God when he said 'hail master' and kissed the blessed Jesus.

A FEW THINGS,

Gathered from the last Minutes of the Chowan Association, which I desire again to bring to the notice of the public.

1st. As to the query presented to that body by the church at Meherrin. It presupposes a state of morals, which I had supposed the Chowan Association, had hitherto been eager to hide from the public view, and I was therefore the more astonished at their publication of it. Here it is.

“Is it consistent conduct in professors of religion to be engaged in fishing with seines; nets, or similar implements, on Lord’s days? This query was read twice, received for discussion and finally decided in the negative.”

The Chowan leaders have been very much disposed to claim a great deal for themselves, in the way of zeal, effort, piety, morality, &c. &c.; and one to listen to their general representations would conclude, that they were the only righteous, while the people of the Kehukee were about the only lovers of money, the only Sabbath breakers, impious & immoral people in the world. But the proceedings of last May appear to form an arrest of judgment on this score. Here was a query presented to the Association by one among the largest churches belonging to it; read twice and gravely received for discussion. The venerable sages and doctors of the Chowan of course engage in the discussion and after their learning, piety and zeal has been sufficiently displayed on the subject, both pro and con, it is at length put to a vote and decided by the Association, that it is not right to violate the Sabbath! Morals are at ebb tide I acknowledge in the bounds of the Kehukee Association; but no such query has ever yet been presented to her by any of her members; & whenever it comes to pass, that the violation of the Sabbath day, whether by fishing, hunting, merchandising, or farming, shall become a subject of doubtful propriety, and contrariety of opinion shall exist among her members on the subject, it will indeed be time

I think for them to distand and forever relinquish all claims to Christianity.

This however, is not intended as any suggestion to the rulers in the Chowan: they are too learned to be advised by me; and are of course; at perfect liberty to hold together and discuss this subject as often as they think proper: and if upon a future discussion they should decide it in the affirmative, they will not even then lack advocates, who will endeavor to represent them, as monopolizing all the morality as well as piety, while the Kehukee must sustain the odium of the opposite vices.

2nd. Taxation and tyranny.

An enquiry was made in the Association, whether the churches had paid Elder D. Harrell as missionary in Washington and Tyrrell, “the amounts assigned to them in the last Association.” It appears; that at the Association in 1843, a certain sum had been assessed upon their churches; some of them being required to pay \$2, some \$3, and others \$5, and so on until the amount desired for Elder Harrell’s services was made up. It must be borne in mind, that this money was to pay Elder Harrell as missionary within the bounds of the Kehukee Association; and was a tribute demanded of the Chowan churches above, and in addition to the support of their own ministers and current church expenses and donations to the various objects, which are by the leaders constantly presented to them. The patience of some of the churches began to be threadbare; and when the enquiry in 1844 was made, whether the churches had paid the amounts assessed on them, Elder Harrell answered, that some had and some had not paid. Whereupon the following passage was made to appear in the proceedings. “The Association determined that the names of defaulting churches, should be published, but the list was in the hands of Elder Harrell who did not hand it to the Clerk in time to publish it: thus the Clerk is relieved of a most unpleasant duty; and it is to be hoped that the churches will be able to liquidate the amounts due

before another anniversary." Thus it appears, the churches are to be either injured or insulted; they cannot escape the one or the other. Here is an act of tyranny that should make a North Carolinian blush: and which I think has been seldom surpassed in the history of ecclesiastical corruption.

A religious body arbitrarily decrees, that various independent churches shall raise a certain amount of money for a man, who has rendered them no service whatever, and probably none of profit to any body else;—and because this amount has been levied on the churches by the Association, (whether \$5, or \$500, each is immaterial; the principle is the same, and the Association had as much right to levy the one amount as the other and no more right to assess the one than the other,) it is regarded as a debt due from them to the missionary. Whereupon the Association, unblushingly determines to publish to the world as niggardly delinquents, all such churches as have not paid the amounts which they say are "due" to Elder Harrell; and this threat of publication, as it turned out, is to be suspended in terror over their heads, until their next "anniversary," when in case they have not forked up the money to Elder H. they are to be published to the world as either bankrupts or rogues. If ever impudence went farther than this it has escaped my notice. It savors much of the Spanish Inquisition, and looks much more suitable to the Romish councils of the middle ages, than to the proceedings of a religious body of Protestants, amid the boasted liberty of the 19th century. If American citizens do not resist such tyranny as this, I shall be much mistaken, and consider them unworthy the reputation of their forefathers.

3d. The case of Elder Nixon. I quote from the Minutes: "A communication was made to the Association that Elder Nixon would for \$40 or \$50 pledged, agree to travel as our missionary. Elder Trotman stated that he was authorised, by certain brethren, to assure Elder Nixon of the required amount; whereupon the Association passed a resolution requesting El-

dr Nixon to travel through the churches as missionary; especially those in Currituck, Washington, and Tyrrell."

In this, one thing at least is manifest, which is this;—that Elder Nixon does not intend to take so much upon trust as did Elder Harrell. And another thing is evident to my mind, viz. that according to this bargain Elder Nixon is a hireling to all intents and purposes, and as a consequence will ever be ready to flee from sacrifices or dangers for which he is not to be remunerated in dollars and cents. This 40 or 50 dollars he makes himself sure of before he starts a peg, and of course he is entitled to all that he can get in addition by begging round the circuit. This is counting the cost and calculating the chances in earnest. And if he had supposed that \$400 or \$500 would have been as readily pledged as \$40 or \$50, he would no doubt have proposed the former sum; and had he done so it would have been no worse religion in him than to have demanded the latter amounts. The principle is precisely the same, whether a man demands of you five cents or \$500 before he will preach to you. Another thing is also apparent:—if no one had agreed to pay the price fixed by Elder Nixon, then there would have been no missionary employed, for he being warned by his brother Harrell's case, had no doubt predetermined on this course: Then the question would have arisen, what will become of these poor ignorant people in Currituck, Washington and Tyrrell? which if responded to by the would-be hireling, the answer would have been about in these words,—"They are sinking down into everlasting misery, for the want of a few dollars to send the gospel to them, by which they might be saved." This reminds us of Zechariah's description of the trade of Judas. "And I said unto them if ye think good, give me my price; and if not, forbear. So they weighed for my price 30 pieces of silver."

Now in all this proceeding relative to Elder Nixon, where do we find the Holy Spirit taken into the account at all? Here

is a bargain between man and man, whereby the parties of the one part agree to pay to the parties of the other part, so many dollars—not because that he shall on his part, hoe the potatoes, weed the corn, or even sell wooden clocks; but in consideration that he will preach the gospel of Jesus Christ! Can any man show me in this transaction the least imaginable reliance on the call of the Holy Spirit to the work of the ministry? Is there in this any confidence in God for support while engaged in his service? Can you perceive the least possible evidence of a belief in the last promise of our Saviour before his ascension—“Lo I am with you alway, even unto the end of the world”? I think there is none whatever, but on the contrary aid and support from man alone is here desired, and the promulgation of the gospel and salvation of men are predicated on the fickle basis of the willingness and ability of men to pay away their money for these purposes. If they agree to pay, then the work is accomplished, otherwise it falls to the ground. I have here given an instance of Chowan missionism; it is a fair specimen of the missionism of New School Baptists throughout the country; and the whole in my humble opinion is an abomination in the sight of God, and will yet in a coming day have to flee before his hot displeasure & be chased out of the world.

(Remainder in our next.)

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 26, 1845.

We shall finish Elder Hassell's piece in our next number, when we shall be enabled rapidly to dispose of the communications that have been recently received.

Post Office Department.—The following order has been issued by the present Postmaster General, which will prove acceptable to publishers and subscribers:—

Money for newspaper subscriptions, not exceeding 10 dollars in each case, may be paid to a postmaster for the purpose of being paid to the publisher of a newspaper at

any other office. The postmaster is in such case to give the person paying the money a receipt therefor and to advise forthwith the postmaster who is to pay said amount of such deposit. Upon presentation of this receipt the amount is to be paid over: The postmaster receiving the amount is to debit himself therewith in his account and the postmaster paying that amount is to credit himself therewith in his account of contingent expenses.

Come, see a man;

Come, see a man who told me all
I ever did, or said, or thought;
Who well described my guilt & thrall,
And all my crimes before me brought.

Is not this man the Lord of hosts,
Who left the mansions far on high,
Who visited those earthly coasts,
And died, that I might never die?

'Tis Jesus, in his Spirit's power
He caus'd me to abhor my sin,
And in a kind, propitious hour,
Wash'd my polluted conscience clean.

I love this man, and while I live
Would serve him; & when call'd to die,
May he my willing soul receive,
To praise him to eternity.

FOR THE PRIMITIVE BAPTIST.

Elder *John H. Daniel* and *Robert D. Hart* expect to preach on Friday, 6th of June, at Spring Green; 7th, at Skewatkey; 8th, at Ellinor Smithwick's; 9th, at Moratock; 10th, at Concord; 11th, at Liverman's; 12th, at Gum Neck; 13th, at Reder's Creek; 14th, at Sound Side; 15th, at Angeley's; 16th, at Concord; 17th and 18th, at Moratock; 19th, at Smithwick's Creek; 20th, at Beargrass; 31st, at Flat Swamp.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

AGENTS;

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Aerásboro'*. Butwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Frutt, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canada, *Cravensville*. William Welb, *Abbot's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lupland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Hering, *Goldsboro'*. S. Tatam, *Elizabeth City*. Adam Hosker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Cumden*. G. Matthews, *Germanville*.

GEORGIA. John McKentey, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leaves, *Milledgeville*. Wm. Gariett, *Colton River*. Jesse Moore, *Swinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Dennard, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. E. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, *St. Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambliss, *Lowville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Hatrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allent Moore, *Intercourse*. John Bryan, *St. Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

TENNESSEE Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croon, *Jackson*. Wm. St. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Shortsville*. Pleasant A. Witt, *Russel-*

ville. William McBe, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Evad Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Skelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Latiders, *Cane Creek*. Nathan S. McDowell, *Tazetwell*.

MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomaston*. Nathan Timms, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Slump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cokerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*.

FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Hofa, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zachetus Parker, *Iowa City*.

RECEIPTS.

Rudolph Rorer, \$7	C. B. Landers, \$5
Fred Pickett, 6	T. W. Dearing, 1
Shadrach Mustain, 6	John Green, 1
Henry Dance, 5	Levi Lee, 3
Turner Bass, 1	Lewis Holman, 3

TERMS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10.

SATURDAY, MAY 10, 1845.

No. 9.

A REVIEW

Of the Chowan "Report on the Kehukee Association."

By C. B. HASSELL.

(continued from last No.)

4th. The suppression of the Kehukee Letter.

The Kehukee Association wrote and thought she had sent a Letter to the Chowan Association; but in this it appears she was very much mistaken. The old saying is, "There's many a slip between the cup and the lip"; and we have to record so many slips between the Kehukee and Chowan Associations, that a communication from the first, cannot it appears reach the last named body at all. The Letter in question was regularly transmitted to the Clerk of that Association;—the Report acknowledges it was received in March 1844: the meeting of the Chowan Association was held in May following, and yet the Kehukee Letter never reached it! The Chowan was entirely too far off—the Letter was not in time! Yet an elaborate Report, abusive of the Kehukee was prepared in time to be attached to the Chowan Minutes. I say, there was time enough for the Report, but not quite time enough for the author to sign his name to it: he was rather too much hurried for that: so being hard pressed he concludes to send forth the bantling into the world without parentage, humbly trusting, however, that the broad philanthropy of the Chowan, would induce her to pick it up and acknowledge it as her offspring, although she never saw it

before, or the Letter of the Kehukee which brought it into existence.

I charge then, (upon information perfectly satisfactory to me, and if not correct those interested can easily show to the contrary and thereby set the public right on this point,) that neither the Kehukee Letter or the Report which is intended as a sort of reply to it, was received by or read before the Chowan Association: and that the Chowan are to this day ignorant of the contents of that Letter sent to her by the Kehukee. Is not this an unheard of transaction, and can any thing short of odium and just indignation rest upon the authors and abettors of this transaction? I insist upon it that the Clerk of the Chowan Association has as good a moral right to intercept a letter to me from my correspondent in New York and made known its contents to seven of his associates—suppressing it from me; as he had to arrest this Letter in question and prevent its reaching his Association, while at the same time, he reveals the contents thereof to a few of his associates and confidentials. In either case I should consider him alike culpable.

Why is it, that a Letter from the Kehukee cannot be read in the Chowan Association? What great harm could grow out of it: and why are a few men so sensitive on this point? Is it because the ruling junta, the confederated band, the underhanded clique, are afraid of their brethren? Are the leaders afraid of the honest conviction and purpose of the main body of

their brother delegates? Do they dread the consequences of an honest word, an orthodox sentiment, or a sharp reproof coming from the old Kehukee to the ears of their too much ruled but confiding brethren? Aye, there's the rub; it is even so in my opinion. There are Old School Baptists in the Chowan Association, who are in sentiment with the Kehukee; but these are considered by the leaders as antiquated beings, who must be trampled down and ruled well for fear they will spoil the pretty things of modern make. These must be kept ignorant of any communication from the Kehukee, unless it comes through a distorted medium.

And if they accidentally hear of a Letter being sent them by their old friends, that is all they know about it: they have not read it, they have not seen it and know nothing of its contents, save what has come from the lips of some leading preacher, who runs about the country denouncing it, and endeavors to show off its imperfections by his eloquence, but at the same time studiously avoids showing the Letter itself.

The Report complains that the Kehukee Association should have either not noticed the Chowan Resolutions, or if noticed cast them neck and heels under the table. The one it would characterise as being wanting in common courtesy and the other as rude and barbarous. But it has not yet given its opinion of the transaction in question, whereby a letter was intercepted and its contents suppressed. How would the Report characterize this deed of darkness, if its righteous indignation were but to light on it? Think you it would call the act uncourteous, rude and barbarous; or would it, rising up in holy anger, denounce it as a nefarious project—a clandestine manœuvre—a midnight plot; concocted and carried into execution by a few pompous and dictatorial, money-loving and truth-despising priests and their right hand man: who are riding rough shod over the consciences of their brethren; and would if they could with equal remorselessness ride rough shod over the liberties of the country?

The Resolutions of the Chowan were sent to the Clerk of the Kehukee Association, and he as in duty bound presented them to that body, who disposed of them as she thought proper. In this case there was a plain straight forward proceeding, and one that looked business-like, honorable and honest. But can as much be said of the Chowan Clerk? He receives a letter respectfully dedicated to the Chowan by the Kehukee, and instead of handing it in to that body as in duty bound, does he not call on a council of his confederates, in the reprehensible practices of New Schoolism to determine on the course to be pursued? Do they not conclude to keep it among themselves—determine how it shall be answered and who shall do it, and then resolve for the benefit of their craft, that neither the Letter or answer shall come to the knowledge of their Association: but that after the Association has risen, they will manage to have the answer or Report as they have termed it, attached to the Minutes when they are published: which Report they intend shall so blacken and disfigure the naughty Letter, that none of their people, surely can wish to see it; but will all agree to the charges of the Report once it is fairly before the public, under the apparent sanction of their Association?

This plan, I conceive, was carried into pretty successful operation, and the authors flattered themselves with the performance of a wonderful achievement, whereby the head of old Kehukee was cracked with a stick of her own cutting—the submissive and confiding portion of the Chowan members completely hoodwinked and a stream opened which was to pour in a revenue of glory and riches into the coffers of the covetous, designing & wire-pulling priesthood.

All this is but a small specimen of Protestant Jesuitism, which is at present specially overrunning Great Britain and the United States, and which as far outstrips in shrewdness the Jesuitism of Ignatius Loyola and his disciples of the Roman Catholic school, as steam power and the magnetic telegraph surpass the arts of the middle ages.

ADDRESS

To the Old School Baptists of the Chowan Association.

For the first and perhaps the last time, my brethren of the Old School order scattered abroad within the bounds of the Chowan Association, I address you in the spirit of friendship and brotherly love. I am young in years and still younger in experience, yet I have seen with you, enough of this world to convince me, that the course thereof is unequal, that iniquity greatly abounds, and that a large majority of mankind are journeying along that road which leads to endless woe. The danger to the church of Christ, however, is not so much threatened by the irreligious as by the religious portion of the community; as you will have noticed from history, that the greatest evils to the church as well as the community in general, have ever proceeded from religious combinations and those men professing the greatest zeal for God.

A bold push is now being made for the ascendancy of power in this country, by various associations of men under a profession of the meek and humble religion of Jesus of Nazareth. These desire to rule the consciences of men, while the secular power aspires to govern their bodies only. One or the other of these antagonistical aspirants must ultimately prevail. Up to this period that of the secular power, but little warped by the spiritual bias of priestly influence, has maintained the ascendant. But the contest waxes warmer and the rival power is making such rapid advances, that the uninterrupted position of the first becomes quite problematical. You and I are interested in this struggle, and it should much concern us to consider whether we and our children are to be governed by laws affecting the body only; such as have been created by our bold and patriotic ancestors; or whether a power is to be set up that is to affect the conscience and tyrannise over the souls of men. The due authority you perceive, restrains the

wicked actions of men—leaving their devotional powers untouched; thereby dispensing health and happiness throughout the body politic: while the other if established would arraign the conscience, dive into the secret motives and recesses of the soul, fetter and trammel all the pure avenues of thought, and by thus humbling and debasing the soul of man, by human enactments, likewise bring the body into subjection, and thereby make of the noblest work of God a bond slave and vassal of the most inferior order.

In corroboration of my argument, allow me to instance the present condition of Spain with her cruel Inquisition, as well as every other State or empire, where either Romish or Protestant priestcraft, has had the ascendancy since the days of Constantine the Great.

The tendency of things in this country of a religious cast is to consolidation, and the ascendancy of the ecclesiastical over that of the secular power is to be accomplished if at all by this means. So long as the different denominations of professed Christians stand aloof from each other, and each one adheres to its peculiar doctrine and practice, independent of another, the consummation of this event will be deferred. But whenever the different sects of Protestantism, amalgamate, and direct their united energies to the accomplishment of a certain purpose, that purpose will be effected. The onslaughts have hitherto been of rather a partial nature, and therefore the weight of the whole combination has not yet been felt.

The demand made of Congress some years ago, for the stoppage of the United States mail on Sunday, was unsuccessful; because it emanated chiefly from one portion of the Union, and a small portion of the Protestant denominations. But let the time arrive when all denominations in every State shall unite in sending up another such petition to Congress, and the prayer thereof will be granted. Statesmen will not have the moral courage to resist the

appeal. Such a demand is now in progress of preparation, if we may be allowed to judge of the character of a great Convention, recently assembled in the city of Baltimore, for the purpose of intimidating the National and State Legislatures of the country into a compliance with its wishes. It is called the "National Sabbath Convention",—embraces some of the most distinguished men in the Union, among its active members, and of its progress and tendency, we shall see more anon. This is relating to the Sabbath question, but all others are to be managed in pretty much the same way, whether missionary, temperance, Sunday school, Bible or tract. When one point is gained by the clergy they will be more clamorous for the next, until one strong hold after another of the secular power yields before their grasping ambition and the unholy rites of matrimony, it is feared, at length be solemnized between church and State. This is the actual condition of things now in England, France and many of the reputed liberal nations of Europe: but wherever found, there religious intolerance rules the realm, and spiritual tyranny stalks abroad unblushingly in the day time.

To avert such a dread calamity from America and the endless genealogies of evils consequent in its train, let every nerve of the American patriot be directed, and first and foremost the patriotic Christian. The enlightened, regenerated and thoroughly converted man; who has by the teachings of the Holy Ghost, been made acquainted with himself and his God—the exceeding sinfulness and the awful tendency of sin, whether under the guidance of the cloven foot or the Sunday dress of satan:—I say this is the man, surely of all others, most emphatically called upon to resist and expose the pernicious tendency of this growing despotism.

Such are the men to whom I now address myself, and therefore it is to you I call. How would you like to be fined and imprisoned for travelling, cooking a meal's

victuals or kissing your children on the Sabbath? Such have been the laws of priestcraft in this country and worse may yet be made.

You will see developed some of the leading features of this old giant, under a new form, in the formation of a National society for some specified object; such as temperance, Sunday school, &c. Into this organization all religious denominations are earnestly invited: and when perfectly organized, runners are sent abroad throughout the land to form State and auxiliary societies to this national establishment. The streams of influence from these, are made to flow into the broad sea of the National concern. Granting now that all denominations have sanctioned the measure and their united energies from the length and breadth of the country are concentrated for the advancement of the one great object in view; and what force under the secular authority would be sufficient to resist the progress of this powerful engine? Under a perfect and thorough organization its appeal would be irresistible.

You have noticed the formation of one of these enterprises. Ministers of every denomination are to be its chief priests. Its claims are laid before you with all the authority, solemnity and talent which your preacher is master of. And if you dare question the propriety of it—doubt its utility or withhold your money and influence from it; you are charged with a want of respect for your minister, reverence for God, love for his people, and zeal for his cause. And in a short time, the whole fabric of your Christianity, is made by the leaders in this new enterprise, to rest on your willingness or unwillingness to encourage it. If you approve of it, you are set down as a Christian; if not, then you are not a Christian, but a hard-hearted, iron-sided mortal, who are yet in your sins and led away by a covetous disposition. Am I writing fables or solemn truths, that are corroborated by your own experiences?

You will also find that when the leaders or a majority in a Baptist Association for instance, depart from original practice and give countenance to one of these religious experiments, they very soon become ready to embrace the whole: and from that time forth appear to hold themselves in readiness to favor any new enterprise that may be started; if it be calculated to inflate human pride, consolidate in effort the various denominations and fill the preachers' pockets with money.

Such is the character of your Association at present, and such will continue to be her character, so long as you allow her to be ruled by the men now at the head of affairs. They have insinuated themselves into your confidence—pushed themselves forward in important measures—acquired a reputation and standing by your kind indulgence towards them, and now as of right seek to lead you as by a waxed nose into all the follies and extravagancies of this effeminate, foppish and priest-ridden age. Are you the men longer to endure this subserviency and bear this reproach? Is liberty of thought and action of so little worth as to be thus tamely yielded into the hands of an irresponsible clique? You know well that your Association is not of the character it was when first separated from the Kehukee. That simplicity is lost, that love is gone, which then prevailed throughout your borders. Certain men have crept in unawares to lead your pure minds away from the truth and turn them unto fables. They have by degrees induced your Association to embrace one error after another, until she is now changed almost altogether from what she was originally, except in name. And you find that these measures and errors of divers hues are now being fastened down upon you as with the cords of a giant; and if much longer borne may become entirely irresistible.

Awake, then in time, to a feeling sense of your danger. Strike the tyrant monster and beard the lion in his den before he is a year older. Shake off this nightmare

that disturbs your repose, and renounce the unfruitful works of darkness before they finally overwhelm you!

Remember the happy period when in your first love, the Gilberts, the Reads, the Lawrences, the Carrowans, the Biggs, and the Hymans; with the Spiveys, the Jordans, the Rayners, the Rosses, the Burkitts, and the Poindexters, enjoyed sweet fellowship together. Do not many of you remember the time when the two Associations were almost as one body—when unity of faith and practice prevailed—when they went on hand in hand harmoniously together, and members from each one seemed overjoyed at meeting those from the other? I ask you, beloved, if you do not remember these things, and if your hearts do not desire a repetition of these joyful seasons? I think I can answer for you in the affirmative. Then I beseech of you to strike down those innovations that have become the barriers of this ancient union and fellowship.

Lop off these deformed branches that have been grafted on to your trunk;—pull down the pillars of these unsightly edifices: renounce the authority, the precepts and practices of your unworthy leaders and be ye separate from their control. Touch not, taste not, handle not the unclean thing; come out and be ye separate from its polluted touch and God will receive you; the Kehukee Association will receive you and the faithful in Christ Jesus throughout the world will receive you. It will not then be necessary to pass any resolutions of "compromise and reconciliation"; for the door of fellowship and reciprocal love will be thrown wide open.

I am aware, brethren, that you earnestly desire renewed correspondence with the old Kehukee; and that she as anxiously desires brotherly intercourse with you. But under existing circumstances, this cannot be effected and the burden of removing the impediments rests upon your shoulders. My advice is to begin with the evil where it began with you, viz. in your Associa-

tion; and with manly firmness resist all encroachments on your original rights. In the first place kill off your Baptist State Convention. This has been a giant in his day and a ringleader of evils. The task of smothering him cannot now, however, be very great, I should think, as he has been wonderful sick of late and just ready to give up the ghost any how. An effort was made to save his life at your last Association. One man was requested to beg a little money for him on Saturday, but succeeded in getting only \$25.50 to buy medicines and a few nick nacks, for his diseased palate, which could not last him long. Another Doctor came all the way from Wilmington to Edenton, to administer balm to this poor patient:—to bolster up his head—softly press his temples—smooth down his pillow and entreat his friends to be liberal and merciful to him: but after all his exertions, concluded the case to be rather a hopeless one, and feared the patient was about to die a premature and “shameful death.” Now should he live to see another of your anniversaries, then do you, my brethren, give this diseased Philistine a fatal stab, and let him then and there breathe his last. You Old School Baptists of the Chowan Association, are the very men who have laid this giant thus low already, and it is your duty to finish him. It has been done by your withdrawing from or not going to the meetings designed to foster this institution: by withholding your money and influence from it, and regarding with some degree of indifference the lackies that are sent around begging for its support. Up then like men and redouble your energies for a still bolder thrust and the monster is dead.

When you have killed off this leader of the gang, then go through with the balance.—Tell “Wake Forest College” to support itself or starve to death—professors, pious young men all. Send back your “Bible Society” upon the shoulders of him who brought it to you; and put your “Publication Society” to sleep, by allowing your

“Philadelphia Colporteur” to take his merchandise back to the city. Clip the wings of your “periodical” bird and she’ll fly no more in your faces; and crush your system of “Itinerancy” and God will send you preachers. Then like Moses ask “Who is on the Lord’s side?” and every Arminian in your ranks cut off from among your number; and return thoroughly to the faith and practice of your ancestors. This done, and my word for it, the way from the Kehukee to the Chowan Association will become well known; and every other Old School Predestinarian Association in the State, will hail you as a worthy sister, redeemed and disenthralled.

If you cannot arrest these evils, in your Association capacity, then go on as you have begun, by reforming your individual churches. Some of your churches have already left your Association and been received by the Kehukee;—while others have divided, and the predestinarian portion thereof, organised anew and joined our Association. You will do well to push this revolution forward until your churches are cleared of Arminianism and the healthy atmosphere of a pure & evangelical faith only breathed by your members. It need not take a thousand years to accomplish all this, neither. It is but the work of a few months if began in earnest.

Spring the test question at once, in each of your churches—try the spirits and definitely learn the sentiments of your members. If you are in the minority, withdraw from the majority and organize anew, on original principles. But if you are in a majority, then expel the minority and wash your hands of all such rubbish. This being done, the work is done:—the revolution effected and the Chowan Association free and independent of modern priestcraft and Protestant Jesuitism! We shall hail that auspicious morn as a bright era in the History of North Carolina Baptists and a gladsome one to our brethren throughout the land.

You will then have fallen back upon the

original institution of our Lord and Saviour Jesus Christ, to wit, the church of God, and bend all your energies to the advancement of its prosperity and honor. It is the best association of believers that ever was established on earth, and the wisdom of man would have been taxed in vain for the idea of such a simple and yet such a sublime institution. It is the most divine organization that the world ever saw, and is the only one created as it will be the only one accepted and highly honored at last by the great Founder of the Christian religion. With its minister, its deacons and its private members, moving gracefully in their respective spheres, it is a sight most worthy to behold. And Thomas Jefferson, I think it was who said, looking at it merely as a democratic body, that a well regulated Baptist church gave him the best idea of a republican form of government that he ever obtained from any other organization.

Here my brethren, within the proper sphere of a Christian church is a field presented, sufficiently wide for all your talents, zeal & liberality. And if you will, as you are in duty bound to do, sufficiently strengthen the hands of your deacons, your ministers will be comfortably endowed—the necessities of your poor properly attended to and the elements of communion at all times readily furnished. If your minister is called to travel either at home or abroad—in neighboring countries or in distant climes, and this call shall be by the church supposed to come from God, it is the privilege as well as the duty of the church to sanction the call of the Holy Ghost by giving of their worldly substance according to their ability to the anointed of the Lord. But let all money matters rest with the deacons,—they are to be the receivers and the distributors thereof, and are consecrated by the Holy Spirit to be the medium by which the liberality of the church is to be extended both towards minister and people. This is the method and the order which God has

established, and a departure therefrom will prove disastrous to any church. Money collected or placed in any other hands than those whose office is created on purpose to attend to pecuniary matters will prove injurious; and it brings a curse in my opinion, on any people, who set aside the deacon's office and allow their minister to neglect the ministry of the word and serve tables;—or in other words neglect preaching the gospel and take up the trade of begging for, handling, receiving and distributing money either for himself or any body else. With a just conception therefore, of the privilege and duties of a church of Christ, you at once discover, that all other collaterals and auxiliaries are entirely useless and superfluous, in carrying out the great work of evangelizing the nations, and may with great propriety be immediately dispensed with. The church alone is safest and the church alone is best. And the church after all is certainly the best missionary society, the best temperance society, and the best Bible society, that ever graced the earth. Then let all the energy, all the zeal, all the talent, money and influence that Christians are disposed to appropriate to those auxiliary and extemporaneous societies, be given to the church of God; and all will be well again and things move on as they used to do.

Then I ask of you brethren, will you or will you not, pursue the path of duty when it lies so plain before you? Will you any longer dread to come up manfully to the work? Will you any longer work gently in the traces of your whipping and spurring riders? Will you continue the authority of this designing clique, who so tarnished the character of your last Association? Will you ever again give them the opportunity to smuggle out and smuggle in Letters and Reports without your knowledge and inspection? Are you not heartily tired of such corruption and merchandizing of men as you behold all around you? Can you be satisfied with the transient glory that appertains to the whole scheme of

modern effortism? Do you not know that it will be of short continuance and at last die a disgraceful death in the sight of God and his saints? Can you bear to listen to a comparison between the eclat of a complimentary notice in the forthcoming History of Baptists by David Benedict and the glorious satisfaction of believing your names to be written in the Lamb's Book of life? Which will avail you most in a coming day, the flatteries and puffs of a money hunting priest in a one sided history or the blessed salutation of the King of kings and Lord of lords; who shall hereafter, at a time appointed, while seated upon the throne of his glory and in presence of an assembled universe,—unrolling the parchments of eternity and pointing to your names written thereon, say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.?" Brethren, are you ready to signalize your preference of these distinctions? Then I once more beseech of you to arise & signalize it! It took but three days to accomplish a successful and virtuous revolution in the kingdom of France: and how many more days do you require in which to expel the kingcraft and priestcraft of the Chowan Association from your domain?

You require no leaders in this enterprise;—let each and every one of you himself become a leader bold,—putting on the whole armor of God and by that means put to flight the armies of the aliens. Pause not in your bold resolves—no longer halt between two opinions—tarry not in all the plain—parley not with the king's enemies, but gird thy gospel armor on and dart furiously against their carnal weapons. "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." Shade it not by earthly fame. By all the sacred ties of holy brotherhood—by the blessed and eternal union of the faithful in Christ Jesus;—by the happiness of a conscience void of offence and the blessings of our Saviour God, ever to be found at the end of obedience to him.—By the

smiles of his countenance on the one hand and the punishment of his rod on the other:—by the honor of Christ, the prosperity of his cause and the good of souls. I again and again beseech you my brethren, to escape the fowler's snare—to renounce all the hidden things of dishonesty—to come out from among the workers of iniquity and be ye separate, as saith our God.

"By the mercies of our God;
By Emanuel's streaming blood,
When alone for us he stood,
Ne'er give up the strife:
Ever to the latest breath,
Hail to what your Captain saith;—
'Be thou faithful unto death:
Take the crown of life.'"

May God of his infinite mercy, my brethren, endue you with wisdom and grace from on high and enable you both to assert and maintain your inalienable rights, as citizens and as saints. May you act wisely and judiciously in the premises, so as to cause at last, peace, happiness and union to prevail throughout your borders. May the Lord save you and me and all the ransomed of the Redeemer, from the errors, delusions and enchantments of this bewitching world, and finally crown us his, in the bright realms of unfading glory, and his name shall have all the honor, praise and power, in a world without end.

Am. en. C. B HASSELL.
Williamston, N. C., 27 Dec'r, 1844.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 10, 1845.

We are unable to supply new subscribers with back numbers of this volume—they can receive of the next volume sufficient to complete their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
April 19th, 1845. }*

DEAR BRETHREN AND SISTERS IN
Jesus Christ our Saviour: Grace, peace

and Christian love be multiplied unto you, from Jesus Christ our Saviour; so as to enable you to believe the truth and love the same; for we, the church or children of God, are saved by sanctification of the spirit and belief of the truth.

Hence, it is not going in the strawpens or to the mourner's bench that saves us. No, my friends, it is by sanctification of the spirit and belief of the truth; yes, the apostle says by sanctification of the spirit not the flesh; no, but the spirit of the creature is to be sanctified, and how is this to be done for the creature? by the operation of God's spirit on our spirits, on our wicked spirits, and subdues them by the same spirit and causes them to repent for sins committed by them, and this is only done by the power and spirit of God; for you, brethren, know that it is the goodness of God that leads men to repentance for sin. But there is a repentance for other causes which the devil works, that is, for a man to be sorry because he cannot get the advantage of his fellow creatures; or for a man to be sorry when he has preached a false doctrine, that more did not believe him.

This sorrow is not from God, so it must come from the devil; for, there are only two powers, and they are the power of God and the power of the devil; and all the human race are under these powers and are influenced by one or the other. Hence, there is no half way ground in this matter, for you know the strong man keeps his palace. Hence, the devil has the palace of all men in nature's darkness, for he keeps his palace; then he has it for you know you nor the devil cannot keep that you have not got; so if you keep any thing you must have it. Hence, I conclude the strong man has the palace of all men and the goods are in peace. Hence, my readers will see, that I believe the strong man is the the devil and that, I also believe, he has the hearts of all men and that he will and can keep them, unless the stronger man come upon him and take away his armor, wherein he trusteth, and divide the spoils.

Now I conclude, all not part of men, but all men and women are under the influence of this strong man and are controlled by him; and that government is directly contrary to this stronger man's government. Yes, this is so, and why? because the strong man is king of the bottomless pit, and the stronger man, than he, is the king of heaven. So, they are directly opposite each other and the great question is, how do men or women get from under the government of the strong man and how do they get under the government of the stronger, or how do men and women get from under the service of the first and get in the service of the second, as represented in the 11 ch. of Luke 21, 22 verses? Here we have the two kings represented, the first is the devil, the second is Jesus the Saviour of sinners; and all men are under the control of the devil, for the text says, the strong man keeps his palace.

So you may see, my readers, the palace is his for he keeps his palace. Hence, it is here the apostle says, the strong man keeps his palace and his goods are in peace. Now, we notice his goods are in peace; so I believe it is with every one while in nature's darkness; for they do not trouble the devil for their will is his will or pleasing to his will; for their mind or will is enmity to God, not subject to his law, neither indeed can be; hence you see it is subject to the devil, while unawakened. So, I conclude, his goods are in peace; for it is the will and desire of this carnal heart to please his master, and his disposition is bent on the service of the devil; hence, the devil has no trouble with him. So, his goods are in peace, while unawakened.

Now, I think, I have shown that man is under the influence of the devil, or that the devil has the palace or heart of man. But some want to know how man got there, but I have neither time nor room to tell what little I think about the matter; for I think the best way for us to do, when we are in a bad place or fix, is to inquire how to get from or out of that bad place or fix. So I say, all are in a bad fix while

under the strong man; and what makes the matter worse, man cannot get from under this king or devil in and of himself. O! say some, I know that; but, we must help to get our deliverance. But, I say no, my friend, we must not help; for if we do, we are only workmongers. See, Luke 11 ch. 22 verse, says: but when a stronger than he (that is, a stronger than the devil) shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Now, we will notice in the 22 verse, a stronger than he shall come upon him, that is, Jesus shall come upon the devil and Jesus taketh away his armor (that is the armor of the devil); not may come, no, but shall come and take away his armor wherein he trusted. Now the devil is dethroned, and how was it done? why it was done by the stronger man, who is Christ. Now, did the creature help, or not? why, you see that Jesus did it himself, not in Co., no, he did it himself and the creature did not help him, nor ever will; for he or his mind is enmity to God and is pleased with his king the devil. Now, this man must be brought to God and to godliness, and that is done, by the power of God's operation on the creature through and by the Holy Ghost or his spirit, which quickens and brings to life dead sinners and shows them what they are by nature and what they must be by grace; and when then is done for the creature, then he is dissatisfied with his old or former king, then the goods are not at peace and then the devil gets uneasy and has to promise and does promise the creature many things, that he never can perform to satisfy the creature. Sometimes, he gets him to take the pledge to abstain from strong drink and then persuades him, all is well; but this will not do, for the stronger man has come upon him and he will divide the spoils; but the devil tries every way out of the gospel to reconcile his subject but he cannot, for Jesus will divide the spoils.

Now you see, brethren, Jesus has this

subject in hand and will bring him to submit to his will and make him willing to submit to all his commands; but the poor, foolish devil does not know that the stronger man has him in hand. No, he thinks he can deceive him, by telling him that a little reform is all that is necessary; but this will not do for him, for Jesus has begun a good work in him and for him, and will perfect it, so he carries him on through the regeneration and then and there it is, that Jesus divides the spoils. And, how does he divide it? according to his Father's will, and that is to let his old master—the devil have the flesh and he keeps the spirit. Now he, the inward man, is from under the government of satan and is brought under the government of God, not come, but brought and that by Jesus; and all, that are so smart as to come without being brought, are nothing but thieves and robbers: but all that Jesus undertakes he brings, for he never failed yet nor never will as long as he has all power in heaven and on earth, and that he always had and always will have. So all he wants he brings from under the government of satan, and then gives him the flesh and he keeps the spirit.

But, now the creature wants to keep the commands of his master, and in thinking of this, he wants to join the church, for he wants to be with the brethren; and just here, the foolish devil harrasses the poor saint, sometimes telling him or her, by his lackies, that they have been baptized in infancy and that will do. But God says, you must be baptized for the answer of a good conscience towards God. This I know from experience, for I was sprinkled. And, sometimes, his lackies get a saint to believe them for a while, but God will bring all that he saves to a belief of the truth; for the apostle says, it is by sanctification of the spirit and belief of truth. So I conclude, as I fear my letter is very scattering, as I have been much pestered; while I was writing I had to go to my coal kiln and stop it from burning out.

Brethren, I wish you to do what you

please with my letter, for it is not like I intended it to be when I began it; but that is not strange with me. Nothing more.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Pond Town, South Carolina, }
April 30, 1845. }*

BELoved BRETHREN AND SISTERS OF the old Primitive order: We a few names here in these low lands of sorrow, are still trying to serve the Lord according to his words and have been cut off from the learned and wise and money-making Associations as a despised simple set of people because we don't believe in money to save souls as they surely do from their great cry for it. For we believe that souls are to be saved by grace through faith, and not money. For we always think of poor Simon Magus and his money, and what the apostle said should become of them. And when we think of that, we try to offer God our hearts and not our money; for finding that he the Lord says, son give me thy heart, and says nothing about money to him. Therefore, if he the Lord has said otherwise to them the missionaries, let them go on and every one serve according to his call.

And therefore, dear brethren, as we are not of them, and are commanded to come out from among them, four churches have obeyed the word and done so. Two have joined the Primitive Association last fall, called the Lexington Primitive Baptist Association, which Association is to be held with one of these new joined churches, called Black Creek church, in St. Peter's Parish, South Carolina, on the waters of Coosahatchie, 6 miles below Beach Branch church and 19 miles above Gillasonville, to commence on Friday before the first Sabbath in October, 1845. At which time and place I am requested to beg the favor of all the beloved ministers of the Primitive faith each and every one please come. Dear brethren, for the Lord Jesus Christ's sake, and for the glory of God, and for the help of we poor mourners here in the midst of

the Ishmaelites, in peace with ourselves though in a cold state of religion, please come, brethren, and may God help you to come, is my fervent prayer. Amen.

Notice is given to all the dear brethren and sisters of the Primitive faith wherever these lines may reach, that our dear venerable old brother John Youmans, of South Carolina, after a long lingering spell of sickness, departed this life on the morning of the 9th of July, in the year of our Lord, 1844; whose loss we mourn, but still hope that our loss is his gain. For we think that he is now free from persecution and from pain, and resting from his labors. Brethren, no more, but remain yours as ever, and beg an interest in all your prayers.

JACOB G. BOWERS.

TO EDITORS PRIMITIVE BAPTIST.

*Cumberland Ford, Ky. }
Dec'r 18th, 1844. }*

DEAR BRETHREN: When I retrospect the past and think of the great changes that have taken place in our nation and among the professed followers of the Lamb of God, and especially in the Baptist church, I am made to wonder, and to reflect what are the causes of these changes. I have come to the conclusion that they arise from the struggles of the few to govern the many, both in church and in State, as also from the endeavors of numbers to live without labor. The rich and would-be nobility of the land, as the aristocracy of our country, are endeavoring to rule, guide, direct and govern, the poorer or working classes; and these classes are giving way to them and their opinions too much, which will eventually transfer the power into their hands. The ministry and councils are encroaching upon the independence of the churches, and insensibly taking the keys of government from them. The churches not noticing that their independence is fast leaving them, are with the world looking up to the ministry for salvation, or as guides in almost all cases that come before the church; instead of

looking up to and relying on God and his word.

People formerly read the Bible, preachers formerly called the attention of the people to the Lamb of God, and informed them that God was in Christ reconciling the world to himself, and had only committed the word or the ministry of reconciliation to them, and that salvation flowed through the mediator, and that they (the preachers) were in as great need of the light, influence, teachings and guidance of the spirit, as the weakest lamb of the fold, and appeared to esteem themselves as Paul did himself, "less than the least of all saints," and as servants of the church. They then appeared to be timid and humble, and fearful of wounding Christ in the house of his friends. There appeared to be union and the ministry were then as members of the church, and appeared to esteem others better than themselves. They had to be pushed forward, instead of being held back. They appeared to fear that the churches paid too much attention to them. But how is it now? The church a timid flock, fearful of wounding the preacher. The preacher acting as some superior being, who is to be revered as such. The church looking up to him with reverence. No more does he take a low seat. No more does he fear to wound. No more is he as one of the church, but as at the head of it. I am speaking of the Baptist denomination generally, and to the despised few in particular. I once thought that among this few I should never hear helping a needy preacher claimed as a "gospel debt;" but I have long since ceased to believe that there are new things under the sun. For from an Association that I had looked up to as a leader in the opposition to the inventions of man and to those who claimed "a debt," "a gospel debt" for preaching; yet I find her sanction to a Circular Letter claiming a "gospel debt." Shall we after battling against this demand, send it forth to the world in our Circulars, demand it in the stand, or by our writings in the Primitive, should we after withdrawing from

others because they had devised many ways and means to obtain this, claim "a gospel debt," claim it by Circular Letters without having these "many ways and means," and doctrines to obtain it, especially while we are opposing these "ways and means," the institution of which is one way or another to obtain this "gospel debt," by exalting the priesthood and by educating and preparing more to carry on and carry out these institutions to obtain "the debt." Every honest man will pay his debts if he can, therefore to obtain and coerce payment, we will have to revive a "law religion," and resurrect the "old tobacco worm," or exclude the offending member who may refuse to believe in "a gospel debt."

The children of Israel wanted to be like other denominations, by having "a gospel debt." The children of Israel prospered most when they were least like other nations. The church of God prospers most when least like any other denomination. "They are a peculiar people," "chosen out of the world," and therefore should not be conformed to it, or its religion. Do you want to see the church prosper? then get farther from every thing but God and his word. Let every preacher feel himself to be a part or member of the church and a servant thereof. Let the church and the ministry be one, "having the same care one for another," and as members of the "one body." The ministry are no better to be poor and needy than any other member, no better to suffer privations than the weakest lamb of the fold. "Having food and raiment," let them "therewith be content." Follow the scripture rule, "let him that hath, give to him that hath not," "for it is more blessed to give than to receive." The Lord has ordained that they who preach the gospel shall live of the gospel. We profess to believe that what God has ordained will certainly and inevitably come to pass. But you may say that the negligence of the churches and the avarice of some of her members is such, that they will not discharge their duty. If the negligence of churches and

the avarice of members can prevent that ordaining from being effected, then surely the negligence of man as respects his souls salvation, the enmity of his heart against God, the reigning power of sin and satan over him will prevent God from saving any of his people, for they "are by nature children of wrath." And therefore according to this idea, notwithstanding God foreknew his people, predestinated them to be conformed to the image of his Son, predestinated them to the adoption of children, by Jesus Christ, gave them to him in the "covenant ordered in all things and sure," gave his Son to redeem them, who did redeem them and purchased for them an incorruptible inheritance and prepared for them heavenly mansions and pleads for them in heaven; sends his spirit, his word, and his gospel, yet this may all be lost. For if one decree or part of God's purpose fail, on the same grounds the whole eternal purpose of God may and will fall to the ground. And accordingly God will be frustrated and disappointed, heaven will be without a redeemed soul, God without praise, Christ the great head of the church without his body,—without a member, his spouse his children howling in hell, and the devil rejoicing and triumphing over the victory.

My God, what an unexpected scene for the devil to rejoice over. Hell would then be filled with shouts, and heaven would be clad in mourning. You may say this is too highly wrought, but it is barely a hint. For if the devil and man can frustrate any part of the purpose of God, they can and will frustrate the whole. But thanks be to God, his counsel shall stand and he will do all his pleasure. His pleasure is to be with his children, and give them the kingdom. He who clothes the lily and grass will clothe his children, he who giveth food to the young lion, and bringing to the lion his prey, and "who giveth food to all flesh," will feed his children. He who will not suffer the sparrow to fall without his leave, will uphold his own cause and his own ministry. He who will not suffer a hair

of the head to perish, will not let his ministry suffer further than is for their good and his glory. Go it entirely, or else deny the doctrine of God's divine decrees and his overruling providence altogether. If he has decreed one thing, he has decreed all things. If he effects and carries out one decree, he will complete all. If he rules over one thing, he rules over all. Have we all forgotten that the Lord has said, "the poor shall not cease out of the land forever," and that "the race is not to the swift, nor the battle to the strong, nor yet riches to men of understanding;" "that promotion comes not from the east, the west, or the south, for the Lord puts down one and sets up another," and "doeth as he will in the armies of heaven and among the inhabitants of the earth." Cannot and will not he who sent the raven with food to Elijah, put it into the hearts of men to give to his ministers—his needy children? "Is the Lord's hand shortened that it cannot save." It is not.

Shall we distrust the sovereign ruler of heaven and earth? Shall we believe that poverty is a curse? Shall we deny the providence of God, and say that some things work together for good to them that love God; and some work together for evil? Shall we wish to be better situated than our master, who had not where to lay his head? Recollect that God hath chosen the poor of this world, rich in faith and heirs of the inheritance. Do you want Sauls in the church, from the shoulders upward higher than his brethren? Then go on, claim "a gospel debt;" be like others. But if you want Davids, then choose the little one. Let him be such a one that his brethren (the world) cannot believe he was chosen to fight the giant. Do not try to help him with Saul's armor, but let him go depending on God and the haughty Philistine will fall. The opposing army will prevail, and appear terrible as an army with banners; but these banners will not be splendid equipage, or costly dress.

The Lord knows what is best for his children, they are generally poor as regards this world's goods. But when God

shall have completed his divine purpose, and shall have sounded the great trumpet I fear but few will exchange costly apparel for a robe of righteousness, or splendid houses for mansions in heaven. But at that august day God's children will leave their rags & receive a robe of righteousness, and the head that was scarcely covered here below, will then be crowned with a crown of glory; and those who lived here below in mud-walled cottages or log cabins, without a fee simple right, will then exchange them for heavenly mansions in an incorruptible inheritance the title to which is indefeasible and eternal, and there with the poor beggar rest in Abraham's bosom, in the eternal rest of the people of God.

God has ordained it and it will be completed. He has ordained that they who preach the gospel shall live of the gospel. Is it not your life when you truly preach it. Is it not your life when your mind is travelling on its doctrine? And have you any other spiritual life only in preaching it or meditating upon it as it rolls through your soul when alone? He that feedeth a flock shall eat of the milk of the flock. He will eat of the milk which the food he feeds with produces. He that planteth a vineyard, eateth of the fruit of the vineyard. You are not going a warfare at your own charges, you are soldiers of King Emanuel, and servants of his church, therefore he will support you. If the mouth of the ox be muzzled while he treads out the corn and he treads long, he will fare badly; but if suffered to go without a muzzle, with full permission to eat the corn, he will thrive. So with the preacher, if he is not allowed to use his own gift in his own way, he cannot preach and therefore cannot live of the gospel. They who wait on the altar live of the things of the altar. Were not these offerings typical of what Christians now offer and upon which they now live? Let him that thresheth, thresh in hope; and he that ploweth, plow in hope; and he that ministereth in holy things, live of the things of the temple. But we have need of none of

these things, let we hinder the gospel of Christ.

Brethren, I am one that does not believe a preacher is an officer of the church above others, to receive support, or pay, or "a gospel debt," because he is a preacher; but because he is a needy child of God. He is a character who ought to receive nothing, except he needs it; but to turn the attention of those who would give, to the poor and needy of the church or the neighborhood. There is no medium. He either ought to be supported entirely, or his needs alone should be attended to. I would as willingly give a man ten dollars a month as a bargain, as to say it was a debt I or others owed, which we intimated would amount to something like that sum. Don't go behind the curtain, but give to your preacher what he needs, and no more. Don't give him one cent because he is a preacher or preaches a great part of his time; but because his case requires it. Let him go on and preach at God's bidding, not because others preach a great deal and are gaining ground; but because God has impressed his mind with the weight of it, and because it is his duty. And if his family suffers, I think he had better stop and go to work, for my unshaken opinion is, that if God calls a man to preach he will fix or has already fixed a way by which he and his family will live well enough. Let the ministry discharge their duty and the churches will discharge theirs. Never will I agree that helping the ministry is "a gospel debt." It is a duty to help the needy, this is clear in scripture; and my unshaken opinion is, that it is equally as much the duty of the preacher to give if he has, as it is for him to receive if he has not. I am poor, preaching has not been in my way in making a living, nor never will be if God has called me; for if he has called me he will support me. It would insult me for a person to offer me any thing for preaching, while I have food and raiment. "A gospel debt" won't be received in these mountains; we do not believe a preacher is better than others. If he

needs, we help him; if others need, some of us help them. This is all we do. It is all we believe in. And if a preacher was to come among us claiming "a gospel debt," he would be frowned at if no more.

Now, brethren, go on, feed the flock, plant the vineyard, thresh, plow, and minister the holy things, and live of the gospel, live of Jesus the theme of the gospel. While you preach him in the spirit of the gospel, and as the spirit of it, you live of the gospel. When you see your little flocks in union, peace, &c. you eat of the milk; when threshing in the garner of God, and plowing in the field the world, it is in hope that you are God's child, God's called one, and that God will bless you.

Brethren, I strike whenever I see any thing I don't like. If you do not like this, strike at it, it will not hurt me. I have only hinted at my subject matter. Farewell. *N. S. McDOWELL.*

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Holmes county, Mi. }
27th April, 1845. }*

DEAR BRETHREN EDITORS: I am once more permitted to address you a few lines for publication, which I wish you to publish as soon as possible; as I wish to notify my brethren generally of the time and place of the next meeting of our Association. The next meeting of the Primitive Baptist Association will be held with the Antioch church, Yalobusha county, Mississippi, near Troy, on the Yalobusha river, 4 or 5 miles below Grenada, on Saturday before the 3rd Lord's day in Sept. 1845, at which time and place we should be truly glad to meet with brethren from sister Associations. I feel authorised to say that ample preparations will be made for all that may feel disposed to attend.

The Primitive Association has just closed its 7th annual meeting, with the Hickory Spring church, (the Saturday before the 3rd Lord's day in September is the regular meeting of the Association; but

for certain reasons, at the last fall meeting they adjourned until April,) in as much love and union of heart as I ever witnessed. The brethren seemed loth to leave the place. The meeting will long be remembered by many. May the good seed sown bring forth much fruit to the glory of our heavenly Father. We gladly received correspondence from the Bethany Baptist Association, which has just come out from the rubbish of Babylon. May the Lord ever protect them and keep them from the evil of the world.

Our brethren abroad may be assured that we are still COMING OUT, and almost every intelligence from the south is still they COME. May they still continue to COME, (yes, they will,) until not a hoof is left behind.

I did not intend writing a letter when I commenced writing, but only wish this to pass as a notice to my brethren generally. So soon as our Minutes are published, I will send a copy to the Primitive, and I think will then comply with bro. Keaton's request.

Brethren, pray for me, for the more I see of the excellencies of the Saviour, the more I see of my feebleness. Brethren, come to our Association, and may the Lord grant you good health in the inner man. May his hand be always on the little ones, and shield them from all harm. I must forbear. As ever yours in gospel bonds.

SAMUEL CANTERBERRY.

A man's heart deviseth the way, but the Lord directeth his steps.

FOR THE PRIMITIVE BAPTIST.

Elder *John H. Daniel* and *Robert D. Hart* expect to preach on Friday, 6th of June, at Spring Green; 7th, at Skewarkey; 8th, at Ellinor Smithwick's; 9th, at Morattock; 10th, at Concord; 11th, at Liverman's; 12th, at Gum Neck; 13th, at Reder's Creek; 14th, at Sound Side; 15th, at Angeley's; 16th, at Concord; 17th and 18th, at Morattock; 19th, at Smithwick's Creek; 20th, at Beargrass; 31st, at Flat Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Acrasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whip-py Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomasston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gaffard, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Loundesboro'*. Wm. Talley, *Mount Moriah*. G. Herriag, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

TENNESSEE Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Scierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Madon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russel-*

ville. William McFee, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*. Nathan S. McDowell, *Tuzewell*.

MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomasston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Colton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomasston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*. John Kinnard, *Daley's Roads*.

FLORIDA. Hartwell Watkins, *Monticello*. **LOUISIANA.** Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*. **OHIO.** John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis's Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bolton*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS,

James S. Battle, \$1	John Kinnard, \$5
James Adcock, 4	Rudolph Rorer, 2
Wm. W. Wildman, 1	Samuel Hunt, 1

TERMS.

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"Come out of Her, my People."

VOL. 10.

SATURDAY, MAY 21, 1845.

No. 10.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Belmont, Alabama, }
25 Jan. 1845. }*

BELOVED: Enclosed I here transmit two separate Minutes of the Primitive Zion's Rest Association, say for '43, '44, for perusal; the first was written by bro. G. W. McDonald, and was cordially received by the Association; the other, by E. C. Pettigrew. The one on the "Atonement" caused a good deal of an uproar, uneasiness, and was highly resented particularly by thirty of said church, as expressed in the enclosed Minutes. The church fomented and finally separated, leaving the minority to occupy and they were sustained in their former position, assenting to and agreeing with the spirit of the enclosed letter, by which they were tried, condemned, and finally excluded. A short time previous, however, a transient noted South Carolina wolf, the Rev'd Mr. Bull, came among them and effectually scattered them to purpose. He was the principal agent to cause a fomentation, they being fully ripe; being corrupt in doctrine, &c. He then retreated to his den, from whence he emanated, leaving his forlorn adherents to shift for themselves, hireling and wolf-like; though fortunately, good resulted from the tenor of the letter, drawing the discriminating line between the real and the spurious, they went out from among us—and why, pray? Because evi-

dently they were not *all* of us, being now made manifest, to an ocular proof and demonstration beyond all doubt even, the letter being the effectual means to ascertain truth and detect error.

Brethren, this is a cautionary circumstance, be on the watchtower, the alert—all are not Israel that are termed Israel. No, indeed, far from it. Here is a manifest, plain proof—*tekell*, i. e. they were found wanting—not good weight, too light indeed. There are many such no doubt, were they thoroughly and impartially weighed in the balances of the sanctuary, they would be found to be greatly deficient, totally lacking. Justice has arrested the above alluded to, and they are now where they ought to have been long since; 'tis to be hoped they will now enjoy themselves profusely, and not disturbing as formerly the desirable peace and tranquility of others, who are endeavoring to keep in unity the peace, conforming to the good Book, viewing and taking it as the man of our counsel, in all things pertaining.

Having some room and a little time, being fond of "Scatter Gun," as it is very apt to hit somewhere, I will relate a little circumstance that transpired lately. I had it from the person himself. Two preachers accidentally got together, one an Old School, and the other a full blooded missionary. After the usual compliments being passed, the missionary, the old offender, observed in an exulting manner he had good news to relate. Ah, indeed, what is it pray? Why, said he, M'k Bennett, for-

merly of your party, has revolted and wisely come over to us; is it not a plain proof indeed that we are all right, and that you are all wrong." Ha, ha, ha, what profound logic, how admirable, how wonderful indeed; where is the foundation whereon to erect. If this logician is right, all must evidently be wrong, even the blessed Jesus himself is included; will you dare say so, though you have indirectly given the good Book the lie in terms of insinuation not to be misunderstood. I can but charitably hope however, that it was ignorantly and not maliciously done in despite, &c.

I have deviated a little from the intended narration, I will now proceed. The Old School Baptist responded in retort and observed to the old important "offender," that he was far from joining him in his advanced erroneous idea, and that the person alluded to is not better in his view and estimation than a notorious, perfidious, traitorous Arnold, of the Revolution, who attempted to betray and sell his bleeding oppressed country for British gold—10,000 guineas in hand and an increasing emolument during life. And how did it terminate, and what was the result? Why, infamy and disgrace in train followed, 'till he sunk in the vortex of unutterable ruin. Never, no never, could he regain his former character; despised, aspersed, and universally calumniated by all; even the British themselves could not endure him, and why? they viewed him as a monster, a traitor of the greatest magnitude; a low, base, mean, avaricious, insignificant wretch. His conduct after he had absconded, evidently went to confirm. I well remember seeing him in New York, when but a little boy, walking up Broadway, when he had just escaped for his life. Such perfidious, noted characters, are a disgrace to an ignominious gibbet. The godlike Washington done his best to have him captured, that he might make a lasting example of the traitor, and save poor Andre, who was worthy indeed, though a spy dying for his country: his life had to atone for his loyalty, his love of country, &c.

As before observed I am particularly fond of a "Scatter Gun," but more so for a bomb shell cast out of a mortar well charged and well and judiciously aimed. It will be destructive, it will certainly wound and kill indiscriminately, without regard to its opposite; so that I am truly fond of this mode of warfare, &c.—being but a sorry marksman at best, which I hope will be admitted as a sufficient apology.

Now, my dear brethren, admit for a moment only, to draw the contrasting line between the real virtuous and the perfidious, ignoble, for instance, an Arnold and his cotemporary in the Revolutionary conflict, the renowned, the immortal Samuel Adams, who was a conspicuous champion a host indeed in the cabinet, the Continental Congress. That august body of unparalleled wisdom, so said by the eminent C. Fox, one of the minority favoring the American cause: who said publicly, that the Continental Congress was the greatest, the profoundest body of wisdom then known to be in the world; and well he knew, he spoke not at random and unadvisedly, for he well knew how to make the distinction, giving them the decided pre-eminence. The same inducing, fascinating, alluring charm of 10,000 guineas, amounting to about 50,000 dollars, and a profitable, increasing emolument, and dignity for life, did he accept the alluring, the proffered temptation? No, no, indeed; and why and wherefore, pray? 'twas impossible (humanly suggesting) for him to "slip his bridle;" it was inflexibly and permanently fixed with a durable "throatlatch," entwined with a three-fold cord, love of country, &c. and the fear and love of God implanted in his patriotic soul, he voluntarily refused, disdainingly with utter contempt the odious, nefarious offer. The riches of England, and all its preferments and elevated dignitaries, could not induce him, to forsake his beloved oppressed country, though he was poor and indigently so. Indeed, it could not move him a particle, to violate the reposed trust committed. Wonderful, glorious man indeed; words are too weak to express his amia-

ble, attracting virtues and his indelible, en-
viable, conspicuous patriotism in terms
adequate. Your name will add to and
contribute lustre to the faithful historian's
page, and why? such amiable personages
(comparatively) are scarce indeed, both
religiously and politically. What is wealth
when brought in competition with such
characters? 'tis nothing, and worse than
nothing comparatively. Money is trash,
and has been and is a slave to thousands;
and the love of it ingulphing its millions in
unutterable ruin.

There are many here, my beloved
brethren, that have and are about to slip
their bridle, if we may judge from repeat-
ed information and frequent appearances;
their throat latches being no better than a
flimsy cotton fibre, the least puff imagina-
ble they will give way immediately; espe-
cially, when filthy lucre and popularity,
&c. are introduced, they will catch at them
with eagerness and avidity. Well, let
them go and welcome, they are not worth
an anxious thought; no, indeed, no, not
even a repetition of *coboy, coboy, coboy,*
&c. They are not wanting in our ranks,
they are and have been a pest, a curse to
society.

The sons of falsehood and deceit,
Are trodden to the dust;
Vile as the dross, the wicked are,
The proud shall die accurst.

Beloved, I do think and verily believe,
that there is at present throughout Chris-
tendom, as great a diversity, a disparity, a
disproportion of the real, the holy inspired
of God made preachers, and the spurious,
erroneous, self, men, and devil made pre-
achers, as there were in Elisha's memora-
ble time, i. e. 850 false designing ones, to
one true, solitary, persecuted one, if not
greater indeed. What a disparity! how
great the difference to contend with! what
a mighty, powerful host in battle array, to
contend comparatively with a few. How
unequal, and what might be the just infer-
ence drawn, (humanly thinking,) but a de-
luge, an overwhelming indeed, if the Lord
God did not in despite reign triumphant-
ly. It must be a consoling, animating re-

fection indeed, conducive to the promo-
tion, the vigor and perseverance in the no-
ble, animating cause, especially when it is
forcibly and emphatically enjoined, to con-
tend earnestly for the faith once, particu-
larly delivered; and that the Lord God is
omnipotent and unchangeable, and will
eventually effect his unerring purposes
and firm, unalterable decrees; to his infi-
nite, unfading, unsullied honor; to the
comfort, the edification, and the entire
promotion and increasing welfare of his
peculiar Zion, and unadulterated spouse.
Let us therefore rejoice, beloved, our diffi-
culties are but momentary; if he is for us,
(and no doubt resting,) who then can suc-
cessfully be against us, and ultimately
prosper? Urge on to victory, the antici-
pated success is ahead, awaiting us beyond
a doubt even.

Though men and devils all unite,
And earthly comforts fail us quite;
The holy promise still proclaims,
That Christ will guard & feed his lambs.

I am not quite done yet, as something
more has just occurred. Lately from
Tennessee a bro. Smith being at a mis-
sionary meeting, was much concerned ap-
parently, seeing what he did no doubt, a
noted preacher named Mitchell, came to
him, observing, "Come, bro., clap your
hands, shout forth a little, saying, glory to
God, and say that you are a Christian,
'twill be all sufficient." They appeared
like a host of bedlamites, all in confusion
and uproar, blaspheming, some giving
each other the lie, &c. Again, occurred
not far from me, at a missionary camp
meeting, the noted ———, formerly a
preacher of Ga., was present, cutting some
of his admirable capers right among a num-
ber of young ladies, going about among
them on his knees, pushing their veils
aside and looking them brazenly in their
faces, with all the impudence of the infer-
nal imp. He is the same prolific, insinua-
ting wretch that seduced and ruined seven
of the incautious fair ones. O you mon-
ster, you despicable wretch, and for you to
have the assurance too, to preach the gos-
pel to instruct the people. You devil in-

carnate, take off your mask that you may be seen fully; you are a horse, sir, a full blooded Janus.

I could give the names of many preachers, some of them too have emanated from theological seminaries, that are equally as base if not worse, than the aforementioned one, who will lie, cheat, swindle, seduce the fair sex, get negroes dead drunk, found lying side the road insensible with intoxication, and they of the *temperance society* too, great advocates for its observance. They will visit *theatres, nanny houses, masquerades, balls, &c.* O how righteous, how sanctified and good, seducing and deceiving the fair sex, &c. And pray, what is it they will not do and practice? any thing that comes in their way, nothing goes amiss. Yet they are preachers, so said; 'tis admitted, but what sort, pray? why, men and devil taught, beyond a doubt, if we may judge the tree from its corrupt fruit. They fully answer the description given. Theological schools are at this time pregnant, and will shortly swarm if I am rightly informd. I have thought and do wish that when they come out from those schools that they would commit crimes inferior to that of preaching without a special call, that they might have a good entrance into penitentiaries, and there made to work and learn some handy craft, that they might support themselves without imposing on the generous, benevolent public, it would suit them much better. The crimes that they would commit to give them an entrance into penitentiaries, would not be to compare with the crimes that they have in view, while studying theology, to cheat and swindle the people out of their hard earnings—no exception, so money is coming.

Look for a moment at the oppressed, the priest-ridden in Europe; those lazy, gouty, indolent, avaricious monsters; how soon we should experience the like calamity, were church and state in full connection. What would be the result if church and state were interlocked? the oppression of England, &c. can inform and give you a full detail.

“Be faithful, dear brethren, and stand for his cause,
And ‘write’ for his honor and not for applause;
The glory to Jesus be careful to give,
And he will be with you as long as you live

The world and the devil agains’ you will rage,
And spoil all your ‘writing’—most fiercely engage;
But he will protect you and prosper your way,
And crown you with glory in that coming day.

Then stand for your master, whatever you do.
And suffer as freely as he did for you;
And should you be called unto prison or to death,
Like Stephen the martyr, surrender your breath”

Beloved, your unworthy,

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Bedford county, Va. }
March 15th, 1845. }

DEAR BRETHREN: As I have to write to you for your most valuable paper, I will send you a few lines for publication, if you think proper to give them a place in your columns. The subject that I purpose laying before you, as the subject of God’s electing grace, according to an eternal purpose.

Brethren, this is a doctrine which is food for my hungry soul, and a doctrine that always gives offence to the world and nominal professor; and when fairly and faithfully exhibited, is often controverted and set at nought. But let us go to the word and testimony, prepared to reject what they condemn, and to receive what they teach.

First, we inquire what do the scriptures teach concerning the doctrine of Election? The doctrine of Election, as set forth in the word of God, I conceive to be this; that God from eternity, or before the foundation of the world, for Christ’s sake, did choose from among sinners, whom he

would, unto holiness in this world, and in the world to come everlasting life.

Let us inquire into the proof of this. It is implied in the covenant of redemption, between the Father and Son. Hence before man was created, God knowing all things from the beginning, foresaw his temptation and fall; and determined to rescue him from his ruin, provided for him a Saviour in the Lamb slain from the foundation of the world. And there was a distinct agreement or understanding between the Father and Son, as to what the Son should suffer and to what satisfaction he should enjoy, for the counsel of peace was between them both. Christ was to suffer death, that the sin of guilt might be expiated; that the law might be magnified, justice satisfied, and a new and living way opened up through which "God could be just and yet justify the ungodly." Accordingly he came into the world, took upon him the form of a servant, was made in the likeness of man, (made under the law,) and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. Thus living and dying he finished the work the Father gave him to do, and brought in an everlasting salvation, which is unto and upon all them that obey him.

Viewing the sufferings and death of Christ as borne by him for the salvation of sinners, we naturally enquire, did he suffer all these things upon a mere peradventure, (or uncertainty,) that this would be the result? Or, was he nerved for the conflict, by an assurance of the certain salvation of a numerous seed? The answer is found in the promise made by the Father, that the Son should not die in vain, that when his soul should be made an offering for sin he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hand; he should see of the travail of his soul and be satisfied. Isaiah, liii. ch. This promise being made to the Saviour, involves the doctrine of Election; for knowing that sinners left to themselves do always reject the offers of mercy, or the plan of redemption, upon what

grounds could the Father assure the Son, that he should see of the travail of his soul and be satisfied, other than a determination to draw them unto him. Hence the Saviour represents the Father as giving him his disciples. His last intercessory prayer for them before his death contains those words: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me: I pray for them; I pray not for the world, but for them which thou hast given me. John, 17 ch. And all that the Father giveth me shall come to me, John, 6 ch., is another declaration which teaches that sinners are called and chosen for Christ's sake. The very nature of the salvation of sinners furnishes support to the doctrine of Election.

The doctrine of the Bible forms a beautiful and harmonious system, the parts of which like those of a building fitly framed together, mutually strengthen and support each other. For instance, human depravity, the divinity of Christ, regeneration by the Holy Spirit, election to life through Christ, and the perseverance of the saints in holiness; which seem to be pillars of the building ranging in perfect order. Thus if men be totally depraved, if in the language of the scripture they be dead in trespasses and sins, Christ must be God, that he may exert almighty power in healing their spiritual disease, and that his blood may avail to wash away their sins.

Again, if depraved, in their natural state they receive not the things of the spirit of God, neither can they know them; so that if they be regenerated, it must be effected by the spirit of God. But if God regenerates sinners, he certainly elects or chooses those upon whom the quickening influence of his grace are bestowed; and he having elected them to holiness and life, his immutability assures us that he will save them. He who hath begun a good work in them, will carry it on.

But let us examine more closely two of the links in this chain. If our regeneration be of God, our Election is of God. Thes. 1 ch. And is not regeneration a

special divine work? Do not those who are saved "believe through grace?" Acts, xviii. ch. Are not those who believe, born not of the will of the flesh, nor of the will of man, but of God? John, 1 ch. Are not Christians said to be God's husbandry, God's building? Do the scriptures not describe sin such a condition, as to preclude the possibility of their being self-regenerated, or regenerated by human power or holiness? Is it not written, "the carnal mind is enmity towards God, it is not subject to the law of God, neither indeed can be?" Rom. 8 ch. And that no man can come to Christ unless the Father draw him?

But I am persuaded that you believe this doctrine, brethren, I therefore need not adduce farther proof. The only question then is, does God effect the regeneration of sinners without predestination or predetermination? "We are God's building." The man who builds a house selects the materials, squares and adjusts them, and all his operations are the result of previous purpose. So God foreknew the people which he would save, and for them prepared a kingdom from the foundation of the world.

3rdly, the doctrine of election is in perfect harmony with the dispensations of providence. The God of grace is the God of nature; to the doctrine of grace, however seemingly abhorrent to reason, we cannot therefore object, provided the doctrine corresponds with the doings of God in the kingdom of nature. Notwithstanding Election has been condemned because it represents God as doing more for some than for others, as though nothing analogous to this could be found in all the dealings of God with men. Those who contend that justice requires God to bestow spiritual blessings upon all equally, should remember that attribute would then require him to distribute the blessings of this life in the same manner, which he has not done. God ordains the circumstances in which men are born, and "determines the times before appointed and the bounds of their habitation." One he brings into existence

in a land of light and liberty, another in a region over which darkness and superstition reign; one of Christian parents, subject to the restraints of a godly education, (using the phrase of the day;) another of unbelieving parents, exposed to all the seductions of vice. According to the determinate foreknowledge of God, one comes into the world heir to great riches and honor, another a child of want and sorrow; one a prince, another a beggar. And if we look at their intellectual endowments, we shall not find more equality among men. Among all the intermediate characters between Newton and the idiot, no two minds are equal. As God is the author of all these natural inequalities, this fact should put to silence those who oppose the doctrine of Election upon the ground of its doing more for some than others; or of its representing God's ways as being unequal. Of those who are always calling out for justice I would say, let them remember that they are sinners, and that if God should take them at their word, and bestow upon them the awards of retributive justice, eternal death would be their portion. As all men being sinners deserve remediless destruction, God cannot be unjust to them unless he inflicts upon them a punishment more severe. But an unequal distribution of blessings among those entirely undeserving, is not injustice; or, if it be, I am free to confess, that the acts of God cannot be vindicated from this charge. God claims the right to do this, and I tremble for the sinner, who, on this account, "replies against God." Is it not lawful, says the Saviour, for me to do what I will with my own? is thine eye evil because I am good? Matth. 20 ch. and 15 verse.

4thly. For still more decisive proof of this doctrine, I appeal to the declaration of the scriptures. This is firm ground; beautiful arguments are often built upon sandy foundations: whatever is established upon the Bible is based upon a rock. If what I have advanced cannot be sustained by God's word, let it fall. At a period quite early in the history of the world,

God displayed the sovereignty of his will, and the riches of his grace, in the election of Abraham and his posterity to the enjoyment of special blessings, spiritual and temporal. Gen. 12 ch. The promise made to Abraham and his seed did not, however, embrace all his offspring. "Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. Rom. 9 ch. 7 ver. Nor did the Election of God stop here; having chosen Isaac in preference to his brother Ishmael, to be heir of the blessing of the promise made to Abraham, God in like manner made choice of the younger of Isaac's two sons, and promoted him above his brother. But when Rebecca also had conceived by one, even by our father Isaac, for the children not being yet born, neither having done any good or evil, that the purpose of God, according to Election might stand, not of works but of him that calleth; it was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated. Rom. 1 ch. In Isaac God encourages his ancient people with precious promises, calling them his elect. Isa. 65 ch. 9 v.

Paul impresses upon Timothy a charge before God, and the Lord Jesus Christ, and the elect angels. Tim. 5 c. 2 v. Saints are generally addressed in the New Testament as God's elect. Who shall lay any thing to the charge of God's elect? Rom. 8 ch. 33 v. John writes his second letter to the Elect Lady and her children. Paul reminds the Thessalonians of their "Election of God," 1 Thess. 1 ch. 4 v, and says, "we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen (or elected) you to salvation, through sanctification of the spirit and belief of the truth." And Peter, writing to the strangers scattered throughout Pontus, Gallatia, Cappadocia, Asia, and Bythina, addressed them as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Pet. 1. ch. 2 v. And Paul

to the Ephesians writes thus: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will." And to the Romans (8 ch.) he says: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

There are yet many scriptures that say, that the doctrine of Election is gospel, yea, the joint and marrow of the gospel, some of which we will notice. Matth. 11 ch. 25 v.: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 v. Even so, Father; for so it seemed good in thy sight." John 10 ch. 26 v.: "But ye believed not: (why?) because ye were not of my sheep, as I said unto you; 27 v. My sheep hear my voice, and they follow me, 28 v. And I give unto them eternal life, and they shall never perish; 29 v. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hands." John, 16 ch. 15 v.: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, &c." See 9 ch. 13 v.; 11 ch. 5 and 7 v.; 1 Thes. 5 ch. 9 v.; 2 Tim. 1 ch. 9 v. These texts plainly prove, that God before the foundation of the world chose, for Christ's sake chose, whom he would unto holiness and life.

In the second place, we enquire, what is the basis of Election, or upon what grounds God chooses some unto salvation rather than others? I have said, that God chose whom he would, and the proof of which I am persuaded will be found in the scriptures already referred to. Some

would make repentance and faith foreseen the grounds upon which the divine choice depends; and it is readily admitted, that he that repents and believes will be saved. And if men will not conform to these righteous requisitions of God's law, they count themselves unworthy of eternal life, and are justly excluded from it.

But there may be several serious objections urged to this view of the subject. First, in this opinion it is implied that repentance and faith are our works, that they are meritorious, and that God in consideration of them bestows salvation upon us. This view of the case would entitle the elect to eternal life, not as a precious boon provided for them in Christ, but as their own just due. But to him that worketh is the reward not reckoned of grace, but of debt. Rom. 4 ch. It would also encourage boasting, for which there is no pretext afforded in the scheme of human redemption. It is excluded. By what law? Of works? Nay: but by the law of God. And to base Election upon them, would represent God as bestowing one gift as the reward of another. Moreover, we should be met with the inquiry, why does God give repentance and faith to some rather than others? The truth seems to be this. God elects whom he will unto eternal salvation, and these by repentance and faith he qualifies for its duties and enjoyments; so that these graces are the consequences, not the cause of Election.

This subject may be illustrated in a familiar way. A father having several sons, proposes that one shall become a lawyer, another a farmer, and a third a physician. The first he instructs in the principles of jurisprudence, the second in the pursuits of agriculture, the third in the various processes of the healing art. Now it would be preposterous to say, that this farmer made the first of his sons a lawyer because he possessed the knowledge of law; on the contrary, he gives him the knowledge, and why? because he has chosen him to be a lawyer. So God educates children for heaven by repentance and faith, be-

cause he hath elected them unto eternal life.

Thirdly, this opinion is opposed to what is implied in many portions of the scripture. Repentance and faith are ascribed in the word of God to such as are in a saved state. But according to this opinion, God elects only those possessing these gracious principles to eternal life: that is, he elects to salvation those who possess the qualifications belonging to those who are already in a saved state. Farther, by this view of Election, God chooses men in consequence of good in them. But Paul teaches us, that God chose Jacob before he had done any good or evil. Rom. 9 ch; Malachi, 2 ch. To say that God was foreseen in him, is a mere evasion, for the apostle fairly and conclusively is opposing this very sentiment. Upon this theory Election is consequent unto holiness. But the apostle to the Ephesians, 1 ch. 4 ver., declares that God hath chosen us in him, that we should be holy; and of the strangers to whom Paul writes, he declares that they were elect unto (not upon) obedience and sprinkling of the blood of Jesus Christ. The view here objected, is opposed to the express statements of the scriptures. Ye believe not, said Christ, because ye are not of my sheep. And again: Ye have not chosen me, but I have chosen you. John, 15 chap.

Let us hear the testimony of Paul. "Even so then at this present time also there is a remnant according to the Election of grace; and if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." Rom. 11 ch. 5 ver. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ before the world began." Tim. 1 ch. 9 ver. Election then resolves itself into the purpose and will of God, hence the thanksgiving of Christ: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto

babes; even so, Father, for so it seemed good in thy sight." And with this accord the acknowledgments of Christians. They are conscious of their own unworthiness, they know it was not because they were better than others that God elected them, and they ascribe all the glory of their salvation to God.

These sentiments, brethren, obtain a place in all our bosoms, and with the spirit & with the understanding we also can sing:

"What was there in us to merit esteem,
Or give the Creator delight?
'Twas even so, Father, we ever must sing,
For so it seem'd good in thy sight."

This is the offensive feature of Election. The enmity of the sinner to this doctrine may be the same as the hatred of the king of Israel to Micaiah, 1 Kings, 22 ch. I hate him, for he doth not prophecy good concerning me, but evil. We inquire in the next place, what is the tendency of this doctrine? The most weighty objections to Election are based upon its tendency. They are such as these: that it drives sinners to despair, that it is unfriendly to good works, and that it encourages licentiousness. These are grave charges, and could they be established, would set the doctrine aside. But in the view of Paul, Election redounds "to the praise of the glory of divine grace." And if, as all admit, God is glorious in saving sinners, what argument is needed to prove that he is equally glorious in doing it according to an eternal purpose? To determine to do that which is right, cannot be wrong. Let me here ask, what is there so horrible in this doctrine? According to this view of truth, all who repent and believe will be saved, and according to the opposite view no more will be saved. So it does not close the door against any. Again, according to Election, all the impenitent and unbelieving will be lost, and according to the opposite doctrine the same will be lost. Election does not therefore consign any over to perdition.

As an antidote to errors of pride and presumption, Election exerts an influence salutary to man and worthy of God. Al-

most every radical error is distinguished by some if not all of the characteristics. It has its origin in the pride of the heart, it proceeds upon an incorrect view of human depravity; it lays an undue stress upon good works, as constituting wholly or in part, the grounds of justification; its ultimate tendency is to derogate from the glory of God. Thus Arminianism represents the conversion and salvation of the sinner as the result of the volitions of his own will. According to this doctrine, the sinner, who believes and is finally saved, having made a better improvement of the grace given equally to all, has caused himself to be better than others. And the only answer the Arminian can return to the question, "who maketh thee to differ from another?" is, I, myself. A different answer involves an abandonment of his creed. He therefore cannot praise the riches of God's grace, that he is better than an infidel; but for this he must commend the wisdom of his own choice. And all these antichrists of the present age, who make repentance and faith the grounds of the sinner's hope, administer food to the pride of the heart, and the carnal mind, and exalt the sinner (not the Saviour) in his own eyes.

But is there not yet another antichrist? Yea. Rationalism assumes that the scripture abounds with absurdities, which are to be corrected by the suggestions of reason; thus making reason more unerring than the word of God, and bestowing a compliment upon human intellect at the expense of revelation. And the self-styled reformation of the present age also, magnifies the merit of works; and teaching that men need no spiritual influence to change their hearts, inspires them with a very great satisfaction of themselves. Now is it not to be desired that some grand truths, shall be presented to the mind as a barrier to the inroads of these and similar errors? Such a doctrine is found in Election. It presupposes the desperate wickedness of the heart; it clothes the sinner in dust and ashes; it represents salvation from first to last to be all of grace; and it

throws around the love of God the brightest lustre. It contemplates Christ as being the author and finisher, not only of our faith, but of every grace within us; and before we can suspend the salvation of the soul upon the uncertain volitions of the human will, before we can deny the doctrine of native depravity, or the divinity of Christ, and before we can depend upon work as the procuring of justification, every vestige of this truth must be obliterated from the mind. Election is a lofty and holy elevation, upon which we may stand erect and secure; but leaning upon either side, down we go, like the stone detached from the mountain's top with speed and violence continually accumulating. And the stopping place none can predict.

This doctrine is calculated to effect incalculable good, when faithfully preached. During the revivals so common in the present day, this doctrine faithfully discussed will do great good and will prevent false professions; and as a test of character it scarcely ever fails, either by angering or humbling the sinner and causing him to develop principles of the inner man; it lays his sins bare in all their blackness before his own eyes and the eyes of God. This always makes the sinner ashamed, and therefore has a tendency to humble him and strip him of his own righteousness. It asserts too his guilty dependence, and the righteous sovereignty of God. By teaching a doctrine near akin to this, Christ unmasked a number of professed followers, or nominal professors, and sent them back to the world.

Brethren, would you know whether men have the love of God in them? You may tell them of his amazing love to them, and ask if they love this exhibition of his character; present God to them in his unspotted holiness, in his inflexible justice, and in his absolute sovereignty, and inquire of them if they love these divine perfections of deity. It is by explaining away and lowering down the doctrine of the cross, that unsubdued or unsanctified hearts are brought into the church. Sinners are generally presumptuous, and in

some cases something should be done to prevent them from becoming mere professors of religion; they should be met at the threshold of the church with such declarations as these: "No man can come to me, unless my Father draw them." "If any man will come after me, let him deny himself, &c." "The foxes have holes, &c." If men receive these sayings, they are humble and prepared to suffer persecution for his name's sake. The number of spurious conversions seen at the present day, may be ascribed to the want of truth being set up.

And why are Arminian preachers so fearful to preach or hear this glorious doctrine preached? "Oh, it will kill the revival, it will put out the fire"—is the reply always on hand, when this subject is named. But it is not so. If the revival be of God, his truth will not bring it to nought. If the fire be sent down from heaven, it will not go out. But if the fire be kindled by human means alone, (they tell the truth, for Election will put it out,) such as pompous declamation and irresistible bursts of oratory, or by the more common though not less effectual means of stamping the feet and clapping the hands, vociferating and shouting—beware of Election, it will be as cold water spilt upon it. Yes, Election faithfully preached will put out the fire of human excitement, and let it die. In a revival, however, effected by God's spirit, this doctrine will be useful.

When, since the days of Paul, do we find one who more earnestly and fearlessly preached Election, than the evangelical Whitfield! and who had more seals to his ministry? And the Baptists formerly preached this doctrine in general, and they have been instrumental in the conversion of numberless multitudes. Election promotes the holiness of believers. Holiness is one of the objects contemplated in this doctrine. God hath chosen us, that we should be holy, and without blame before him in love—for whom he did foreknow he did predestinate to be conformed to the image of his Son. Rom. 8 ch. 9 ver.—and

the 30th reads thus: "Moreover whom he did predestinate, them he also called; and whom he called, them he justified; and whom he justified, them he also glorified. 31 v. What shall we then say to these things? If God be for us, who can be against us?"

Brethren, our doctrine tends to the praise of the grace of God, by presenting encouragement to Christians to labor for the salvation of sinners. Its influences in this respect are beautifully illustrated in the labors and sacrifices of Paul. "Are they ministers of Christ, (said he) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in death oft." 2 Tim. 4 ch. None ever made greater sacrifices, or performed more arduous labors for Christ, than Paul; and the secret of his exertions and sufferings, is found in his confidence in the purpose of God to save sinners. His own testimony upon this point is, "I endure all things for the elect's sake." 2 Tim. 2 ch. Hence he endured opposition and blasphemy at Corinth, that might have otherwise discouraged him. But God encouraged him with this assurance: "I have much people in this city."

Brethren, you who labor in word and in doctrine, have no doubt been cheered in a similar way. Many of you, with desponding Simon, though upon a different occasion, have been made to say, master, "we have toiled all night and taken nothing." Well, brethren, when retrospectively looking upon a long night, but unsuccessful labor, you have inquired with deep sorrow, "who have believed our report?" and to whom has the arm of the Lord been revealed? Have you in despair abandoned the work? No, no; this precious doctrine has sustained you. My arguments have failed, and all my strength has been spent in vain. But God has among men a people in whose salvation he will glorify his Son. I may not see it, I may not be the instrument in turning them to God; yet they will be saved; the Redeemer's crown will not want gems, heaven's many mansions will not lack inhabitants. With these or similar reflec-

tions you have fortified your hearts against despair.

And again, you have gone forth into the field weeping, and bearing precious seed. From this source too, brethren, when we have witnessed the progress of heresies, and the apostacy of professed believers, we have been inspired with hope. Every one knows how under these disasters the heart sinks, and with what dread we anticipate the developments of the dark future. The more timid are heard with portentous countenance predicting appalling evils, churches will be rent, schisms and errors will prevail, iniquity will abound, and the love of many will wax cold, the ungodly will be confirmed in unbelief and sin. Such are their fears. But the believer in this doctrine of blessed influence, responds to these predictions, should God, for wise purposes permit these things, he will so overrule them that they shall work together for the good of them that love God, to them who are the called according to his purpose. "Nevertheless the purpose of God standeth sure, having this seal, the Lord knoweth them that are his."

Election redounds to the glory of God's grace, as it secures the salvation of a multitude, which no man can number. It claims no merit of its own, but gives all the glory to God. From the denial of this doctrine is always derived the awful fear of being finally cast away, for if Election be not true, however assured the believer may be at the time his sins are forgiven, he cannot say that to-morrow he will not be engulfed in bottomless perdition. How a rational being with such a contingency before him, can be otherwise than perfectly miserable, I cannot see. But established in this truth, we can say with Paul: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor

things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. And while Election secures the salvation of countless multitudes, it ascribes all the glory of their salvation to God. This to the Christian is the most endearing feature of the whole subject. And it constitutes one of the many proofs that the doctrine is divine. Hence just views of Election heighten in the minds of believers the conviction of the obligations to glorify God.

We are bound, brethren, to render thanks to our heavenly Father for the gift of his Son, for influences of his Spirit, and for his word. But this is not all. But we are bound to render thanks for the additional expression of his love towards us in the conversion of our souls. Had God left us to the inclination of our own wills, we should have lived and died in our sins, in full view of the atonement of Christ; but when we are rejecting the offers of mercy and going further, and yet further from the heavenly road, he pitied us, and turned our feet from the way that leads to death. We should adore and praise the goodness of God, brethren, for the provisions of grace, for the invitations of the gospel, and especially for the disposition imparted to us by divine grace to comply with those invitations. "By the grace of God we are what we are;" and in eternity if we should be found among the redeemed of the Lord, we shall most willingly cast our crowns at the feet of Christ and ascribe, "Blessedness and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever."

So, brethren, farewell. Pray for your unworthy servant in tribulation.

WILLIAM W. WILDMAN.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 24, 1845.

We are unable to supply new subscribers with back numbers of this volume—

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FOR THE PRIMITIVE BAPTIST.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ. For in him dwelleth the fulness of the godhead bodily. And ye are complete in him, which is the head of all principality and power." *Colossians*. 2, 8, 9, 10.

Now I think the apostle well knew through divine inspiration, that preachers or teachers would rise up in the latter time, and grow wise above what is written, and would through philosophy and vain speculation draw some after them, striving to show rather smarter than others. Now, my dear Old School brethren, I would as one that wishes my master's cause to prosper, advise you to watch the ministry; for all the popular errors among us spring from that source. For the apostle tells Timothy, that in the last days perilous times would come. Now, he says, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. But again, (Gal. 1. and 7.) But there be some that trouble you, and would pervert the gospel of Christ. Now to my knowledge there are divers doctrines, and speculative ideas afloat among us; and I am truly sorry to have to say it, among those who call themselves Old School Baptist preachers. Not long since I heard one from the pulpit say, that Adam never died a spiritual death; for, says he, he never had a spiritual life, and therefore he could not die a spiritual death. Thinks I to myself, you have forgotten that God breathed into his nostrils the breath of life, and he became a living soul.

Again: I heard another take his text from the 5th of John, concerning the impotent man at the pool of Bethesda. And he said there was a certain man by the name of Paxton, in the State of Louisiana, that had wrote a piece denying there ever

being such a pool as Bethesda, near the sheep market at Jerusalem; but, says he, I had rather believe Jesus Christ, than all the Paxtons in the world. But before he got through, he denied the pool's having five porches to it; and said, it meant the five books of Moses. He also denied the angel's coming down at a certain season and troubling the waters. He said the angel meant the preacher of the gospel. Good Lord, says I to myself, you had just as well go all the way with Paxton, as to only go half way.

I heard a third say, he believed the devil was a self-existent and not a created being; for, says he, if he began in time he will also end in time, and when time ends the devil dies.

Again, fourthly, I heard one from the pulpit, while touching on the creation, say that all that was created in time was mortal and would end in time. But, he said, the souls or spirits of men were created or made before time began, and as such they were immortal and would never die. Says I to myself, according to your idea, when time ends the devil dies; for I thought that in six days God created or made all things, both in heaven above and the earth beneath. So I never read of any creation before or after the six days work.

Now Peter says: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the 8th person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, &c. Now this is enough to tell us something about the origin of the devil, whether or not he was a self-existent or a created being.

Again: Our Saviour tells his disciples when they returned from a preaching tour, not to rejoice because the devils were made subject to them through his name; but rather rejoice, that their names were written in heaven. For, says he, I saw sa-

tan as lightning fall from heaven. And John the Revelator tells us something about a war in heaven, Michael and his angels, and the dragon and his, &c. Woe to the inhabitants of the earth, and of the sea, for the devil is come down unto you, having great wrath. Because he knoweth that he hath but a short time.

Again: I heard one say, that there was no wilderness in the land of Judea; it meant the wilderness of sin, &c.—in John the 3rd.

Now I would rejoice if our preachers would not grow wise over and above what is written, but that they would take the word of God for the man of their counsel; for secret things belong to God, but revealed things to us and our children.

Now my intention in writing this communication is to try to promote truth, and to expose error; for the apostle tells us to earnestly contend for the faith once delivered to the saints: Yours, respectfully,

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

Some poetry now to close the subject.

C. M.

The Lord of love, the God above,
Has made a gracious feast;
And he will call his people all,
He is our great High Priest.

The angel band, we understand,
And shepherds in the east;
They saw the sight, his star was bright,
He is our great High Priest.

Descending low, his love to show,
The greatest and the least;
He calls his bride, both far and wide,
He is our great High Priest.

We now can see, his grace is free,
He did salvation bring
For all the lost. He paid the cost
And is our Priest and King.

His life he gave, our souls to save,
Well might the angels sing;
All glory be, to one in three,
This great High Priest and King.

Our debts he paid, atonement made,
And then ascended high;
A prince of state, our advocate,
No more to bleed and die. B. M.

TO EDITORS PRIMITIVE BAPTIST.

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*Pittsylvania county, Va. }
May 3rd, 1845. }*

DEARLY BELOVED BRETHREN: May God the Father of our Lord Jesus, bless you all with all spiritual blessings in heavenly places in Christ Jesus our Lord.

Dear brethren, I am yet alive and in the land among the living, for which I wish to thank God; for it is his mercy that has saved me, for the apostle says, "it is according to his mercy he has saved us." Not every body, no, but us, the church. Here the apostle was speaking of a spiritual or special saving, and says, he saved us, meaning the church. For you, brethren, know he says he is a Saviour of the whole world, but a special Saviour to them that believe; hence, brethren, he saves the whole world naturally, for in him we live, move, and have our being, naturally. So he saves all naturally, but a special Saviour to them that believe, or the church. So I conclude God is a Saviour of all men naturally, for he supports their mortal bodies here, and he rains on the just and on the unjust. So he supports or saves all here with a natural life, so long as it is his will for them to stay here; hence he is a Saviour of the whole world, but a special Saviour of them that believe, or us, his church.

So you, my readers, may see that God is a special Saviour to believers, or his church. Why is he a special Saviour? Because he saves them himself, and does not call on men and women to come in the strawpen and help him, or come to the anxious seats to help him to save somebody's soul; for he is a special Saviour to them that believe. Why? Because he enables them to believe. For faith is the gift of God, so he gives them faith; hence it is that he is a special Saviour, because he gives faith to a faithless creature. For you know it is written: "For by grace are ye (the church) saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. Why not boast? Because we are his, or God's workmanship, created in

Christ Jesus unto good works, which God hath before ordained that we should walk in them. Here you see is a special Saviour to the church, for he has ordained them to walk in good works; hence he is a special Saviour, because he saves all, for he gave us faith, &c. See 2 ch. of Ephesians, 8, 9, and 10 verses.

Now I think I have shown that God by Jesus Christ is the Saviour of the whole world naturally, and that he is a special Saviour to the church. And now I will, if God please, show how Jesus saves the church. And in doing this, I will search the first epistle of Paul to the Ephesians, 1 ch., as this chapter does show how the church is brought to Christ. Then we will first notice how Paul became an apostle of Jesus Christ. The first verse says: Paul, an apostle of Jesus Christ. Notice the phrase—by the will of God; not the will of Paul, as the Freewillers say it is; no, but by the will of God. Hence Paul was made an apostle or servant of God, by the will of God, not the will of men; no, but by the will of God. Just so it is with every Christian. They are made Christians by the will of God, or grace of God; for God's grace always works in accordance with his will. So it is by the will or grace of God that he, Jesus, is a special Saviour to us, the church. But I will pass on.

But we will do well to notice that this chapter was not written to the world, or to dead sinners; O no, it was written to the saints, or Christians, or faithful in Christ Jesus. Then it was written only to saints, or church, or faithful, so not to the world, but the church; and it would be giving the children's bread to the dogs, to give this chapter to the world; for it was not written to them, but to the church, and to show the church how they were brought into the church, or into Christ. And the apostle goes on and says: Grace be to you. What you is this? Why it is the church, or saints, and God our Father. Now our Father does not mean every body's father; no, but our Father, or the Father of the church. Now I think I have shown that

This chapter was written to the church, and for the church or disciples of Christ in all ages of the world.

4 vs. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Now, brethren, you see the apostle says, according as he hath chosen us; now who is he that chose us? and who is us. Now I will say, according as he, God the Father, hath chosen us the church in him, his Son and our Saviour, before the foundation of the world. And what did the Father choose us the church for? why, that we, the church, should be holy and without blame before him (Christ) in love. Not as the Arminians have it—might be holy and without blame before him in love, if we pray, and go to meeting, and pay our preacher; no, not so, for the apostle says, he, God, chose us, the church, that we, the church, should be holy and without blame before him (his Son) in love.

Again, the 5th verse says: Having predestinated us—who predestinated? why, God the Father predestinated us, the church—what for? into the adoption of children by Jesus to himself, according to the good pleasure of his will. Here you see it was all done by Jesus Christ, not by the creature; no, by Jesus Christ, according to the good pleasure of his will. O, Freewillers, what will you do with this? You see that God saves his children according to his good pleasure, not bad, but good pleasure--of his will; not your will, no, according to his will.

Again, the 11 verse: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Now notice the apostle says, in whom also we the saints, or church, have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his will. Then it is according to the will of God that we are made Christians, and

not according to the will of the creature; no, but according to the will of God. And God does not save a soul against the will of that soul; he does not drag some to heaven by the hair of their head against their will; no, he makes them willing. For we hear the prophet say, speaking of God: "Thy people shall be a willing people in the day of thy power." Now they shall be willing, not if you will; no, but thy people shall be willing in the day of thy power. And just so it is, yet when God undertakes to make a Christian, he undertakes to make him willing. And he does make all willing to believe by grace that he does save, for he works in them to will and to do; so if we will, it is of God; and if we do good, it is of God. But I must stop, as my sheet is full.

Brethren, I should not have written this letter, but I had to write to the Publisher. Nothing more, but as ever your frind and well wisher. *RUDOLPH RORER.*

The Gospel.

Blest is the happy man, who hears
The gospel's joyful sound,
To soothe his heart, to quell his fears,
And heal his ev'ry wound.
It lifts the mind, from things below
To better things above;
It makes the lips with praise o'erflow,
And fills the soul with love.
Redeem'd by blood, and call'd by grace,
His journey soon shall end,
And bring him to behold the face
Of his Almighty friend.
Where Zion's holy hill appears,
His favor'd feet shall stand;
And through eternal happy years,
Traverse Immanuel's land.

Elder *John H. Daniel* and *Robert D. Hart* expect to preach on Friday, 6th of June, at Spring Green; 7th, at Skewarkey; 8th, at Ellinor Smithwick's; 9th, at Moratock; 10th, at Concord; 11th, at Liverman's; 12th, at Gum Neck; 13th, at Reder's Creek; 14th, at Sound Side; 15th, at Angeley's; 16th, at Concord; 17th and 18th, at Moratock; 19th, at Smithwick's Creek; 20th, at Beargrass; 21st, at Flat Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germantown*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thonaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Galford, *Greenville*. I. G. Walker, *Milton*. H. Williams, *Navana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herriog, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loueville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Welumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell Landing*. Henry Cason, *White water*. John Miller, *New Market*.

TENNESSEE. Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snohlyville*. Pleasant A. Witt, *Russel-*

ville. William McDea, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*. Nathan S. McDowell, *Tazewell*.

MISSISSIPPI. William Agar, *Oledonia*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cookesville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cokerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverly*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Haey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*. John Kinnard, *Daley's Roads*.

FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGaughay, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippin, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

RECEIPTS.

N. Canterbury, \$1	F. W. Turner, \$1
Wm D Taylor, 5	Wm. Bizzell, 3
Prior Lewis, 1	Paul Rushing, 2
J. B. Singletary, 1	Wm. Price, 1
John Lawrence, 1	Jesse Johnson, 1
J. C. Lucas, 1	John Honea, 5
Rufus Daniel, 3	Jacob Hooks, 1
D. Hall, 2	

TERMS.

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“Come out of Her, my People.”

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SATURDAY, JUNE 14, 1845.

No. 11.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Negreet, Sabine Parish, La. }
April 7th, 1845. }*

DEARLY BELOVED BRETHREN of the old steadfast faith and order: I discover from reading the Primitive, that you all have been and still are suffering more or less under the persecuting hands of enemies where you dwell, even as the poor despised lambs of God do in this wilderness country. For the heavy hand of the persecutors and devouring wolves are assailing God's heritage almost on every side. But believing as we do, that God is on our part, we as yet ask no quarters of our assailants.

I see in the Minutes of the Louisiana Association of 1844, a statement as false as the devil is false, (viz.) against the beforenamed few that succeeded in getting their letters from the Zion Hill church. I will here give the items of the charges, which are as follows: First. “Zion's Hill church has been rent with divisions among themselves.” They speak as though there had been many, or at least more than one; and they as rents, or violent torn off parties. And it takes all this to make one falsehood, for the so called rent off party went off with letters agreeably to the written rules of the church; for the rule is this: “All cases that shall come before the church, taken up and investigated,” a majority of male members shall

govern, “excepting cases touching fellowship,” and then “the sisters shall have a right to speak or vote.” And the church does know, that we obtained our letters by a male vote in the church. Then no division by a rent—(falsehood first.)

Item 2nd. “Which has resulted in the exclusion of her pastor, Benjamin Garlington, and five others that adhered to him.” (The truth is this.) We got our letters according to the written order of the church, as before shown. But surprised am I that people should not care for the truth, for I resigned my ministry to the church in conference before I asked for a letter, and got my letter constitutionally; and five weeks thereafter, in a mock trial, with a gambler at the head, that I should be excluded as their pastor and I a hundred miles from them and knew nothing about it, so no pastor; for I had joined another church by letter, so no pastor to Zion Hill—(falsehood second.)

“And five others that adhered to him.” This would insinuate that I had persuaded them off—(which is falsehood third.)

The charges against Elder B. Garlington were, “1st. For violating their rules of decorum.” Here is one fact by way of accident, I suppose; for it should be kept in mind, that the devil told one truth too. But had I have been a missionary, the Association no doubt would have refused to publish such a small charge; for the Moderator of the Association, 1843, R. L. Tanner, in violation of the same rule, suffered myself and a few others that ventured to

stand with me against the society system, to be unchristianized; and no doubt he was highly recommended for it, and he done it in favor of his party. And when I done it, it was against myself and friends; but I was not alone, for the whole church was with me. But happy is he that condemneth not himself in that thing which he alloweth—(truth first.)

Item 4th. "In obtaining a letter in disorder." But we got our letters in order, or according to such order as the church had—(so falsehood fourth.)

Item 5th. For saying that he had as much reason to believe, "that the fallen angels would be restored to the kingdom of heaven," as to believe the Lord had a design in a church at this place, "or would meet the people at our meeting house." Now here is a big black whapper. I think that the child has got above his father, for if the devil can beat that, he is smarter than I think he is. I will now give my words verbatim, which are as follows: "For I have as much reason to believe that the fallen angels will be redeemed and saved, as I have to believe that God has at this time located this place for his name and praise." See how you have got it, you persecuting imps, &c. lying devils, ye generation of vipers, how can you escape the damnation of hell—(falsehood fifth.)

Now, gentlemen of Zion Hill church—do excuse me, sirs, for calling you gentlemen; for there is not a set of gentlemen between the high arched heaven and the deep vaults of hell, that will forge and circulate falsehood against a fellow creature—if you think to prosper in the cause of God in this way, you are much mistaken.

Two more items under one. "For constituting a church and preaching in disorder." Here are two more falsehoods, which make only seven falsehoods to one truth. And this puts me in mind of the Indian, when he told two truths to one lie he thought he had done pretty well. So the Zion Hill church may think that she has done nobly, when she can tell one truth to seven falsehoods. For I never constituted a church in my life, and if in-

deed and in truth it is disorder for a preacher to get a letter out of one church and join another, we have quite a disordered ministry in our world.

To the Zion Hill church. I understand that you have a billet of defence against me and those that are with me. I here publicly solicit its publication, so I can see it; for I have got my battery reared at last, and am prepared for an attack, come from what quarter it may. I have been long getting my battery up, but I have had to hold my weapons in one hand and work with the other. But now I am prepared, and since you have a governor in your church, that assumes the repealing and veto power, do try to persuade him to publish his writings in print; for if they are as well fraught with falsehood as the writings that I have seen, God help the writer, I pray.

By not being accustomed to writing for the public, is the reason perhaps that I did not say in my last letter that the pedo-baptism made mention of, was immersion administered by a Cumberland Presbyterian; which I call pedo-baptism, because it was administered by a pedo. But poor Ogden, were he to return here now he would find that all his fine wool sheep had turned to hairy goats.

The fifth item above stated should in my opinion have a surname, and that I think should be Daniel, George, Isham.

I was born a poor sinner, but for a long time was ignorant of being one; though some years before I became sensible of being a sinner I was often apprehensive that if I did not mind I might come to be one. Though about the age of 16, I began to have heavy doubts that I was already one, though not so bad as others were. And though I saw that I was a sinner, I did not see myself an entire dependant sinner. Many dreams I had, which kept my conscience alarmed; but still thought and promised when I got old I would be a very good Christian, far better than any that I then knew of. And here I became a Methodist, at any rate I had a method of my own. But there was then a work ope-

rating in me that I did not get over under eleven years; for at length, go to preaching and the preacher would preach all at me. And being told by the conditionalists to claim the promises of God and plead them before him and he was bound to save me, I searched for the promises; but alas, the only promises that I could claim were such as "the wicked shall be driven away in his wickedness"—and, "depart from me, ye cursed."

This brought me to see that I was guilty before God, and condemned by his righteous law. And now I began to try to pray, and it appeared to me that I committed sin enough in one prayer to damn a world. My burthen became so great and my needs so sensible, that I could not help trying to pray; though I repeatedly thought that I would never pray any more, for I thought that it was needless to pray, for the awful thought that my damnation was justly scaled. I could not see how God could save such a wretch as me, without a change in himself; but I now believe that every breath I then drew, my longing soul cried, Lord, have mercy on me; O Lord, have mercy on a longing yet hell-deserving sinner.

One day as I was at work in my field, I was made as fully to believe that the Lord would speedily kill me and send me to hell, as I now believe that there is a Saviour for sinners. And I being in view of my house where my family was, I lifted my head and looked towards the house and thought that I would go where my wife and children were. But in an instant, an idea struck my mind that I could not escape the just judgment of God. I saw that I was in his holy presence, and a poor unholy creature; so the decision of my mind was, that I would die there, for I could not escape the judgment of God. But my desire appeared to be, Lord, if I have to die and be damned, kill me here and never let my family know the awful death that I die.

From that time I became afraid to look up, but continued to work with my hoe, for it appeared that every minute would

be the last, and every breath that I drew I felt thankful to God that I had breathed one more breath out of hell. But at length by some means I raised my head and cast my eyes upwards, and I saw as I thought the destroying vengeance of God as a flash of lightning; and my soul was made to cry, it is just, thy will, O Lord, be done. And it appeared to me that it surrounded me as a luminous circle, (though this must have been imagination.) But when I came to myself, instead of being dead and in hell, I was all alive and praising God with eyes and hands raised towards heaven. I was praising God and claiming Jesus for my loving Saviour. My load of sin was gone, and instead of praying it was all praising. My hope often flags, but never entirely fails, and so I go; not long now till I shall know even as also I am known.

I must close, and should you never hear from me again, farewell in bonds of love; and when it goes well with you, remember poor unworthy and persecuted me. God bless you all. I remain yours in tribulation and bonds of love.

BENJAMIN GARLINGTON.

TO EDITORS PRIMITIVE BAPTIST.

Shoepack Bayou, Parish of Calcasieu,
La.—Nov. 12th, 1844.

DEARLY BELOVED: I had no idea of writing for the Primitive, but by the perusal of a letter to some of my brethren, written in reply to a letter recently received from my sister, and in compliance with their request, I with much diffidence send you a copy of the same for your inspection; and should you think it unworthy of a place in your paper and not publish it, you will not hurt my feelings, as I am quite a babe in the cause, and nothing but a poor, depraved, imperfect, sinful creature at best. Yours in great tribulation.

A. LYONS.

To Miss Melissa Lyons, Plaquemine
Brulee, La.

DEAR SISTER: I returned from Texas on last Friday the 10th, with great satis-

faction. I had a very pleasant trip, and enjoyed a great deal of pleasure. We got through business with joy to each and every member from the different churches. On last Saturday, our conference day, the messengers from our church, which were brother Durham, brother McGaughey and myself, reported our proceedings to the church, and it was unanimously received with great joy by the church.

Brother McGaughey and myself left the Big Woods on the 5th instant for brother Durham's, in Texas. We arrived at his house on Thursday the 7th, and we met on the following day at brother Richardson's, about two miles from brother Durham's. And the messengers from the different churches met with their Articles of Faith and Constitution, and upon examination, each one was found to be orthodox in faith and orderly in practice, and were received. We then went into Convention, and seven of us were appointed to form Articles of Faith and Constitution for the Association. We all set up nearly all night on Friday night. Several others and myself never lay down, we were engaged in business nearly all night; and after we got through, we had some copies of the proceedings to draw, which kept us busy until day light, and I am well aware I never lost a night's rest in a better cause in my life.

We then met again at the same place, presented our proceedings, and it was unanimously received with great joy and satisfaction to every member. We then formed an Association, and named it the Louisiana and Texas Regular Predestinarian Baptist Association. It is to be held in Texas, at Harmony church, Jasper county, in about one mile of the town of Jasper, commencing on Friday before the 4th Lord's day in Sept. 1845. The names of the different churches are as follows: Antioch, Louisiana; Antioch, Texas; Harmony, Salem, and Mount Olive. The reason we done business in the night was, because brother Garlington rode up on Friday, to the great joy and satisfaction of all the members, whilst brother Durham was

preaching the Introductory Sermon. Brother Garlington and brother Durham were introduced to each other. It was a meeting of great joy between them, having heard much of each other and never met face to face before; they were very much pleased with each other's preaching and doctrine. There was another very powerful preacher with us; his name is Gibson; he preaches our doctrine in full: he is the best preacher I ever heard except brother Durham, and is not far behind him. On Saturday all three of them preached, and they all preached the same doctrine—the doctrine of predestination and election.

Brother Gibson calls those Methodists, Freewill Baptists, missionaries, and all those false preachers and teachers, the forked-tongued dirt-eaters, the followers of their father the devil. And there is not the least shadow of doubt upon my mind, but that they are following the footsteps of antichrist instead of our Saviour. I have declared non-fellowship against all such, and intend by the grace of God to live and die fighting against them, and contend earnestly for the faith which was once delivered to the saints. I am well aware we can do nothing of ourselves, for our Saviour says, I do nothing of myself. John, 8 c. and 28 v. Read the whole chapter, but notice particularly the verses I refer to, and it will tell you the same that brother Gibson says about them. 43. Why do you not understand my speech? even because ye cannot hear my word. 44. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45. And because I tell you the truth, ye believe me not. 46. Which of you convinceth me of sin? And if I say the truth, why do you not believe me? 47. He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

I have left my subject, but happily I re-

turn to it again. The reason we labored in the night was, because brother Garlington had to leave on Sunday to meet some appointments he had made; and he wanted a copy of our proceedings to take home to present to several Predestinarian churches up where he lives. He was well pleased with our proceedings, and said he would use all the influence he could with three or four churches, to get them to attach themselves to our Association. He said he thought they would be very willing, and I am of the same opinion.

Dear sister, I was very much pleased at the way you talked to that old slick-tongued doctor; but who cares for him? He knows no more about religion than all the rest of the human family that are dead in trespasses and sins; and never will, until they are quickened by the Spirit. And if they will search the good old Book, they will find it says, the carnal mind cannot discern spiritual things; and if brother should ever come to Plaquemine, and the doctor and his much adored pharisee were to come to father's to argue with him, they would in my candid opinion be so sick and tired of him, if ever they heard of him that he was close to them, they would ride a great deal farther to get from, than to him. They are not so anxious to see him as they pretend they are, I believe they had almost as soon see old sister as him; they only talk that way because he preaches the truth, and nothing but the truth, and that from the Bible; but the truth don't suit them, it is contrary to their carnal minds. One believes in preaching a popular doctrine, one pleasing to the world; he is in my candid opinion one of the false preachers spoken of in the General Epistle of Jude, 4 verse: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 10, 11, 12, and 13 verses—time and room will not permit me to quote all the verses—read for yourself.

The 2nd c. and 2nd epistle of Peter will

describe his much adored preacher, and all others that preach the same doctrine, and take all the power from God, and take it on themselves and the devil. They say any person can get religion if they will, and when they please. If they can get religion when they please, they have no need of a Saviour; they make a Saviour of themselves, and this pleases old satan; no doubt he likes to hear it preached, that is his doctrine precisely. Those slick-tongued, butter-mouthed preachers, say it is God's will for all the human family to be saved; but they are not all saved, so they think some are saved and some lost. And agreeably to that doctrine, evidently the devil must have more power than God; for if God would do that he does not do, there must be a greater power than his, or his will certainly would be done. Our Saviour and his apostles did not preach such doctrine as that, they preached the same doctrine brother Durham preaches, and that all our despised Predestinarians are now contending for; and how were they treated? were they not reviled, persecuted, and all manner of evil spoken against them, except by the true followers of Christ? Was not our Saviour crucified and shamefully nailed to the cross? Did not Paul at different times receive forty stripes save one? And if we be the true followers of Christ, we need not expect praise or applause from men.

No, my dear sister, we are willing to be evil spoken of for Christ's sake. Our blessed Saviour says: Blessed are ye, when men shall revile you, persecute you, and speak all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets before you. Matthew, 5 c. 10 and 11 verses.

And are we, poor despised Predestinarians, not more persecuted and evil spoken of than any other religious denomination in the world? and we do not think hard of it, for Christ says these things must be. And we feel willing to suffer for his sake. If that doctor talks to you again about your faith, tell him I say he and his

much beloved and adored preacher are not so anxious to see brother Durham as they pretend they are. I believe him and a great many others love to worship their preacher on account of his talents and education, instead of their creator; tell them, or any body else that bothers you about your faith, that they are mean and cowards too, or they would not bother you when you tell them your belief, and that you are not able to argue on the subject. Ask them why they don't commence with you when I am there; but that is always the way with all such characters; they commence with the weaker sex, the women, that are not able to take their own part. But fear them not, my beloved sister, for Christ says: Fear not, little flock. I want you to tell them, if brother Durham cannot come to Plaquemine, I expect to be there some time this winter, and you and I and many others believed in the doctrine before we saw brother Durham. And he is not alone in preaching our doctrine, and as he said he deserved being hung before he crossed the Sabine, perhaps he and his preachers had better hang all of us; but be very careful to look out for their own necks, and keep themselves clear of the gallows, before they concern themselves about us, or those that preach our faith; for they preach the truth, and it is too hard for them, they cannot endure it.

Tell them I say not to be alarmed at the truth, for the truth will do its friends no harm; but it is weighty and powerful on the head of the serpent, the devil, and his friends. And tell them if they are bad off for an argument, to meet me with their great preacher at my father's sometime when I am there, and they can have an argument, if they will confine themselves to the Bible, lay down human reason, and take the Bible as the man of their counsel and guide. And if they will not, I want nothing to say to them on the subject; but if they will, if I am nothing but a cowboy and farmer, raised on Plaquemine Brulee, and can only read, write, and do a few sums in arithmetic; I disregard Mr. Frazer, his talents and education. And if they

cannot get along smoothly with me, they need not try brother Durham, for I am not a priming to him. Tell him I say I heard his great preacher preach one time, and he told the people to strive to have their names written in the Lamb's book of life; and on the following day sent the hat or hats around to beg money, and told the people to join, converted or unconverted. The Bible don't read that way to me. I think it says in one place: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation, 13 c. and 8 v. And in Revelation, 17 c. and 8 v. it says: And they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world.)

I now ask, how will they get their names written in the book of life, if they are not written from the foundation of the world? I suppose Mr. Methodist, and Freewill Baptist, with missionaries and all such characters, will answer, their money will have their names written; for they say thousands are perishing for the want of the gospel, and they want to go and preach, but will not go except they are well furnished with money. Therefore money must write their names in the book of life. They will tell you they are called of God, but cannot obey the call without they are well furnished with money. I believe they are called by the devil, and are his preachers, or money would not be their object. We see their continual cry is money, and they say they cannot nor will not preach without money, the Bible don't say they must be hired to preach.

Dear sister, you stated in your letter that the doctor said predestination and election could not be found in the Bible: tell him I say it can be found more or less from Genesis to Revelation. Now there is a lie out, and if there is a lie-out, he told it himself; and if he takes offence at the truth, he is welcome to be offended. I respect the feelings of every lady and gentleman; but when it comes to doctrine, I respect the

feelings of no person, not even of my best friends and relations; no, not even of my father. For our Saviour commands us to forsake all and follow him.

Therefore, dearly beloved sister, let us be followers of our Saviour and not of men. And O, may the God of all grace enable us not to fear what men can say or do unto us, that is only able to destroy the body; but love and fear him that is able to destroy both soul and body. And may he cause us to search the scriptures prayerfully, give us a righteous understanding of the same, and hearts ready and willing to receive understanding.

I have declared non-fellowship against all the institutions of the day. Some enlist as soldiers only in time of war, but I have enlisted during life, let that be long or short. I feel like I could write a large volume on the subject, but time and room will not permit me to do so; therefore I will bring it to a close at present, but I may touch on it again before I close my letter.

Dear sister, I am very much at a loss for your company, and want to see you very much; there are but few hours in the day that I don't think of you, and the pleasure you are deprived of; for I am well aware you are entirely alone, and entirely surrounded by the enemy, and but seldom hear your faith preached, but fear them not. Dear sister, I rejoiced to hear you was so perfectly resigned to the will of God; that is the way for all Christians to be. I again refer you to some passages of scripture, that will describe those false preachers and teachers. Ezekiel, 13 c. and 22nd verse: Because with lies ye have made the heart of the righteous sad; whom I have not made sad; and strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life. Remember, there is a great deal more danger in the Freewill Baptist missionaries, such as Roberts, O'Quinn, and Foreman, than there is in the Methodists; for they are Methodists with Baptist coats on, because they try, and do very often, divide Baptist churches. Beware of such. This know also, that in the

last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholily, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof, from such turn away. The second epistle of Paul, letter to Timothy, 3 c. 2, 3, 4, and 5 verses. Read Matthew, 24 c. 4, 9, 10, 11, 12, 13, and 15 verses; but notice particularly the 15th v.: When ye, therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, (whoso readeth let him understand.) The holy place spoken of is the church, and the abomination of desolation is those missionaries and other characters, that are preaching for money and making merchandize of the gospel; which is the rise of the second beast spoken of in Revelation, 13 c. and 11 v.

Dear sister, if the doctor or any person else bothers you again about your faith in the way he did before, read this letter to them, and tell them if I have written lies, to take it up and write against me, and to me, and prove by the Bible I have done so and I will answer them; and tell them to take up the Primitive, and write against it. Give my love to father and family, and to all inquiring friends, and especially to those that say we Predestinarians are dangerous people, and say they are afraid of us, and that we will do any thing; but the truth is, we contend for the truth, and that is the reason they are afraid of us, because they know we can prove our doctrine by holy writ. And the truth is too hard for them, and they cannot endure it; but their believing a lie, don't make it the truth. I must now come to a close, for fear of being too lengthy. And in conclusion, dear sister, I beg your prayers at a throne of grace on the behalf of myself, hoping at the same time that the blessing of God may rest upon you. So farewell.

ALFRED LYONS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 14, 1845.

TO EDITORS PRIMITIVE BAPTIST.

*Cool Spring, Washington co. N. C. }
June 5th, 1845. }*

DEAR BRETHREN: Hearing much said on the subject of supporting the gospel, I was much agitated to write on that subject; but through inability I forbore. Now brother McDowell has saved me the trouble. Brethren, I hope I am yours in the Lord.

MAXIMILIAN TATUM.

FOR THE PRIMITIVE BAPTIST.

*Georgia, Warren county, }
June 1st, 1845. }*

DEAR BRETHREN: We the members belonging to the Springfield Primitive Baptist Association, are trying to contend for that faith which was once delivered to the saints; which faith centers in Jesus Christ, and in him alone for life and salvation; for there is no other name given, whereby we can be saved.

We find that all Old School Baptists throughout the world, so far as we know, are perfectly friendly. Our Old School brethren at the north, are not disposed to meddle with our rights and privileges, which are sanctioned by the word of God and guaranteed to us by the constitution of our happy land. We believe it is the love of God and the love of our country that binds the affections of our Old Baptist brethren together.

But it is said in holy writ, that the love of money is the root of all evil. And we find that the New School Baptists have fallen out by the way, and have held a Southern Convention at Augusta, on the 15th of May last, and formed a Southern Missionary Board. But if it were not for the love of money, we never should have had a Northern and a Southern Board. But the same spirit that operated on Judas, and Simon Magus; has operated on

our New School professors, and caused them to form missionary boards; for they have never gotten it from the word of God, for it is not there. So whatsoever is not of God is sin, and so we find that this great abominable idol missionary god is set up in our land. And God has ever and will ever punish sin, for he has punished the sins of every one of his people in the death of his only begotten Son, for he bare our sins on the cross. But what can we expect for setting up cursed idols in our land? can we expect any thing but the wrath of God? *EZRA McCRARY.*

Dear brethren, we expect by appointment of last Association, that a General Meeting will commence on Friday before the fifth Sunday of this instant, (June,) at Sandy Grove, Warren county, 9 miles south of Warrenton, and 4 miles east of the Shoals of Ogechee. We invite Old School brethren, and particularly the preaching brethren, and specially the brethren of the Ocmulgee Association, in order that they may acquaint themselves with us, as we expect to petition them to open correspondence with us at her next session. We say unto them, do come.

Also, we expect the next session of the Springfield Primitive Baptist Association to convene with the Holly Spring church, in Richmond county, Ga., commencing on Saturday before the third Sunday in September next, sixteen miles west of Augusta, and one mile south of the Milledgeville road, and one mile south of the Georgia Rail Road. Those who wish to travel on the Rail Road, can stop at Mr. Kirkpatrick's, they are then in one mile of the meeting. *EZRA McCRARY.*

TO EDITORS PRIMITIVE BAPTIST.

*Tazewell, Tennessee, }
Nov. 20th, 1844. }*

DEAR BRETHREN: I will lay before you some of the doctrines of Pelagius and Socinius, as also the Semi-Pelagian creed as given by Buck in his Theological Dictionary. Pelagius taught "that the conse-

quences of Adam's sin was confined to his own person." That "new-born infants are in the same situation with Adam before the fall." Socinius "denied the doctrine of satisfaction and imputed righteousness" by Christ, "and esteemed original sin and absolute predestination as scholastic chimeras." "Cassian," says Buck, "who had been a deacon of Constantinople, who was afterwards a priest at Marseilles, was the chief of these Semi-Pelagians, whose leading principles were, 1st. That God did not dispense his grace to one more than another in consequence of predestination, i. e. an eternal and absolute decree, but was willing to save all men if they complied with the terms of his gospel. 2nd. That Christ died for all men. 3rd. That the grace purchased by Christ and necessary to salvation, was offered to all men. 4th. That man before he received grace was capable of faith and holy desires. 5th. That man was born free, and was consequently capable of resisting the influences of grace, or of complying with its suggestions. The Semi-Pelagians were very numerous, and the doctrine of Cassian, though variously explained, was received in the greatest part of the monastic schools in Gaul, from whence it spread itself far and wide, through the European provinces. As to the Greeks and other eastern Christians, they had embraced the Semi-Pelagian doctrines before Cassian. In the 6th century the controversy between the Semi-Pelagians and the disciples of Augustin, prevailed much and continued to divide the western churches."

The doctrine now preached in the world by the majority of preachers, (if I can understand so far as I hear,) is Semi-Pelagianism neither added to nor diminished from, though as in the days of Cassian variously explained, yet it remains to be and centres in Semi-Pelagianism. Those doctrines were the occasion of the divorces of the visible gospel church in the early ages thereof, for notwithstanding the Arian heresy was condemned at the Council of Nice, yet the very people that con-

demned it held principles adverse to the scriptures, and the primitive principles of the gospel church; and that in this Council one of the foundations for papacy was laid, and also that before this time there were withdrawals from the visible church by those who have been esteemed by historians the true gospel church, or the followers of primitive practices and principles.

These doctrines prevailed in the Roman church (though more corrupted) till the light of the spirit in the Reformation of the 16th century shone upon a benighted world and from the hearts of many banished this Semi-Pelagian heresy, and brought to view that Christ was the only sacrifice for sin, that salvation was by grace free, grace reigning and grace, distinguishing. And now those who had to flee to the vallies of Piedmont, who had withdrawn from and contended against this heresy, began to show themselves and unite with the early Reformers. I call upon any opponent and all of them to show by authentic church history, that any body of people calling themselves, the church, were esteemed as such if they held the above doctrine of the Semi-Pelagians; and also call upon all Freewill Baptists to whom this may come to answer to their consciences, and to God, and to say whether or not, they do not hold the very same principles of doctrine contained in the Semi-Pelagian creed; and also whether there was any division in the Baptist church till the above doctrine of Cassian either in part or whole was proclaimed and contended for by Baptist preachers.

These doctrines were condemned by the church in an early age of the gospel church, and have remained under condemnation and rejection by the church of God, till in the 18th century the Baptist church united by compromise instead of on principle. Semi-Pelagianism again arose and prevailed, till the visible church is again divided; and the church of God as at the first opposed for a time this heresy, till overcome by numbers she had to COME OUT, lest she should be a partaker of its

plagues. Semi-Pelagian doctrines never yet fed a heaven-born soul. Heaven-born souls cannot live satisfied where it is preached, and sooner or later they will come out and unite with those whose food is the bread of life.

Shall Baptists admit in their churches this long-condemned heresy? Shall they unite with those who hold the doctrine of Cassian, Pelagius, or the Roman church, and reject the doctrine of the Reformation, the doctrine of the Baptists published in their Confession of Faith more than 200 years ago, and adopted by the first Association of Baptists in the United States, viz. the Philadelphia Association? Shall they reject the doctrine of the Bible, and shrink from a faithful discharge of duty, from faithfully declaring all the counsel of God, for the sake of money, applause, or members, or for fear of offending a gainsaying world? If doctrines made up of the doctrines of Pelagius, Cassian, and Socinius, are not preached in the mountains of Kentucky, I have no understanding of doctrine. Infant holiness or justification is by some proclaimed; original sin, total depravity and absolute predestination are by the same or by others denied: "That God does not dispense his grace to one more than another, but is willing to save all men if they complied with the terms of the gospel, and that man is free and capable of receiving or resisting inward grace, and that Christ died for all men," is almost universally preached and believed.

If this should reach Kentucky through the Primitive Baptist, I want my opponents asked, if they do not hold the doctrines of Pelagius in part, and of Cassian in the whole; and also if they are willing to continue and revive these ancient heresies, which have been rejected by the church of God in every age of the gospel church since their appearance? For myself I would doubt very much whether I was holding truth, if I found myself agreeing in doctrine with Pelagius, Cassian, or the Romish church, in opposition to the doctrine of the Reformers and those who have by all Protestant writers been

acknowledged as the church of God. If I could not find my principles in the Bible, nor in church history, as being held by the church of God in primitive times, I should be afraid of them; especially when all orthodox Protestant writers condemned them as heresies, and as arising from Pelagius, Cassian, and others, instead of flowing from God and his word. Shall not and ought not the Baptist church to admonish all heretics, and after the second admonition (if refractory) reject them. And if any number of orthodox members be overcome by numbers, ought they not to obey the voice of God & COME OUT.

It is evident that for want of a right principle, and being in possession of a wrong one, that many will be finally banished from God. For "he that believeth not is condemned already." It is also evident to every Bible reader, that a false system of worship is more frequently spoken against than profanity; and that the worst crimes committed by any of the human family, are used metaphorically to show the heinous nature of departing from the worship of God, (as given by him in his word,) and setting up any other system of worship. Would not any being that reigned as king or ruler speak oftenest against, and oppose most, that power which was worst in opposition to him, and which he viewed to be most dangerous in leading, or to lead his subjects astray? If this be a fact, a false system of worship appears to be more dangerous and more in opposition to God, than all the profanity in the world. For, in telling his disciples of the signs of his coming, &c. he says: "Take heed that no man deceive you," "for many shall come in my name, &c." God must be worshipped in spirit and in truth, not by creature act, or man's imperfect sincerity.

For the sake of some of my friends in Kentucky, I will quote what Buck says is Antinomianism. Says Buck "Antinomians are those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good

works." I will ask every Neonomian and Semi-Pelagian whether any work can be a good work, which is not done in faith, or whether it will be pleasing to God or accepted of him? "Whatsoever is not of faith is sin." Without faith it is impossible to please him. This "faith is the gift of God," "the substance of things hoped for, the evidence of things not seen." "Believing to the saving of the soul," comes from the testimony or evidence faith gives; belief cannot be a substance nor an evidence, but faith works by love, purifying the heart. Men cannot live by believing, yet the just shall live by faith. "The life I now live in the flesh is by the faith of the Son of God." As faith works by love, can a being whose heart is enmity against God be in possession of that which works by love; or can he perform a good work without it, or without a proper principle? Without man is possessed of a proper principle, he must sink to hell and be judged according to his works, which will be evil. Evil works, impure works, works done without faith will never be received in heaven. The best of men and the best works of man must be sanctified by, and washed in the Redeemer's blood. The necessity of good works is plainly manifest, but these works are not of the growth of nature, neither are they the act of man. For "this is the work of God; that ye believe on him whom he hath sent." "Faith works by love." "A godly sorrow for sin worketh repentance. God gives the will and by his spirit, worketh in us both to will and to do." "The spirit of his Son is in our hearts, crying, Abba Father," and helpeth our infirmities and makes intercession for us "with groanings that cannot be uttered."

"God is the giver of every good gift, and every perfect gift." A good principle and good works are good things, and as every good thing is the gift of God, a good principle or a good work is therefore the gift of God. There is not a good work but that which is either commanded or exemplified in the scripture. Do not the Old Baptists contend as strongly for the good

works of the scriptures as any other denomination? Are they not contending for the necessity of the good works of God in the soul by regeneration, without which no man shall see the Lord? Are not some of their Semi-Pelagian opponents denying the necessity of the good works of God, by substituting instead of it, the act of man or the works of man? Have not these people often heard the Old Baptists proclaim, that it is equally criminal under the gospel as under the law to steal, to kill, &c.? Are not the Old Baptists denying a remedial law by or under the gospel, and proclaiming that under the gospel the spirit of the law is brought to view in Christ's sermon on the mount, &c. &c. And that the spirit of the law of life in Christ Jesus must make free from the law of sin and death. If trusting in God, if relying solely on Jehovah for strength and salvation is Antinomianism, then are we Antinomians.

Semi-Pelagians hate the doctrine of unconditional election and predestination, so does satan; for well he knows that if God had not chosen his people in Christ before the foundation of the world, and predestinated us unto the adoption of children by him, and predestinated them to be conformed to the image of his Son, I say, he knows full well had it not been for these things that he (satan) would have every son of Adam to dwell with him, where the decree of God has bound him in everlasting chains, in an everlasting fire prepared for him and his angels. He would then have disappointed the Almighty, revenged himself against omnipotence, and God would have been without praise for redemption, heaven without one of the redeemed, and the mansions of glory without an inhabitant. It is no wonder that the wicked and unrenewed professors hate the decrees of God, for "the wicked shall be turned into hell, with all the nations that forget God." They draw no comfort from God's election, or his divine decrees. But heaven-born souls who have seen the necessity of a work superior to theirs, a work cleansing, preparing, and qualifying them

for heaven, making them willing in the day of his power, find divine consolation in the doctrine of election; well knowing that if God had not chosen them, they never would have chosen him. They find divine consolation in the doctrine of predestination, because they have an evidence that they are "predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" — "predestinated to be conformed to the image of his Son," "in whom also they have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." They view in this purpose, predestination, or decree of God, a "covenant ordered in all things and sure," a purpose immutable, "a counsel that shall stand," a wisdom justified, and that cannot err, wisely determining all events and all circumstances, and by his wisdom and power overruling and controlling them; not by dire necessity, nor according to Mahometan faith, but in providence wisely disposing of them all to his glory; to the benefit of his creatures, the happiness of his children, the advancement of his kingdom, and the satisfaction of his chosen; not suffering a sparrow to fall without his permission, nor a hair of the head to perish. Not coercing any into sin, nor continuing them therein: but leaving those that finally perish to follow an inclination and a course in which they delight, in which they freely act, and which they of choice pursue; and, at the same time, bringing those he has chosen, those whom he loved with an everlasting love, into subjection by the reigning power of divine grace, making them willing in the day of his power by the drawings of his love, and the manifestations of his goodness; and keeping them by his power through faith unto salvation, causing them not only to be willing but to delight to serve and obey him; bringing all the means to suit the designed end, not as a tyrant, but as a loving Father, husband and Saviour, who so loves his children, that he causes heaven, earth and hell, and all therein to subserve

his first, his only, his great, eternal and immutable purpose. They see his work and his providence wherever they turn; and they eventually see that "All things work together, for good to them that love God." That all their losses, crosses, disappointments, and even sin itself, through his overruling providence "works for them a far more exceeding and eternal weight of glory;" that whether Paul, or Apollos, or Cephas, or life, or death, all are theirs, and they are Christ's, and Christ is God's. They look backward and view the kindness and goodness of God in adversity as well as prosperity, in darkness as well as in the light. They look forward in hope of immortality. They love and adore the ruling power and providence of God. They would not have it altered for worlds on worlds. His power is so necessary to deliver, protect, defend and keep them; his wisdom is so requisite to direct them; and an indefinite, eternal, holy and immutable purpose is so well adapted to the situation of a poor, finite, defiled and mutable creature; that all unite together to make them desire that the Lord should not change, nor his purpose, his determination, or his decree vary. Many things appear like confusion and disorder, but when viewed by faith and in trust in God, they then appear as under the control of omnipotence and the direction of omniscience, and as rolling on and effecting his purpose, smooth and unruffled as the placid stream.

Here, my brethren, you "lie among the pots" in sorrow and distress; but these will soon disappear; soon you will find an end to your troubles; soon you will hear the heavenly welcome, "Come, ye blessed of my Father"; soon you will hear the plaudit "well done," and no more be harassed, by satan or some Pelagian heresy. You will then be done contending for truth and be so clothed with truth, that heresy nor satan can no more harass you. Then with all the faithful, you sing of grace eternal ages around a throne of glory.

N. S. McDOWELL.

P. S. I drew an outline on Faith, in-

tending to revise it; but mistook and sent it off without looking over it, and found an egregious error, viz. "If it (faith) invents or follows after the inventions, &c." Faith neither invents nor follows after the inventions of men, therefore it should read thus: If the Christian invents or follows after, &c. it is but a short distance. *N.S. McD.*

FOR THE PRIMITIVE BAPTIST.

"No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad." Luke, 8th ch. 16th and 17th verses.

(continued from page 66.)

Now there were the way-side, among thorns, and on stony ground, also the good ground. Now here are four qualities of ground, on which the seed fell; or four sorts, or kinds of hearts of people. Three, the first named, are those that God never chose in Christ, before the foundation of the world; and never gave them grace in Christ before the world began. He (God) would not choose them in Christ before the foundation of the world, nor give them grace in Christ before the world began, because he (God) will have mercy on whom he will have mercy; and he will have compassion on whom he will have compassion: "So then, it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy."

For the scripture saith to Pharaoh: "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Pharaoh was one that had the word of God sown on him or in him by Moses; and he (Pharaoh) had thorns in his heart, which thorns were cares, riches, and pleasures of this life; which, cares, riches, and pleasures, sprung up, and choked the word of God by Moses; and it brought no fruit to perfection, inasmuch as he (Pharaoh) died in,

bearing the fruit of the cares, riches, and pleasures of this life.

So we may see, that the seed of the serpent, or word of the serpent, ruling in those that God did not choose in Christ before the foundation of the world, constitute vessels of wrath fitted to destruction, for Pharaoh was destroyed. And men of this class, have sought out many inventions. Cain, (the first son of Eve, the mother of all living,) being governed by the word, or seed of the serpent, had a care for the respect of the Lord; inasmuch as when he fell short of the respect of the Lord, he (Cain) was wroth, and his countenance fell. Now we find, that he (Cain) was of that wicked one; and his invention, in taking the product of his own labor, for an offering unto the Lord, would not do; inasmuch, as he (Cain) was cursed, in consequence of another invention, which was to kill his brother Abel. And in this work you may see, the word, or seed, of the serpent, bruising the heel of the seed of the woman, or the word of God in Abel.

Now the word of the serpent, or seed of the serpent, established in man unbelief; and unbelief, set man at liberty to partake of the tree of knowledge of good and evil; hence they had knowledge to invent, and they have sought out many inventions. Now that which they have sought out and invented in secret, God has said, shall be made manifest, be known, and come abroad. "For nothing is secret that shall not be made manifest, neither any thing hid, that shall not be known, and come abroad."

Now agreeably to the account, Nimrod invented to hunt; and no doubt but what he did, and that in the refuge of lies, by subtilty, to make himself a king, to be the god of those he was king over. The false prophets invented to prophecy good concerning the king, if it had to be lies; that they might gain such things as their fleshly lusts craved. The Pharisees invented to encompass sea and land to make proselytes, to have the power by a great number of the people, by which they could command the money; and having the money,

they could make a tool of a poor, treacherous, subtle thief, that carried the bag among the disciples, to betray a man of unbounded love, mercy, and truth, unto death. And the builders, by the rule of subtilty, the square of oaths, and the compass of lies, have invented to build Mystery, Babylon, the mother of harlots, and abominations of the earth; who made all nations drunk, with the wine of her fornication. And she (the mother of harlots) said, "I set a Queen, and am no widow." And she the mother of harlots, having made all nations drunk with the wine of her fornication, they (the nations) being drunk, have married her; and then, out comes the pope and priest, well polished by the builders, using the rule of subtilty, the square of oaths, and the compass of lies. And the pope and priest, being thus polished, up Miss Harlot-board-of-foreign-missions, Miss Harlot-state-convention, Miss Harlot-bible-society, Miss Harlot-domestic-missionary-society, and Miss Harlot-catholic-nunnery, is set, in the nations that are made drunk with the wine of the fornication of Mystery, Babylon. These harlots, excepting Miss Nunnery, have for their lovers, Missionary Baptists, Methodists, Presbyterians, and Episcopalians; but the sagacity of these harlots will not allow none of these gentlemen a lodging with them, without their money. And as for the part of Miss Nunnery, she is stretched in the cords and ropes of oaths, ready for the satiation of fattened Catholic priests; though thousands of people of these denominations no doubt, are as clear of these infamous acts, or principles, as any in the world.

These practices, I am confident, never could go on, if they were not carried on in secret; because the majority of the people are made to suffer, to uphold such. And the missionaries are gathering the money into the hands of a few, so our labor is going for nothing almost. They have gathered the articles of the Baptist faith, they have preached the Methodist doctrine, the Freewill, and now they are trying to preach the doctrine of election and predestina-

tion. These things they are doing, and it is to be feared, it is to get a majority of the people to elect their own men to the State Legislature, and in Congress, that Mystery-Babylon may marry Mr. United-States.

And so you may see a few sketches of my views of the seed of the serpent; and of the woman, and their effects among men, and over men. If you see proper to allow this a place in your excellent paper, please to correct it if it needs correction; and if not, well. 'Till death I remain yours, such as I am.

JOHN POWELL.

Georgia, Pulaski co., 25th March, 1845

TO EDITORS PRIMITIVE BAPTIST.

Bullardsville, Logan county, Va. }
June 1st, 1845. }

DEAR AND WELL BELOVED BRETHREN: I feel to inform you that I am in the land of the living, yet bearing about a poor mortal frame. I have a poor afflicted wife, who has not walked a step for ten or twelve years. Brethren, pray for us. A poor and afflicted people have I, saith the Lord. Yet I have a hope of that eternal life that is beyond the grave, that will soothe all our sorrows; and those afflictions will work a far, and exceeding, and eternal weight of glory. And may those afflictions not be compared with the glory that shall be revealed in us.

I feel to say something about the clean and the unclean. Leviticus, 15th chap. and 4th verse: Every bed whereon he lieth that hath the issue is unclean; and every thing whereon he sitteth shall be unclean. Now these things are spoken of in a figure; and this figure I shall take upon myself; for I have lolled upon this bed of institutions, and sat in the seat of idolators, although I have not slept in this bed, nor slumbered in this chair. Before I was afflicted, I sinned; but blessings and glory be given to the advocate that we have with the Father, Jesus Christ the righteous. He is the propitiation for our sins, he is the

word, he is the water to wash in, which cleanseth us from our uncleanness.

Now, brethren, in the word, spirit, and Holy Ghost, we are clean. Now to the pure all things are pure, to the clean all things are clean; to the unclean and impure, there is nothing pure. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. Now the serpent which is the beast, or the devil, from whence proceedeth all uncleanness—for I, John, saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the false prophet. Brethren, we have a breed in this country, that are sired by these three, for they are the spirits of devils, working miracles. Yea, brethren, they gather together like frogs. Frogs, did I say? Yea, frogs. They act more like frogs than sheep or doves.

Now the clean is the bride, the Lamb's wife, or the elect lady and her children; and the unclean the seed of the beast, or in other words, Mystery, Babylon, the mother of harlots, the whore of Rome. She has given her power and strength to the beast, till the words of God shall be fulfilled: for the beast is the fourth, which is diverse from all other beasts. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. The Lord Jesus the holy one said, by their fruits ye shall know them—and their fruit is beginning to be manifest in this country. They have renounced the wine, which I believe to be the blood of the covenant, and called it an unclean and a filthy thing, wherewith they were sanctified. And of how much sore punishment suppose ye shall these be thought worthy, who trample it under foot? He who esteemeth any thing unclean, is unclean himself.

Brethren, this filthy brood is like the parable of the tares, that are among the wheat; they are compared to bad fish, that shall be thrown away; they are compared

to goats, that shall be separated from the sheep; they are compared to the harvest of the earth, that is gathered together and cast into the great wine press of the wrath of God Almighty. The Lord said, he would send in the time of harvest. I say to the reapers: Gather ye together, first, the tares; and bind them in bundles to burn them; but gather my wheat into my barn. Brethren, his fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; which is the upper chamber, the heaven of heavens. Now in this you see the great separation, brethren. The tares now are bound in bundles. Query. How many bundles? Ans. Six hundred three score and six.

Brethren, here is wisdom. Let him that hath understanding count the number of the beast. Now every false principle under the whole heavens are gathering together, and binding up for a bundle. These are the children of the bond woman, they made war with the Lamb, and the Lamb overcame them. Nothing more at present, but remain your affectionate brother in the Lord.

JACOB MILLER.

Remove not the ancient landmark, which thy fathers have set.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eno; 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliam's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor; 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanter's Creek; 20th, at Rehoboth.

AGENTS,

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NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meehins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Windsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington*. C. H.

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MISSOURI. John P. McDowell, *New Market*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

Maximilian Tatum, \$3 | Simon Carson, \$1
Nath'l Crittenden, 2 | W. W. Gardner, 1

TERMS.

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"Come out of Her, my People."

VOL. 10.

SATURDAY, JUNE 28, 1845.

No. 12.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Cotton River, Henry county, Ga. }
April 14th, 1845. }*

DEAR BRETHREN: This is the first time I have ever made the attempt to write in the Primitive, and fearing I may be in the way of abler pens, I feel at a loss; but when I read your communications that are brought to me through the medium of the little messenger, it affords me such comfort and consolation, that I can't think of giving them up.

And, dear brethren, when I hear of your troubles and difficulties, and being evil spoken of, and hated of thousands of men for his sake and the gospel, it is a good evidence that the Lord is on our side. And there are a great many professing characters in this great millenium day, as they call it, who say according to the doctrine we believe, that God will save his people any how if he has to drag them to heaven by the hairs of the head; but I do not believe it, for I believe that God is able to make known the unsearchable riches of his grace, by mild and simple or easy means.

I will now try to tell how the Lord made known his wondrous love to me, and in as short a way as possible for fear of being lengthy and too much in the way. About the time I was in my 18th year, I was like all the rest of Adam's posterity while in a state of nature, posting the road

to endless ruin, taking light for darkness, and darkness for light; bitter for sweet, and sweet for bitter—when it pleased the Lord to overtake me in my wild and mad career, which was on this wise. I was at the house of a certain man and dreamt there was the appearance of a piece of gold about ten feet in diameter, and on it stood the most lovely person I ever saw, and asked me to come upon it; it then disappeared. This dream had an uncommon bearing on my mind. On my return home I began to reflect about it, and the interpretation seemed to be in this way, that it was Jesus inviting me to him; for I always intended after I had accomplished my various intentions to set about and get religion and go to heaven.

I now thought my chance was pretty good, but one day being to myself I began to reflect on my past life. It appeared that I had gone so far in sin and the pleasures of it, giving God the back instead of the face, and had so completely sinned away the day of grace, that there was no chance for me. Now my mind being pestered a great deal about it, I thought I would keep it out of mind, and not bother myself with it, but could not. And now the company that I delighted in so much I could not keep, and would go to some secret place where neither man nor beast could see or hear me; and try to implore the mercy of God upon me; until I thought I plainly saw that my former conduct had been so desperately bad, that I could never gain favor in the sight of God. And in

order to remedy the matter, I went to the grog shop, would drink and keep all the bad company I could in order to get rid of these troubles and thereby wear them away; but they were only making the rent worse.

I now saw that to go back into my former practices of sin it was death, and death to all eternity; and to press forward there was no encouragement. So with my heart loaded with grief and trouble, I again went to ask God to have mercy upon me. And in this state of trouble I dreamt that I was on top of a great rock mountain, and the same person that I saw on the piece of gold came to me and carried me to the edge of the rock, and sat me down with my feet hanging over. It appeared to be perfectly straight down and so deep, that the eye could hardly see the bottom. He then took me up to a higher place of the rock, and disappeared; when I awoke, partly relieved, for I then thought that God had all the power both in heaven and on earth. And I am glad he has, for I thought he could as easy have plunged me down from there, as to have taken me up from there, though a dream.

I was soon in as much or more trouble than ever, resorting to some secret place and there pouring out my soul to God, when it seemed that my prayers would fall to the ground. In this way I lived for some time, and dreamt another dream which is this: I thought I was in a grove of the woods, with a brush in my hand sweeping the leaves on the ground; which was about as good employment as any of those that are trying to work themselves in the favor of God by their own good works. I raised my head and at the distance of about one hundred yards, there appeared the same person I had seen twice before, and in company with ten or twelve more. He beckoned for me to follow them, for they appeared to be going right from me. I threw down my brush and made haste after them, but before I could overtake him they had rather divided into two companies. The conversation I had with them I don't now recollect, more

than they told me not to go back, for he would come and bring me that which I was seeking. This dream gave me no little ease of mind for several days. I was fully persuaded in my own mind that it was Christ and the apostles, and to follow him was to search his word and keep his commandments.

This dream done me this much good, it caused me to go to reading the scriptures; and there I found I was condemned and slain by God's holy law, and that I was a sinner by nature as well as by practice, and unable to recover myself. For a man must be born again, not of the will of flesh and blood, but of the spirit of God. It appeared to me that my heart was a sink of sin and as a cage of unclean birds, that every prayer I offered to God and every thing I said or done was mixed with sin. I very well recollect one Sunday, that I took a little old Testament and went out in the woods and lay down with my head against an old poplar, reading and studying over my lost and ruined condition, when I really would have been glad to have exchanged my condition with the beasts of the field or the crawling worms of the earth, so that I might have had no future being; for I expected to have to die and be banished from God and all that was good. Under these considerations I either fell in a dose of sleep, or I know it was imagination, for it seemed that I was placed in a low valley so as to see part of almost all God's creation, placed in a higher condition than I, and I beneath them all.

In this way I lived from the latter part of the winter of 1837, till Saturday before the 5th Sunday of the same year; there was a big meeting at the New Bethel church, of which I am an unworthy member. That meeting I wanted to go to, but my father told me I had a certain piece of ploughing to do on Saturday morning. I went out to pray, for the last time I ever expected to be permitted; for I verily thought that my time of departure had fully come, and that God was going to plunge me into everlasting destruction, and justly too. I thought I could see a

fulness in Christ for every needy creature but me, who had led a sinful and miserable life, and now must die and be lost forever. I quit my plough, and contrary to orders, went to preaching.

Now, brethren, if one could justify themselves in the sight of God by their own good works and good deeds, and obtain salvation, would they not do it at this point? But to proceed. When I went in the house the old minister had just began to preach, and it seemed as though he directed his discourse right to me, as though he knew my condition. I hung my head down by the side of the bench, and suddenly there was a shining light around me, but I heard no voice. My troubles, grief and guilt all gave way, and fled in a moment, and every thing looked new. After meeting I went out to a place where I had frequently gone to pray, but I could not pray as usual, for all was praise, and joy, and thanksgiving to God our Saviour, who died and shed his precious blood that I might live. It looked like the trees, the rocks, and glittering stars of heaven were praising God in the order of their care. I thought that if every sinner had been there, I could have told them the way that leads from death to the celestial city.

The peaceful hours I then enjoy'd,
How sweet their mem'ry still.

Come all ye living creatures, and praise God. Praise him for his wonderful works towards the children of men. I had pondered it in my mind that I was not going to be like some of my brethren, that I heard complaining of doubts and fears, for fear that they were mistaken, and were only deceived; but alas, I was soon almost overwhelmed in doubts and fears, that I was mistaken. And when I would be sunk down as it were in grief and fear, there has been some fresh evidence afforded me that my poor soul has never yet quite desponded.

I parted with the flesh about sixteen months before I joined the church, though I was frequently chastised; and if this should be published, and read by any Christian that is living out of the dis-

charge of your duty, in the watery grave you can lose one burden that you can lose no where else.

Brother A. Haygood, I have not forgot the time we went down in the water; when there were some there whose glaring eyes and lips quivered with vengeance and looked with contempt, because they thought the Lord had forsaken the Old Baptists. But, dear brethren, he never will forsake them; for I believe they are his chosen and peculiar people, and the only orthodox church on earth. And when there ceases to be Old Baptists, there will cease to be time.

Permit me, brethren, to tell what I heard one man say with regard to the Old Baptists; and see how he exposed his ignorance as a teacher in Israel, as he called himself. He said that the Lord would destroy all these Old Baptist heretics of our earth in five years; but there was a miserable and dirty little pamphlet containing and promulgating this doctrine of heresy, which he hoped would be put down by law, &c.

Dear brethren, it is because we love the truth and contend for the principles of the unadulterated and everlasting gospel of the Son of God, that we are hated, persecuted, and evil spoken of by all men. They frequently run at me because I believe in particular, eternal, and unconditional election; and oppose the missionary plan in all its scarlet colors. Excuse my bad writing, and do with this as you think best. I may write again. Finally, brethren, farewell. Stand fast, fast to your post, and let those that be offended at the truth be offended still. Yours in hope of eternal life.

THEOPHILUS W. DEARING.

TO EDITORS PRIMITIVE BAPTIST.

*Tazewell, Tennessee, }
Jan. 29th, 1845. }*

DEAR BRETHREN: The great reformer Luther evidently opposed the same doctrine that the followers of the despised Nazarene are now opposing. "The first,

the noblest, and the greatest of all good," says he, "is faith in Jesus Christ. From this work all others must flow. They are but the vassals of faith, and receive from it alone all their efficacy. If a man but feel in his heart the assurance that what he does is acceptable to God, his action is good though he should but raise a straw from the earth; but if he has not this confidence, his action is not a good work, though he should raise the dead to life"—because, whatsoever is not of faith is sin. "A heathen, a Jew, a Turk, a sinner, may do all other works, but to put one's trust in God, and have assurance that we are accepted by him, is *what none but the Christian standing in grace* is capable of doing." For without me (Christ) you can do nothing.

"A Christian who has faith in Christ, does all with liberty and joy, while the man who is not at one with God, is full of cares and under bondage; he enquires anxiously what amount of good works is required of him, he turns to this man or another, finding no rest for his soul, and doing every thing with fear and dissatisfaction." This is certain, for the soul who has faith in Christ is made free from sin; he views all the good works necessary to his salvation performed by his heavenly master for him and in him. Though storms may rise and billows may roar, and wave on wave beat on and around his frail bark, yet by faith he views his master in the ship, guiding it onwards; and who will bid the storm to cease, the billows to cease their roaring, and the waves their dashing and foaming. Viewing all as working together for good to them that love God, and that whether Paul, or Apollos, or Cephas, or life, or death, he is Christ's, and Christ is God's. He does all with liberty, with joy, with delight, because the Son has made him free. The dominion of sin is destroyed, the love of it is banished, a new principle is implanted, "old things are passed, all things have become new."

"Therefore," says Luther, "it is that I have always held to the necessity of faith. But in the world around me it is other-

wise. There the essential thing is represented to be having many works—works of high fame, and of all degrees, without regarding whether they are done in faith. Thus they build up their peace, not on the good pleasure of God, but on their own merits; or in other words, on the sand." We may say with Luther, that "around us it is otherwise." For if we are not opposed on the same grounds that he was, I have no correct views of the opposition to us. And if the doctrine now advocated by our opponents is not the same doctrine Luther opposed, it is as near it as an image can be like the original, as near it as the image of the beast John saw was to the original beast.

"It is said," says he, "to preach faith is to discourage good works; but though a man should have in himself the combined strength of all his race, or even of all created beings, this one duty of the life of faith, would be a task too great to be ever performed. If I say to a sick man, resume your health and you will have the use of your limbs; can it be said that I forbid him the use of his limbs? Must not health precede labor? It is the same when we preach faith. Faith must go before works, in order to good works. Where then, you will say, is this faith to be found, and how is it to be received? Truly this is what most concerns us to know. Faith comes from Jesus Christ alone, promised and given freely." This is the language of faith, this is the doctrine of the Bible as taught by the spirit of God, that faith should not stand in the wisdom of men but the power of God.

It appears to me that every heaven-born soul will subscribe to the substance of these remarks by Luther; but none can comprehend his meaning except those who are taught of God. He says further, "works never could produce this faith. It flows in the blood—from the wounds and death of Christ. It springs up from that source to rejoice our hearts. Christ is the rock, whence flow our milk and honey." Thus spake the great Doctor of the 16th century. Thus have the ministers of God

in substance spoken in every age. This is their theme, salvation by grace through faith, and this faith the gift of God.

Speaking of what Mary said: "*He that is mighty*," saith Mary. Oh what boldness of speech in this young virgin. By a single word she brands all the strong with weakness—all the mighty with faintness—all the wise with folly—and all those whose name is glorious on earth with disgrace;—and casts all strength, all might, all wisdom, all glory, at the feet of God alone. * * * "His arm, she says again, signifying the power by which he acts, of himself, without the aid of any of his creatures,—that mysterious power which operates in secret and in silence, until it has accomplished all his will. This is a very different account of God and his power, from that which is now held forth in the world. This secret and silent work, this accomplishment of all his will, is a very different doctrine and opposite doctrine to that which is now generally proclaimed in the world."

"Destruction," says he, "comes when none has marked its approach—deliverance comes when none has dared to look for it. He leaves his children in oppression and misery, so that every one says within himself, they are past all hope! But even then he is strongest, for when man's strength ends, God's begins. Only let faith wait upon him. * * * "And at another time he suffers his enemies to exalt themselves in their pomp and vain glory. He withdraws from them" (or rather withholds from them) "the succor of his strength, and leaves them to be puffed up with their own. He empties them of his eternal wisdom" (or being empty, &c.) "and permits them to be inflated with their own wisdom, which is but for a day; and then when the eyes of their fellow men are dazzled with their greatness, God's arm is lifted up and lo! the fabric they have been rearing disappears in a moment, like a bubble bursting in the air."

Is this the doctrine? Are these the principles held by our opponents? Are we the people who are puffed up with our

strength? Are we the people who are boasting of our performances, of the number of conversions under our preaching, or of the number baptized by us? Are we the people who are inflated by our wisdom, or who are boasting of it? Are we denying indirectly the infallible foreknowledge of God, and endeavoring to establish our own wisdom, or dazzling the eyes of our fellow men, with the greatness of our talents? Are we the people, who are denying the doctrine of the Reformation, the doctrine of the Baptist Confession of Faith published 200 years ago, or of the scripture which is God's eternal word? Are we not contending for the following principles contained in the Confession of Faith, page 17: That the word of God is "the supreme judge by which all controversies of religion are to be determined, &c. and in whose sentence we are to rest." Page 18th: And "that he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth"—that "nothing to him is contingent or uncertain." page 19. Page 20: That "God hath decreed in himself, from all eternity, &c. all things whatsoever comes to pass, yet so as thereby God is not the author of sin, nor hath fellowship with any therein." "Yet hath not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions." That some men and angels are predestinated or foreordained to eternal life through Jesus Christ, &c." "Others being left to act in their sins, to their just condemnation, &c." "These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished." Page 21: "Those of mankind that are predestinated unto life, God before the foundation of the world, &c. hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto." "That they who are elected, being fallen in Adam, are redeem-

ed by Christ, are effectually called unto faith in Christ, &c. Neither are any others redeemed by Christ, or effectually called, &c. but the elect only." Page 23. "God the creator, &c. doth uphold, direct, dispose and govern all creatures, &c. by his most wise and holy providence, to the end for which they were created, &c." Page 24. "Whatsoever befalls any of his elect is by his appointment, for his glory and their good." "As the Providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church and disposeth of all things to the good thereof." Page 25. "It is founded in that eternal covenant transaction, that was between the Father and Son, about the redemption of the elect; and it is alone by the grace of this covenant, that all of the posterity of fallen Adam that ever were saved did obtain life, &c." Page 28. "It pleased God in his eternal purpose to choose, &c. the Lord Jesus, &c. to be the mediator between God and man, the prophet, &c. unto whom he did from all eternity give his people to be his seed, and to be by him in time redeemed, called, &c." Page 31. "To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, &c." Page 34. "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, not from any power or agency in the creature, co-working with his special grace, the creature being wholly passive therein, &c." Page 39. "The grace of faith whereby the elect are enabled to believe to the saving of their souls, is the work of the spirit of Christ in their hearts, &c." Page 42. "Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon pretence of good intentions." Page 54. "The acceptable way of worshipping the true God is instituted by himself, and so limited by his revealed will that he may not be worshipped according to the imaginations and devices of men, or the suggestions of satan under any

visible representations, or any other way not prescribed in the holy scriptures." Page 55. "Prayer to be accepted is to be made in the name of the Son, by the help of the Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, &c." Page 26. "From the original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

The latter quotations are extracts from the Baptist Confession of Faith, "which" says the preface, "was first put forth about the year 1643, in the name of seven congregations, then gathered in London, &c." "The ministers and messengers of and concerned for upwards of 100 baptized congregations in England and Wales, (denying Arminianism,) being met together in London, &c. in 1689, have thought meet, &c. to recommend, &c. the Confession of our Faith, &c." This Confession was adopted by the Association of Baptists met at Philadelphia, Sept. 25th, 1742, being the first Association constituted in the United States. From the doctrine and principles of which the Baptists have swerved, have departed, and probably at this time nineteen-twentieths of those who bear the Baptist name, deny the essential and principal doctrine contained in this Confession.

It is in vain that our opponents argue that the English Baptists, or those of the Philadelphia Association, are now engaged in the present missionary system; for at page 61 of the Confession, we find the following language, viz. "The purest churches under heaven are subject to mixture and error, and some have so far degenerated as to become no churches of Christ but synagogues of satan. Nevertheless Christ always hath had and ever shall have a kingdom in this world to the end thereof of such as believe in him and make profession of his name." So we hear the opinion expressed by the assembly that set out this Confession, and if the same churches by name, or in the same Association,

if they have adopted different and adverse principles, if they were then churches, &c. they are not such now, but according to their own Confession, "synagogues of satan."

I have extracted from the Confession some of those things wherein we differ from other Baptists, and now ask every reader to say, whether we of the Old School, or they of the New, hold the doctrine of Luther and of the Confession of Faith? and also to say which side it is, that is denying Luther's doctrine and the doctrine contained in the extracts from the Confession of Faith? Benedict says: "The old churches pretty uniformly held to the Gillite doctrine, viz. that Christ in his stupendous sufferings, &c. made no provision for any but the elect." Who now preach this Gillite doctrine spoken of by Benedict, and who now oppose it? who are now contending against the Semi-Pelagian doctrine of the 16th and preceding centuries to which the Catholics held, and who are now opposing the Catholics in word but contending for the same doctrine of the Roman church? I leave with the reader to judge, whether we or our opponents are holding to the doctrine of the Confession of Faith, and will also ask them to decide whether we who contend for scripture institutions, scripture doctrine, and scripture practice only, and who also oppose all societies, love the Bible better; or, do they love it better who form societies unauthorized by it, and follow and set up institutions not contained in the sacred volume? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

I may write one more piece, if I live, but I think that will be the last. I will say to br. Keaton and Lloyd, that I received their kind letters, and will endeavor to answer them. Farewell.

N. S. McDOWELL.

Open rebuke is better than secret love.

TO EDITORS PRIMITIVE BAPTIST.

*Talapoosa county, Alabama, }
May 22, 1845. }*

DEAR BRETHREN EDITORS: I take this opportunity to write you a few lines, for the first time that I ever attempted in life to address my brethren and sisters. And as I feel unworthy, and can do nothing of myself, and for fear I should be in the way or disgrace the cause, I have held back until I am compelled to send my little scrip for the blessed messenger. I therefore have concluded to give you a few of my thoughts on a few things that I find or read in the words of eternal truth; and may God assist me to do it, in accordance with the word of truth.

The portion of scripture that lies with most weight is the 28, 29, and 30 verses of the 11 ch. of the gospel of Christ, recorded by Matth.: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The first thing is to see who it is that spake these words, and by what authority he spoke. We hear Moses say: A prophet shall the Lord our God raise up unto you like unto me, him shall you hear in all things. We hear another say: A son is born, a child is given; his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the prince of peace. And again it is said that: In the beginning was the word, and the word was God, and the word was made flesh and dwelt with us, and we beheld his glory as the only begotten of the Father; and his name shall be called Jesus, for he shall save his people from their sins. This is he who says: Come unto me. It is the man Christ Jesus, and he speaks as one having authority; for he is God, the everlasting Father. He said: Come unto me all ye that labor and are heavy laden. I right here want you to understand, that this all here is not to all the world, as

some say; but it is to a certain class of people, it is to those that labor and are heavy laden. Well, say some, are not all mankind of that class? I say, no. Well, say you, who are they then? We will try to point out the character, if the Lord will. We say, all men by nature are sinners, and that there is none that do good, no not one; they are altogether become filthy, they are all gone out of the way. Well, say you, how is it that they are all sinners? for when man was created, he was created in the image of God, and was said to be good and very good. That is all true, but there was a law given to man and a penalty fixed, that if man violated it he should suffer the penalty thereof. And man did violate the law of God and fell under the penalty of it, and became dead to every thing that is good or like unto God; and Adam being dead to every thing that is good, he begot a son in his own image. And as Adam was under the law, so was his son and so are all his posterity, all dead in trespasses and sins.

Some say that men are born with a spark of grace, and that if they will they can kindle it; but I want to know if Lazarus had a spark of life? I say he had not, for he was dead to all intents and purposes. Well, how are they relieved that labor and are heavy laden, and have no power to work? The Spirit of God, which is all powerful, touches the eyes of the understanding, enlightens it, and shows it the wickedness of the heart, and the goodness of God towards them. It shows them that they are lost sinners, and that without the mercy of God they are undone forever.

Now they come to labor, for they flee to the law for refuge and find none; for they view the law holy, just, and good, and carnal souls under sin; they cannot see how it is that God can remain just and save such a sinner as I am. Now they are heavy laden, they feel such a load of sin and guilt that they know not what to do; they view it just in God to banish them from his presence for ever and ever.

Now this is the character that is spoken of in the words under consideration.

Well now, say you, how is it that he gives them rest? Why, he was made sin for us who knew no sin, that we might be made the righteousness of God in him. He was made of woman, made under the law to redeem them that were under the law. But how is it? he made sin for us, who knew no sin? Can God be just, and impute our sin to one that is just and good? Why you must recollect that God is an all-wise God, in whom there is no variation, nor shadow of a turn in him who knew every thing from everlasting to everlasting, and there is nothing new nor old with him. He knew that men would transgress the law and come under the curse of the same, and Jesus Christ being co-equal and co-eternal with the Father, made a covenant or a bargain for his people before the world was. For it is said in the 8 c. of Proverbs and 12 verse: "I wisdom dwell with prudence, and find out knowledge of witty inventions." And it is said before the highest dust of the hills was laid, or ever the earth was, I was there, and my delight was with the sons of men.

Therefore Jesus Christ became surety for his people, he agreed to step in the law room and stand, and to bear their sins and to impute his righteousness to them. Now it is that God can remain just and impute the sins of his people to Jesus Christ, because he has agreed to satisfy the law for them. And he being God-man has the authority to say: Come unto me all ye that labor and are heavy laden, and I will give you rest. He now enables them to view him as the way, the truth, and the life; he removes the load of sin and guilt away from them, and gives them to view him by an eye of faith, and their souls are made to rejoice with that joy that is unspeakable and full of glory. Here is a given rest, a rest from being in labor and heavy laden with sin, which is removed from them; and they feel as if they will always be free from sin, and enjoy the peaceful presence of God for ever. There

is given rest and found rest I will try to give hereafter.

Now, dear brethren, do with this as you think proper; if you think it will be of any service to the cause, you can publish it; if not, burn it up. So no more for the present, but remain yours until death.

WILLIAM W. GARDNER.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 28, 1845.

Agents and subscribers will bear in mind that the new Post Office law goes in to operation on the 1st July, which authorizes Postmasters to receive monies not exceeding \$10 for subscriptions to newspapers and give a receipt therefor, which receipt can be transmitted to the Publisher and collected at the post office where he deposits his papers.

From the Signs of the Times.

Cool Spring, N. C. April 18, 1845.

DEAR BROTHER BEEBE: Although I am a stranger to you in the flesh, I hope not altogether so in the spirit; but when I look within, and see my many imperfections, frailties, and short comings, and that the good I would I do not, and that the many resolutions formed fail, I oftentimes awfully fear that I have no affinity with the dear people of God, and am led to exclaim, "Lord save, or I perish!" In me, that is, in my flesh dwelleth no good thing; but in the difficulties, trials, distresses, and many temptations which I have passed through and still expect to encounter while passing through this vale of tears, I endeavor, by the eye of faith, to look through the vista of time to the Lamb of God who, in this world, died the ignominious death of the cross that poor sinners, the church, his bride should be rescued from thralldom and eternal death. He is my only hope and at his feet I wish to cast all my cares; this being my *only* hope, if I fail in it I am gone forever; and if not saved-entirely by grace, I must certainly be lost, for there is no soundness in me. In reading and me-

ditation I sometimes take a little comfort. It is said in the blessed Book, "Blessed are the people that know the joyful sound," &c. I sometimes hope that I know it and love it; but often when I hear it I cannot feel that glow and heavenly fervor that I would wish; I imagine the Spirit is often taken from us, or leaves us, to show us where our strength lies, and our own weakness. The Judge of all the earth will do right, for he works all things after the counsel of his own will. May he give us grace to bow with reverence and submission to his mandates, without murmuring or repining respecting his providence towards us. His blessed word informs us that all things work together for good to them that love God and are the called according to his purpose. If we are so favored as to be these characters, happy are we. Though scoffed and sneered at by the popular religionists of the present day, as infidels and opposers of the gospel, (because we cannot enter into their schemes,) we shall ultimately triumph over all opposition, and be landed safely in the haven of eternal rest, where we shall repose forever from the storms and tempests of this unfriendly world, and be eternally happy. The warfare will be ended and the victory gained solely and alone by the Captain of our salvation, who has all power in heaven and on earth, and his own arm has brought salvation, and there was none to help. Blessed be his holy name. May he guide and direct us in all things, and may we put all our trust in him, and never trust in the least degree in an arm of flesh; it profiteth nothing.

My mind has been wandering about from one thing to another, I scarcely know what, & has not as yet reached my subject. My present object in writing to you is to make a remittance to you for my subscription to the Signs of the Times. I do not know how our account stands, but I have not remitted to you in a considerable time, and I herein enclose \$10, hoping it will pay up arrearages, for I assure you, my dear brother, (if I am at liberty to use the appellation,) I take great delight in the pe-

rusal of the "Signs," and although they are contemned by many, I should very much regret to be deprived of them. This is a trying time with us, and although I do not profess to be a prophet nor the son of a prophet, I am fearful we have not yet come to the worst. There seems to be a convulsion both in church and state, and we have but few valiant and undaunted soldiers to give the alarm in the holy mountain. The enemies are truly formidable and were it not for the promises of God we might despair. His purposes will surely be brought to pass though earth and hell oppose. But to stand up manfully and oppose the corruptions and errors of the present day, flesh and blood must not be conferred with, and it seems to me a person must have something more than natural gifts. Go on, my brother, in the strength of Israel's God, cry aloud and spare not, and contend earnestly for the faith once delivered to the saints.

JAMES S. BATTLE.

TO EDITORS PRIMITIVE BAPTIST.

—
Pleasant Gap, Pittsylvania co. Va. }
March 15, 1845. }

DEAR BRETHREN AND SISTERS: It is through the tender mercies of God I am spared until the present, and favored with another opportunity of writing a few lines for your consideration, if found worthy of a place in our precious work, to which I am willing to bear a part, if it could be to the honor and glory of God. I feel much gratified to see so many able pens engaged in setting forth the praises of King Emanuel, to honor his kingdom and glorify his name on earth as it is in heaven; which makes me feel that we are one in spirit, and that there is a nearer relationship existing between us than any mere earthly connexions.

I have been edified and comforted in reading the Primitive, and so has the little flock which stands firm and united together, and earnestly contending for the faith once delivered to the saints. Though I have almost concluded like Elijah, that we

were the last remains of the despised few; for it appeared that we were almost dispersed from the land, until we formed acquaintance with a number of our own faith and order, that own the sovereign power of God Almighty, which exalts his glorious name and abases all human efforts; for salvation is alone of him, and blessed be his name forever.

It makes my heart bound with joy when I hear so many in so able a manner speak of this mighty King of Zion, the sovereign of the whole world, the prince of glory, so highly through the Primitive. It gladdens my heart to find that there is a people from one end of the Union to the other, that hold the doctrine of the gospel in its purity. Though to hear of the church's warfare in other parts, makes me think of the time when the seeds of discord were first sown in this part of the country. The churches all appeared to be in peace and harmony, seeing eye to eye, and all speaking the same thing. But alas, the tempter came in with subtilty and formed a missionary society, professing it to be through the purest motives, stating that their brethren in England had carried the gospel to the heathen, and had done wonderful things; and then was the time for them to share a part of the honor and glory in the spread of the gospel, and the evangelizing of the world. If any dispute the fact, I have the copy of the formation of their society and first annual meeting after its formation, committed to the press by themselves, with the president's and secretary's names assigned to it.

Previous to this there was a missionary society formed in Philadelphia, the first I suppose that ever was formed in the United States, and this Roanoke Society ordered their Secretary to open a correspondence with the Philadelphia Society as soon as possible. They appeared mild, and made every thing have as laudable an appearance as possible. Very soon they had a General Association in full blaze in the city of Richmond, the master wheel or main spring of all the institutions of the day, which took like wild fire in these parts.

The churches in the Roanoke Association gave their consent to a correspondence with that body. Soon afterwards an Education Society, Bible Society, Tract Society, Sunday School Society, and Temperance Society were formed. The churches stood all this. Then they appointed a Home Missionary Society, to send preachers in the parts of Virginia that were destitute of the Baptist ministry. Here comes a preacher with his appointed grounds of labor, independently to their agents and other travelling beggars through the country.

When they showed a speculating spirit in all these societies, the churches began to complain, and when the General Association passed a resolution to receive no messenger unless they pay \$10 in support of the funds, here the Roanoke withdrew her connection. Then new troubles came on. Two parties professed themselves in the Association, and began to wage war against each other, so that we divided. I thought we were to ourselves, until the next Association. We found the warfare not over, we met a contending party which caused another division. We formed ourselves into a separate body, declaring an unfellowship with all the institutions of the day and its kindred spirits; which reduced us to a very small number, with all the reproaches that a deluded profession could heap upon us.

At one church three excommunicated members declared themselves the church, against a body of sixty-two regular members, and claimed the meeting house: tho' they never undertook to dispossess the church until they raised a kind of fox-fire, and increased to some thirty or forty members. They then applied to Court, the church explained the case before the Court and defeated the wicked designs of this body of people. Another case of four in number, against a church of seventy-four in number. Two other churches acted in the same manner.

I have many things to write. Some of their articles I wish the world to see, also the course they pursue in their Associa-

tions and in what they call church meetings here. I must stop for the present, and speak something for our comfort and edification.

Brother Massey, of S. C., your treatise on the grounds that Christians ought to come together and be agreed, is very gratifying indeed. I would to God that it may be the case, and that we may meet together in heavenly places, and speak of the glory of God, and talk of his power, and sing praises to his name; each of us filling our seats in the house of God, so that through his assistance we may keep all things right through a strict discipline, so that we may adorn and beautify the church of Christ in all its ordinances, and the celebration of the Lord's Supper, and the washing of the saints' feet, as I have heard even preachers of the opposite deny it to be a duty. If we are not disciples, I admit the fact; but if we be disciples or followers of Christ, it is our duty as Christians to lay aside the sin that doth so easily beset us, looking to Jesus the author and finisher of our faith, and follow the example as near as we can. Christ will never disavow us for doing our duty.

Some said it was a sandy country, and people wore no shoes. I find in the days of Moses there were shoes, for God commanded him to pull off his shoes. Christ in his parable of the return of the prodigal son, spoke of the putting shoes on his feet, as well as a ring on his hand. This is not the entertaining of strangers or sojourners, but speaking to his disciples, instructing them, and laying an example for them to follow. Peter appeared not willing to submit to the example, until reproved by the Saviour: If I wash thee not, thou hast no part with me. How humble and submissive was Peter: Lord, not my feet only, but also my hands and my head. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them: Know ye what I have done to you? Ye call me Master, and Lord, and ye say well, for so I am; if I then your Lord and Master, have washed your feet, ye also ought to wash one ano-

ther's feet; for I have given you an example, that ye should do as I have done to you.

Brethren, if ye know these things, happy are ye if ye do them. Let us not have for an excuse, a sandy country and no shoes in the days when Christ gave the example. I would as soon say, this is a watered country washed by frequent showers of rain, and baptism is not necessary; yes, as soon say there is no God, as to say the washing of the saints' feet is not necessary. Be this far from me. The blessed Saviour never gave an unnecessary command, or laid an unnecessary example; but all is necessary for his honor and glory, and the good of his people. But blessed promise: All things work together for good to them that love God, to them who are the called according to his purpose. Then though our names be cast out as evil, nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Brother Mustain, I wish to hear from you again, as it makes me think of the time when I could hear the sound of your voice in old Pittsylvania.

And now, my brethren, may the Lord bless your labors extended over the wide fields where Zion's sons and daughters are scattered. I feel confident that you will have strength according to your day, and grace to help in every time of need. The glory of the victory is not ours, but it belongs to him who maketh us more than conquerors through him that loved us. Finally, brethren, be of one mind, and may the Lord be with you all. In the bonds of the gospel, I remain yours.

JESSE S. BRYANT.

TO EDITORS PRIMITIVE BAPTIST.

*Buffalo Grove, Ogle county, Illinois, }
Dec. 15th, 1844. }*

DEAR BRETHREN EDITORS: I have frequently heard of your valuable paper through other Old School periodicals; but never saw one till of late, and for the

truth sake, (which I believe they contain,) am led very much to admire them.

I sometimes feel, (was it not for my ignorance and inability,) like dropping a line to my Old School brethren scattered abroad; but when I think of the situation, in which nature and providence has placed me, being bound out in infancy, having not a week's schooling, and being incapable of calling the letters of the alphabet, till since I was a man of family; I then conclude that it becomes me, to trust in the arm of all-sufficient grace, and eat my morsel alone; and then again, when reading the communications from many of my brethren, my mind flows out in love to them, though strangers in the flesh; and ere I am aware, I imagine myself holding sweet communion and fellowship with them.

And now, my dear brethren, perhaps it would not seem an idle tale, should I tell you, that I have waded through many trying scenes and distress of soul, in the low grounds of sorrow, beset on every side with temptations, fears, and unbelief, since I have publicly professed to be a follower of the meek and lowly Saviour; often imagining myself to be in a strange path, which no mortal, either saint or sinner, had ever travelled before. But when old nature can be quelled or silenced for a moment, and the voice of truth and experience be heard, they seem to testify, in agreement with the word of God, that a state of trial and affliction is the common lot, yea even the inheritance, of the people of God; whilst they remain here below. Though I am often led to reject myself, in consequence of so much remaining nature and sin, yet there is one thing that has often been a consolation to my mind at the lowest tide; whatever may become of me, the Judge of the whole earth doeth right.

And I do believe that God has a people that he will save for his own glory, and I sometimes think that I rejoice for that people. The foundation of the righteous standeth sure, having this seal, the Lord knoweth them that are his.

In this day of effort, we are told much

about the necessity of sending the gospel to the heathen, and Paul calls it the power of God unto salvation; consequently I am led to believe, that the gospel in a scriptural sense, is that ever which mortals have no control. Though doubtless the preaching of the gospel, is the ordinary means the Lord makes use of, in bringing his children from nature's night and darkness, into the glorious light and liberty of the gospel; yet I am led to believe from experience as well as divine revelation, that God is as able, by his power, to arrest the impenitent in his career, as also in due time to speak peace to his troubled soul, without any external means, as he was to call the world into existence, by the word of his power. Although Illinois abounds (and doubtless other places too) with professed preachers, that tell us, an old hope is not worth a straw; if this be true, my hope is vain, I am yet in my sins. For I confess it has often been to me, the only source of consolation; yea, the best refuge, whilst travelling through the valley of the shadow of death, or through the low grounds of sorrow, unbelief, and self-dejection.

And if I ever had a heart aching for sin, or ever knew any thing about a change of heart, it was when a child from eight to twelve years old, in Cambridge, Ky., a land of almost heathenism. At that time I had never heard a sermon, to my recollection, when I was suddenly seized with a horror-stricken consciousness of sin, and I verily thought there never was so great a sinner before. I had no idea of people's all being sinners, I thought the reason of my being so wicked was, because I was different from all the rest of the human family. There were intervals when these feelings were off, then again conviction would roll on heavier than ever.

I shall never forget one miraculous and almost incredible circumstance. One day as I was laboring alone, pondering over my wretchedness, I instantly became insensible of any thing that passed. How long I was in this condition, I know not; but found myself, on coming too, standing

erect. I was much alarmed, supposing it to be the work of the devil. (Not long previous to this, I had heard a woman telling a witch story, about a negro boy being taken away from his work bodily; and a while after, was found in a far country among the Shaking Quakers.) I feared that I should have another such a spell, and should be taken off. I tried to suppress my feelings and drive all trouble from my mind, but all in vain. I know not that God had any hand in it, nor did I think any thing about being made a Christian; for I knew not at that time, of such a thing as a Christian on the earth.

After some months had passed off in bitter anguish of soul, for having sinned against a just and a holy God, my troubles still grew greater and greater. But I kept my feelings concealed as much as possible; when I went to the house, I would wash and wipe up, and appear as cheerful as possible; but the moment my face was turned to go to my work, the tears began to flow. One day as I was walking all alone, in as great distress as I had ever experienced; at an unexpected moment, I thought I heard singing in the air, as plain as I ever heard any thing. It was melodious beyond description. I strangely forgot my troubles, and instantly felt light-some and joyous, and think I tried to sing. I thought the singing was in heaven, and I as verily believed at that moment, as I ever have since, that there was a God in heaven that was able to forgive sin.

All was peace and happiness for a season, but as may be supposed (in the absence of church privileges, and also of Christian communications,) I got much carried away with the world and its allurements, and ere I grew up to be a man, had given up all idea of having met with a change. I had now moved to Delaware county, Ky., became a man of family, and in a time of reformation, which took place there, I was again awakened, and much exercised upon the subject of religion, and had a strong attachment to the people of God; it became my chief delight to be at meeting, and any place where I could hear

Christian conversation. The church observing from my frequent attendance, that something had probably taken place with me, frequently urged me to go forward to the church. At length at a church meeting, they commenced questioning me, and I answered them honestly without any reference to joining the church. They then asked me if I had any inclination to join the church. I told them I had, if I thought I was fit. I was then received by a unanimous vote.

Now when I joined the church, I thought nothing of the exercise that I had in my childhood. Not long after, it all came fresh to my mind. I then thought I had deceived the church, though not intentionally; and what to do about it, I did not know. After a while I got into such a state of darkness and doubting, that I was constrained frequently to confess to the church that I was deceived, and did deceive them. I now got fully settled and grounded in the belief, that I was not a Christian nor never should be; and so I lived much in this dead state, for a number of years.

At length one day as I was working in my garden, pondering upon my wretched condition, these words came to my mind: Be still, and know that I am God. The effect they had on my mind I cannot fully describe. I fell prostrate on the ground, and confessed my past sins and unbelief to God. I did not know that these words were in the Bible, but I believed they were from God. I had a heavenly meeting, all alone, as my mind run upon the goodness of God and the wondrous plan of salvation. I thought then, I never should doubt again. But oh, the treachery of the human mind, who can tell.

But to be brief, about seven years ago I moved to Illinois, almost against my will; (my wife having a strong inclination to go, her connections being there;) for I feared that I was running away from God and his people. Though since it has come about, I can read a hand of Providence in it all;

for it has interpreted in a great measure a mysterious dream that I had years before I left Kentucky. Being lengthy, I will barely say, I was shown a bright piece of money, which I was to receive for doing a day's labor in the far west; an instrument was given me similar to a scythe, I thought I made the excuse, (as I looked up towards the sun,) that it was then in the afternoon. But I was told to go and labor the rest of the day, and I should have the wages. But to hasten, there was nothing that I could fellowship for gospel preaching, in all this region, for several years after we arrived here; but plenty of what was called preaching. There were some twelve or fifteen Old School Baptists here, principally my old neighbors and relatives from the east; we did not try to hold any meetings at this time, but often conversed together upon the religious signs of the times, and upon the desolations of Zion. There was not an Old School preacher, short of eighty miles, that we knew of, nor New School either. We were anxiously but impatiently waiting for the time to come, in the providence of God, when we should be constituted into a church.

At length a man by the name of Thomas Powel, came along, under the name of a Baptist preacher, but denying that he knew any thing about the names of Old or New School; but said he was a regular old fashioned Baptist. We were so much like a nest of young robins, (with their mouths wide open,) that many of us partook largely of the bait, so artfully sweetened with sugar. He formed a church, but providentially I did not join; but he soon showed the cloven foot, and all that got caught in the trap, soon got out again, but lost their letters. It was indeed a new school, and I hope a good one, to many of us; as it drove us to the word of God, and I hope not unfrequently to the throne of grace.

Thus we lived along, trying to contend for the truth, till one year ago last May; when we had an Old School church constituted here of three members, by Alexan-

der Conley, that being all that could be considered regular members under the existing circumstances. They then set and received by experience nine members the same day. Since that we have received some additions by baptism, our present number is seventeen.

We had a very comfortable season during the first year, and were visited by several ministering brethren, Elders, Conley and Jones, from Wisconsin; William Long, from Spoon River, Illinois; Peter Saltzman, from Indiana. Athol Ferguson, a promising licensed young preacher, formerly from Indiana, joined us last summer. He preaches for us when he can, but lives twenty miles from us. We belong to the First North Western Regular Baptist Association in Wisconsin Territory. We believe our Association to be sound in the faith, and dermided by the help of God, to stem the flood of error and opposition, and maintain the doctrine of Christ and the apostles.

Our church is called Buffalo, we have kept up monthly church meetings, and have monthly prayer meetings. We feel to hope that we have discovered intimations of the Lord's raising up some young gifts among us, though for a few months past, the life of religion has seemed to be at a low ebb with us, yet an unshaken confidence and firmness, in the doctrine held by the Old School Baptists, is manifest. My desire and prayer to God for this people is, that they may live; and that they may grow in grace, and be kept by the power of God through faith unto salvation.

The church being constituted and standing in need of a deacon, they unanimously centred upon me to fill that responsible station; to which I objected and probably never should have given up to it, had it not been for occasional reflections upon the above mentioned dream. But since I was ordained, having more fully considered the matter, and searched the scriptures for the qualifications of a deacon, and comparing

my wandering sinful nature and life therewith, I am dissatisfied, not being able to find the least qualification comparing therewith.

And now, my dear brethren, perhaps it is only you that have been placed in like circumstances, that can fully sympathise with an unworthy mortal. May the God of grace be with you all, is my prayer.

BENJAMIN HAMMOND.

FOR THE PRIMITIVE BAPTIST.

The Good Shepherd. C. M.

Good Shepherd of thy sheep below,
On thee we all depend;
O give us grace that we may grow,
And hold out to the end.

Tis by thy grace we grow and thrive,
While on thy bounty fed:
O keep our drooping faith alive,
Our Shepherd and our head.

By faith we walk and not by sight,
O keep us in the way;
And guide our wandering footsteps right,
And teach us how to pray.

Then we shall stand and never fall,
And in the way be found;
Depen t on Jesus Christ our all,
And tread on holy ground.

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eno; 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Giliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor; 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Acrasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbot's Creek*. A. B. Bains, Jr. Stanhope. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. Aiken. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whip-py Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.*

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Fernon*. Abner Durham, *Greenville*. Jos. Storall, *Aquilla*. George Leves, *Mil-ledgeville*. Wm. Garrett, *Colton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Maricetta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gaffard, *Greenville*. J. G. Walker, *Millton*. H. Williams, *Havana*. J. Daniel, *Clairborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellam, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Land-ing*. Henry Cason, *White water*. John Miller, *New Market*.

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Ira E. Donthit, *Lynchburg*. A. Tison, *Macon*. G. Turner, *Waverly*. Abner Stead, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russellville*. William McBea, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*. Nathan S. McDowell, *Tazewell*.

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VIRGINIA. Rudolph Rover, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*. IOWA TERRITORY. Zacheus Parker, *Iowa City*.

RECEIPTS.

Thos. Flippen,	\$2	John Walden,	\$1
A. S. S. Bu on,	5	E. Knight,	2
Robt. Gillam,	1		

TERMS.

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"Come out of Her, my People."

VOL. 10.

SATURDAY, JULY 12, 1845.

No. 13.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee, }
February 6th, 1845. }

DEAR BRETHREN: I herein send you a copy of the principles upon which a church was constituted, that holds her meetings within nine miles of Cumberland Ford, in the State of Kentucky. The reason why I send the principles for publication is first, because so far as I am able to judge, they are the principles of the church; and secondly, because they contain a summary of the principles which the church of God has held ever since Christ's appearance on earth; being a summary and in some degree an abstract from the Baptist Confession of Faith. And thirdly, because I believe they contain the truth as it is in Christ, and as it is revealed in the word of God. I have thought we sometimes dodged some of the doctrine that you will find in the following Constitution, and were fighting the effect and embracing or holding in membership the cause which produced it. But in these articles there is no dodging, and the true mark is struck at, viz: doctrine, or principles, which have been the prolific source of the multiplied errors in the Baptist church. Here follows their principles.

We whose names are hereunto affixed, being assembled at Br. J. C. Lane's, at the Flat Lick, Knox county, Ky., on the 20th

day of December, 1844, Elders, William Anderson and Nathan S. McDowell being present—knowing that there are many opinions on the true meaning of the scriptures, with its doctrine and ordinances, among the different religious denominations, and that there are different kinds of professors of religion of the Baptist name; and as we have withdrawn from a society of them on account of our difference with them in religious opinions, and as we desire that all who wish to unite with us may know our religious principles, or our doctrine and practice, (as a church,) we agree to give up ourselves to the Lord and to one another, to live together as a church congregational, to be known by the name of the *Predestinarian Baptist church of Christ at Flat Rock*, being baptized upon profession of our faith in Christ. We further agree to live together in obedience to the commands of God, keeping up a godly discipline according to the scriptures, and agreeing unanimously upon the following Articles of Faith and Rules of Decorum, which contain a summary of our belief in the scriptures, and in the doctrine, ordinances, and sacraments therein contained. All of which we unanimously agree to maintain and live in accordance therewith.

Article 1st. We believe the scriptures of the Old and New Testament to be the infallible word of God, and the only rule of all saving knowledge, faith and obedience; containing the whole counsel of God concerning all things necessary for his

glory, man's salvation, faith and life; either expressly set down or exemplified therein, to which nothing is to be added and from which nothing is to be diminished, neither as doctrine, ordinance, sacraments, institutions, word or practice. Notwithstanding, we are free to acknowledge that nothing but the spirit of God can give a saving knowledge of them. The only infallible rule of interpretation of the scripture is the scripture itself, which is the only criterion by which all controversies of religion are to be determined, and all the decrees of Councils, or advice of Associations, opinions of modern or ancient writers, and doctrines of men, are to be examined, and in whose decision we are to acquiesce. The authority of the scriptures, for which they ought to be believed, depends not on any man, or church; but wholly upon God, who is the author thereof, and truth itself. Nothing but the inward work of the Holy Spirit, bearing witness by and with the word in our hearts, can give a full persuasion and assurance of the infallible truth and divine authority of the word of God.

2nd. We believe that there is but one only living and true God, and that in this divine being there are three persons or subsistences, viz: The Father, Son, and Holy Spirit, of one substance, power and eternity; each having the whole divine essence, and yet the essence undivided; who is self-existent, infinite in being and perfection, a most pure spirit, invisible, immutable, eternal, incomprehensible, almighty or omnipotent, omniscient, omnipresent, sovereign, working all things after the counsel of his own will, for his own glory, not standing in need of any creatures he has made, nor deriving any gain from them; of whom, through whom, and to whom are all things. All things are open and manifest in his sight, he is most holy in all his ways and in all his works; to him is due from men and angels, whatsoever worship, service, or obedience, as creatures, they owe unto their creator.

3rd. We believe that God hath predestinated unto eternal life, and chosen unto

eternal glory, a certain number of the fallen race of Adam in Christ before the foundation of the world, according to his eternal and immutable purpose, and of his free grace and love, without the least foresight of faith or good works as conditions to be performed by the creature. And that the rest of mankind he was pleased to pass by and ordain to dishonor and wrath for their sins, to the praise of his vindictive justice.

4th. We believe that God in his eternal purpose ordained the Lord Jesus to be the mediator between God and man, the prophet, priest, and king, head and Saviour of his church; the head of all things, and judge of the world. Unto whom he did before the foundation of the world give a people to be his seed and children, to be by him in time redeemed, all of whom he did redeem by his blood.

5th. The Lord Jesus, the word of God, was made flesh and by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, has fully paid the debt, satisfied the justice of God, and purchased an everlasting inheritance in the kingdom of heaven, for all those and those only whom the Father gave him.

6th. We believe that God the creator of all things, in his infinite power and wisdom upholds, directs, disposes of, and governs all creation and things even from the greatest to the least, by his most wise and holy providence, to the end for which they were created, according to his infallible foreknowledge and the free and immutable counsel of his own will, to the praise of his own wisdom, power, justice, infinite goodness and mercy.

7th. God in his ordinary providence makes use of means, yet is free to act without them, above them, and against them at his pleasure.

8th. In God's providential ruling all things, he so ordains and governs that the sinfulness of their acts proceeds only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author nor approver of sin.

9th. Whatsoever befalls any of God's elect, or those who love him, is by his appointment, for his glory and their good.

10th. The providence of God reaches to all creatures, but in a more special manner takes care of his church, and disposes all things to the good thereof.

11th. We believe in the fall of Adam, and that all mankind fell in him and by him, and received their corrupt nature from him, whereby they are wholly averse and opposed to all spiritual good, and inclined to all evil; being by nature dead in trespasses and in sins, wholly unwilling and unable to convert themselves, or prepare themselves thereunto, or to yield obedience to God or to his law. From this original corruption or depravity proceeds all actual transgressions.

12th. All whom God has predestinated unto eternal life he is pleased in his appointed time effectually to call by his spirit or the voice of his Son, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

13th. Sinners are justified in the sight of God only for what Christ has done and suffered, and for his righteousness imputed to them.

14th. Faith is the witnessing testimony of God's holy spirit, being the operation of power divine as the gift of God, the substance of things hoped for, the evidence of things not seen; working by love and purifying the heart, by which we see him who is invisible, trust in him, embrace the promises of God, and are fully persuaded of their truth and certainty, and by which we also believe to the saving of the soul.

15th. Repentance is the gift of God, being a godly sorrow for sin which produces a hatred to sin and a turning from it.

16th. Good works are only such as God has commanded in his holy word; and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. Good works done in obedience to God's commandments, are the evidence of a

true and lively faith, the ability to do which is not at all of ourselves, but wholly from the spirit of Christ which works in us to will and to do of his good pleasure. Yet we are not hereupon to grow negligent, but to endeavor to live in all of God's commandments.

17th. The love and dominion of sin being destroyed in the heaven-born soul, he delights in the service of God in the inner man, and can no more willingly or wilfully commit sin; yet through his remaining corruptions, there is a warfare through life.

18th. Works done without faith are sinful and cannot please God, nor qualify nor prepare a man to receive grace from God.

19th. We believe that the saints will finally persevere in grace to glory, and that not one of them will be finally lost. Their perseverance does not depend upon their own free will, or works, or obedience; but upon the immutability of the decree of election, the free and unchangeable love of God the Father, the efficacy of the atonement and intercession of Jesus Christ and union with him, the oath of God, the abiding of his spirit and the seed of God within them, and the nature of the covenant of grace; from all arises the certainty and infallibility of their perseverance.

20th. They who upon pretence of Christian liberty, do practice any sin or cherish any sinful lust, taking license therefor because of the certainty of the saints' final perseverance, or of the doctrine of predestination, do pervert the main design of the grace of the gospel to their own destruction, wholly destroying or perverting the end of Christian liberty; and giving evidence that they neither know, nor love God and his commandments.

21st. No man ought to come under the imposition of hands as an elder or deacon, only as in a good degree fill the description given of such in the word of God.

22nd. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus the only lawgiver, to be continued in his church to the end of the world. These

holy ordinances are to be administered by those only who are qualified and thereunto called according to the commission of Christ.

23rd. True believers in Christ are the only proper subjects of these ordinances of Christ, and immersion of the whole body once in water is the only proper mode of baptism.

24th. The invisible church consists of the whole number of the elect that are or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the fullness of him that filleth all in all.

25th. A church congregational or particular, is a congregation of faithful members united together, being baptised upon profession of their faith (in Christ,) holding the true doctrine of the gospel, and having it preached; and also holding the true sacraments or ordinances, and keeping up a godly discipline according to the gospel. We know of no officers but bishops or elders, and deacons, who are the servants of the church—the church being the highest ecclesiastical tribunal on earth, the pillar and ground of the truth, holding the keys or power of her own government, under the law or rule left (her) by King Jesus, her head and husband.

26th. And now believing as we do the foregoing Articles, and believing that the children of God are all taught of him—called of the same hope of their calling—born of the same spirit—baptized by one spirit into the same body—being all made to drink into one spirit, being all members of the same body, and being led by the same spirit, we cannot conscientiously sit with those in church capacity, who hold Arminian, or Semi-Pelagian, or any doctrine adverse and opposed to the principles contained in these Articles, or who unite with, contend for, or set up any society not authorized by God's word, purporting to be for the furtherance of the gospel, or of the work of God in carrying out or effecting his divine purpose in the salvation of his chosen. For "can two walk together except they be agreed?"

Abraham Dean.
Levi Hoskins.
John Dickey.
William Culton.
Isaac Horn.
Nelson Stewart.

Females—Christian names of some not recollected nor sent in the copy.
Mrs. Hone.
Mrs. Dean.
Murtha J. Culton.
Miss Rhodes.

God has appointed a day in which he will judge the world in righteousness by Jesus Christ, on which all that have lived upon earth shall appear before the tribunal of Christ, a general resurrection having taken place all will be judged according to their works, the wicked will go away into everlasting punishment, and the righteous into life eternal.

This Constitution was such as the little church chose to be constituted upon. Being examined particularly as regarded their belief, to which they gave satisfactory, clear and definite answers, we called upon all persons present to say, whether they or any of them knew of any immoral conduct by any of the persons presenting themselves for constitution. Being satisfied that there was not any such charge against them, they were examined on their views of the scriptures; as the word of God and as a thorough furnisher unto all good works. Their views of God in his divine perfections, their belief concerning the trinity, the office of Christ as mediator, intercessor, &c.—the atonement, the situation of man in creation, in his fallen and recovered state—in short, on every point of doctrine contained in their Articles of faith. The articles were read singly to them, and eventually a question taken as respects the final adoption of the whole as containing their principles, to all of which they unanimously agreed.

I have not been with them since their constitution, but have heard from them frequently. The Lord appears to be with them. I expect that Br. William Anderson and his wife, and Br. J. Lane, have joined them by letter. They expect to join hated Powell's Valley Association, if received. They have adopted the name of Predestinarian Baptists, having dropped

the name of United. I wish to ask the members composing our Association, whether it was right and scriptural to unite on the principles by which we bear the name of United Baptists? That union was partly upon a compromise. Will the word of God authorize a compromise in the church of God? Is there a syllable in the whole code of divine revelation that authorizes it? And, so far as we have an account in the scriptures of any thing like compromising, has not the curse of God followed it? If it was erroneous to unite, by compromise, with what propriety can we retain a name adopted through the compromise; with what propriety can we reject the principle, and retain the name which originated from it? Abram's name was changed to Abraham, when the Lord made known his covenant to him, and said it should no more be called Abram. He also changed the name of Sarai to Sarah—and Sarah shall her name be, and I will bless her and give thee a son also of her. Jacob's name was changed to Israel, "For as a prince hast thou power with God and with men, and hast prevailed." He was seeking a country, he was wrestling with the angel, he had left the Syrian.

Now, my brethren, if we have left the Syrian, if we have wrestled with the angel and have come out of Babylon, why retain the name of Babylonians? Were not the children of Israel the people of God while in Babylon, and when they left Babylon did they take the name Babylonians or Chaldeans with them? If we have come out from the United Baptists, if we condemn the principle of union, shall we retain the name? There is nothing in a name, say you. Then why did God when manifesting his covenant to Abraham and Sarai, as also to Jacob, change their name? why should they not still bear their former name? Because they were fathers, and as heads and to be distinguished from the world and worldly worshippers, by not their principle, but by a new name. There is nothing in a name, yet God never calls his children goats, nor children of wrath even as others. The names he em-

ploy are endearing—bride, wife, sister, spouse, sons and daughters, &c. Why retain the name United? Are we united with the United Baptists, or with those of the Old School? Think of these hints, and recollect that whenever an alien is naturalized in America, he has then the privileges of an American; he is then an American citizen, though he has left his former home. Our former home was with United Baptists, but we have left them and are under allegiance to another community, then let us bear the name.

N. S. McDOWELL.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the "Zion's Rest" Primitive Baptist Association, held at Mount Nebo church, Sumter county, Ala., on Friday before the 3rd Lord's day, in Oct. 1843.

(WRITTEN BY G. W. McDONALD.)

(Referred to in the communication of Elder A. Keaton, published in the 10th No. of this volume.)

The "Zion's Rest" Association, to all that love our Lord Jesus Christ, sendeth Christian salutation.

DEAR BRETHREN: Pursuant to a previous appointment, we address you from the place of our Association, by our Circular on the all-important subject of the *Atonement*. And inasmuch as it has become a subject of controversy, and has been greatly misrepresented by some of the gospel perverters in this our day, and thereby caused great difference of sentiment among the professed religious denominations, we feel disposed, the Lord being our helper, to answer for our part and show you our opinion on the subject, although we are well aware that the limits of our Circular will preclude the possibility of a full investigation of the subject; yet we feel disposed to treat on some of the most prominent points in order to draw your minds to an investigation of the

subject for yourselves. Mr. Walker defines the word, thus: *Atone*, to expiate, to annul the guilt of a crime. And if we admit Mr. Walker's definition on the subject, and that the Atonement is general, as a great many contend it is, then is the guilt of all crimes expiated, and all eventually would be saved, which would be derogatory to God's character, and contradictory to his word—"For these shall go away into everlasting punishment, &c." But to sustain God's wisdom, justice, and truth, we will now appeal to the sacred volume He hath revealed unto us, in order to draw our minds more fully to the subject. Isa. 46 ch. 9 v.: "Remember the former things of old, for I am God and there is none else; I am God, and there is none like me." 10 v.—"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."

In the above, God declares his sovereignty, saying, I am God and there is none else; consequently none to contend with him: But He, as an infinite God, had a right to create man just such a being as he purposed in His own eternal mind; consequently he purposed to create him just such a being as He did create him, good and very good. But declaring the end from the beginning, and from ancient times the things that are not done, He foresaw that man by his own voluntary act, from the free volition of his own will, would transgress His holy law and thereby subject himself to all the penalties due to divine justice, for the transgression. But God having loved his people with an everlasting love, he willed their salvation, consequently he chose or elected them unto eternal life in the person of His Son before the foundation of the world. Eph. 1 ch. 4 v.—"According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." God willed the salvation of his people, and to that end he gave them grace in Christ before the world began. 2 Tim. 1 ch. 9 v.

—"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." God willed the salvation of his people; consequently he gave them to Christ his only begotten Son, to redeem. John 17 ch. 2 v.—"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." 6 v.—"Thine they were, and thou gavest them me." John 10 ch. 29 v.—"My Father, which gave them me, is greater than all, &c." Heb. 2 ch. 13 v.—"Behold, I and the children which God hath given me."

God willed the salvation of his people, consequently he gave them to Christ to atone for, and to justify, and to sanctify, and to deliver from sin and the love of it. And gave them in him faith and repentance to secure their obedience. And in consideration of that gift, Christ covenanted to leave the glories of ultimate glory, and assume a body of flesh, and become a man of sorrow, acquainted with grief, and to magnify the law and make it honorable in the behalf of his people, by fulfilling all its requirements, and to shed forth his blood upon the cross, and atone for their sins, and thereby expiate the guilt of all their crimes. And inasmuch as we have said there was a covenant between the Father and his only begotten Son, and there are a great many who deny the doctrine, we now appeal to the law and to the testimony to sustain the position we have taken, and shall quote the scripture verbatim. Zech. 9 ch. 11 v.—"As for thee also by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Mal. 3 ch. 1 v.—"And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." Ps. 89—3 v.—"I have made a covenant with my chosen." 27 v.—"I will make him my first born higher than the kings of the earth." 28 v.—"My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

God having declared in the above quoted scriptures, that He has made a covenant with his first born, we now proceed to show who the first born is, referred to in the foregoing. Col. 2 ch. 15 v.—“Who is the image of the invisible God, the first born of every creature.” 18 v.—“And he is the first born from the dead, that in all things he might have the pre-eminence.” Rom. 8 ch. 29 v.—“For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.” Having clearly shown that Jesus is the first born, and God having acknowledged in the foregoing that he has made a covenant with him, we feel confident we have sustained the position we have taken. We might adduce much more testimony to the point, but if what we have given does not suffice, more would not.

But knowing that there are a great many gospel perverters in this our day, who profess to believe in the doctrine of a covenant, and have greatly misrepresented it, we are therefore led to speak something of the nature of the covenant; and for an illustration, we will here introduce a scripture example from Gen. 29 ch. 18 and 19 vs.—“And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said: it is better that I give her to thee, than that I should give her to another man: abide with me.” Now it is very evident to every rational mind, that if Laban had been destitute of a daughter he could not have covenanted to give one to Jacob. Neither did Jacob covenant for all of Laban’s family, or for some one of them, not knowing who, but for one specified in the covenant, whose name was Rachel. Hence it is evident from the nature of covenants, as exhibited in the foregoing, that God must have had a people, or he could not have covenanted to give them to his Son. Neither did Jacob covenant for all of Adam’s fallen race, or for any of them he could get, not knowing who, (as some would like to have it) but for all whose names were

written in the Lamb’s book of life, from the foundation of the world, or for God’s elect, or for his bride the Lamb’s wife. And in that covenant he became their surety to divine justice to make satisfaction to its demands for their transgressions, by his atoning blood. And for proof that he has become their surety, we again appeal to the Book. Ps. 119—“Be surety for thy servant for good.” Heb. 7 ch. 21 v.—“For those priests were made without an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest forever after the order of Melchisedec.” 22 v.—“By so much was Jesus made a surety of a better testament.”

Having proven that Christ was made our surety, we will here make a few remarks on the responsibility of a surety. There seems to be a material difference between a security and a surety. A security is only conditionally bound; that is, if the principal should fail, then the security becomes responsible. Not so with a surety. A surety is bound without any conditions, but thereby steps in lieu of the principal; and there is no contingency in the case, unless the surety should want ability. Again: when one enters surety for another, the claimant never looks to any for the fulfilment of the obligation but the surety. Jacob never held Benjamin bound for his return. But Judah having become surety to Jacob for the safe return of Benjamin, Jacob therefore looked exclusively to Judah for his return. Even so Christ was made the surety of his people, in the covenant of redemption; consequently, divine justice never held them bound to make satisfaction to its demands, for their transgressions, but looked exclusively to Christ their surety, who was as a Lamb slain from the foundation of the world. Consequently, their sins were virtually atoned for, from the foundation of the world; and justice virtually satisfied, and they virtually justified, and made heirs of God, and joint heirs with the Lord Jesus Christ, and predestinated to be conformed to the image of his Son. Yea, virtually made members of his body, of his flesh, and of his bones.—

Eph. 5 ch. 40 v.—“For this cause shall a man leave father and mother and be joined unto his wife, and they two shall be one flesh.”—31 v. “This is a great mystery, but I speak concerning Christ and the church.”—32 v. “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.” Heb. 10 ch. 5 v. 9 v.—“Then said I, Lo, I come to do thy will, O God.” “And this is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day,” John 6 ch. 29 v. Therefore, it not being the will of the Father that he should lose any that he had given him, consequently, it behove Christ to suffer and comply with all the stipulations of the covenant. Therefore, it pleased the Lord to bruise him; they nailed him to the Roman cross, according to the determinate counsel of God; and in the agony of death he cried, It is finished, and bowed his head and gave up the ghost, and died and made an atonement that expiated the guilt of all the crimes of his people. Having now come to the fulfilment of the suretyship by the Atonement, we shall now take in consideration its nature and the happy consequences resulting therefrom, and then come to a close.

The first thing we shall take in consideration is, that by the atoning blood of Jesus, God’s divine justice was satisfied, by punishing the sins of his people in the person of his Son; and for proof of this we refer your minds to the oracles of God. Isa. 53 ch. 5 v.—“He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” 6 v.—“And the Lord hath lain on him the iniquity of us all.” 8 v.—“For the transgressions of my people was he stricken.” 11 v.—“My righteous servant shall justify many, for he shall bear their iniquities.” And again: He was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. The penalty for sin is

death. But Jesus having become the surety of his people, thereby steps in lieu of them, and was wounded for their transgressions, and bare their iniquities by making his soul an offering for sin, thereby justifying many by his atoning blood; thereby we must infer from the foregoing, that the atonement was a definite one, as the Lord declares that it was for the transgressions of his people he was stricken. For if the atonement was indefinite, then was he stricken for all of Adam’s fallen race; and he hath borne the iniquities of all, and justified all, and all eventually must be saved, or charge God with injustice in collecting the debt due to his divine justice, twice: first out of the surety, and then out of the principal. Therefore, you see that the doctrine of an indefinite atonement is derogatory to God’s character, and contradictory to his word.

The second consideration is, that by the atonement, God’s people were redeemed; which brings us again to the Book. Gal. 3 ch. 13 v.—“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” Rev. 5 ch. 9 v.—“For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” Heb. 9 ch. 12 v.—“Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us.” Now what is it that renders God just in executing any of his workmanship, if it is not the law whose demands have been dishonored by sin and wicked works perpetrated by man. And God could not remain just without collecting the amount of the penalty in full out of the offenders or their surety. And again: after the full amount is paid, God could not be just and still hold the same claim for the strict execution of his law for its demands in full without mercy. And in the above quoted scriptures, Christ hath redeemed us from the curse of the law, by being made a curse for us. Now if the atonement is indefinite, then all are re-

deemed from the curse of the law, and its demands satisfied in full for all of Adam's fallen progeny, and God could not be just and still hold the same claim for the strict execution of the law. And again: he has redeemed us unto God by his blood, out of every kindred, tongue, people and nation; (Mark those words, *out of*;) and if the atonement is indefinite, why did not the Holy Ghost, by the apostle, say, that he hath redeemed unto God by his blood, every kindred, tongue, people and nation. But the apostle was taught to use different words, saying, *out of*, signifying, a part out of every kindred, tongue, people and nation. And Luke tells us in the 1 ch. 68 v.—Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Isa. 44 ch. 21 and 22 v.—"O! Israel, thou shalt not be forgotten of me; I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins return unto me, for I have redeemed thee." Rom. 11 ch. 26 v.—"And so all Israel shall be saved." Hence, from the foregoing, it must appear obvious to every thinking and unprejudiced mind, that the atonement was a definite one, and expiated all the guilt of his people or spiritual Israel: consequently, they shall be called, converted and saved in his kingdom.

But we are well aware that the general atoners will take up scriptures and misapply them, in order to try to overthrow the doctrine of a definite atonement; therefore, we will quote a few of them and give you our opinion on them: John, first epistle, 2 ch. 2 v.—"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." It was a settled opinion of the Jews, that salvation was exclusively for them as a nation, and for no others; consequently, the apostle in the above quoted scripture, was laboring to show them that he was not only a propitiation for our sins, (the Jews) but for the whole world, out of every kindred, tongue, people and nation, even as many as the Lord our God shall call. John 1 ch. 29 v.—"Behold the Lamb of God, which taketh away the sin of the

world." This scripture has the same signification as the foregoing, and could not have meant the sin of every man in the world is taken away, and God could not in justice say, "depart from me, ye workers of iniquity, for I never knew you." And again: "He tasted death for every man." And who is the Saviour of all men, but especially those that believe? We infer from the last two quoted scriptures, that he tasted death for every man, in procuring the temporal blessings which sustain animal life, and thereby is the Saviour of all men by preservation, but could not have been the Saviour of all men through the redemption of his blood; or if he was, then hath he obtained eternal redemption for all men, and eventually all men will be saved. For the redeemed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. And again: a high way shall be there, and a way, and it shall be called the way of holiness; and the redeemed shall walk there. Therefore, to say all were redeemed, would be contradictory to his word. For the fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burns with fire and brimstone. And if all were redeemed, and not all saved, it must turn on the injustice of God in withholding the application of the merits of Christ's atoning blood, to cleanse them from sin and deliver them from the love of it. Therefore, the doctrine of a general atonement is derogatory to God's character, and contradictory to his word.

Third and last consideration: that by the atonement, God's people were made heirs of God, and joint heirs with the Lord Jesus Christ. And inasmuch as we know that there are a great many of the professed Christians in this day, who contend that they are not heirs until they repent and believe. Therefore, to show the error of such a belief, and to draw our minds more fully to the subject, we will here introduce some scriptural questions, and leave you to solve them for yourselves.

Did God, bringing Israel out of the land of Egypt, make them his people; or were they his people before? Did Joseph, making himself known unto his brethren, make them his brethren; or were they his brethren before? Did the return of the Prodigal Son make him a Son, or was he a son before? And the Saviour said unto Nicodemus, Ye must be born again. Does the birth of a child, make it a child; or is it a child before its birth? Did the Saviour, healing the woman spoken of in the 13th chapter of Luke, make her a daughter of Abraham; or was she a daughter before? From the foregoing, we must infer that they were heirs before they repented and believed, and that repentance and faith does not make them heirs, but is the means God has ordained to bring the heirs to the knowledge of their heirship. Gal. 3 ch. 29 v.—“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” And if ye be Christ’s, which implies that Christ has a people. And we must infer that he got them either by donation, or purchased them; and we contend that it was by both. The Father gave them to him, as we have already proven; and in consideration of that gift, Christ paid a price for them. 1 Cor. 6 ch. 20 v.—“For ye are not your own, ye are bought with a price.” Acts 20 ch. 28 v.—“Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” [Mark that word, *church*.] And having paid the price of their redemption, which was his atoning blood, then they were his; and he had a valid and a legal right to them, and they were his; and if his, Abraham’s seed, and heirs according to promise. Therefore, we are brought finally to the conclusion, that they were made heirs by the atoning blood of Jesus. Neither was all of Adam’s fallen progeny made heirs, but the church of God, which he hath purchased with his own blood.

Now, if the atonement is general, then was the price paid for all, and all must be

Christ’s by redemption; and if Christ’s, Abraham’s seed and heirs according to promise; and if all are heirs, and all are not saved, it would have to turn on the injustice of God in withholding from his Son those servants which he has so dearly purchased; and also in withholding from the heirs that glorious inheritance which Christ has purchased for them, by not bringing them by a way they knew not, and in paths they have not known. Therefore, brethren, you see what a God-dishonoring doctrine the doctrine of a general atonement, is.

Dear brethren, the amount of what we have written, is this: Whom he foreknew, he predestinated to be conformed to the image of his Son; and whom he did predestinate, he gave to his Son; and whom he gave to his Son, his Son covenanted to atone for; and whom he covenanted for, he has atoned for; and all that he has atoned for, were made heirs; and all that were made heirs, he called: and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Finally, brethren, farewell! Stand fast in the liberty wherewith Christ hath made you free. Contend earnestly for the faith once delivered to the saints; and if the world hate you, remember the words of the Redeemer, that “it hated me before it hated you: if you were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; yea it is enough that the servant is treated as his master; and if they have called the master of the house Belzebub, how much more they of his household.” Remember, you stand alone, opposed by the world and all other denominations; but be of good cheer; far greater is He that is for you, than he that is against you. O Israel! thou shalt not be forgotten of me, saith the Lord. Live in peace;

love one another; and the God of love and peace shall be with you all—AMEN!

W. B. GUNN, *Mod'r.*

James S. Morgan, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 12, 1845.

We must again state, for the information of new subscribers, that we are unable to supply them with the back numbers of the present volume—they can receive of the next volume enough to complete their subscription year, or 24 numbers.

TO EDITORS PRIMITIVE BAPTIST.

*Germanton, Hyde county, N. C. }
July 6, 1845. }*

DEAR BRETHREN: You will please give the following a place in the Primitive Baptist, in vindication of the character of an injured man; a man who we have reason to believe is a servant of God, and I have no doubt but he is thus persecuted for Christ's sake. Yrs.

R. M. G. MOORE.

WHEREAS, we, the Baptist church of Mattamuskeet, have with much sorrow and regret heard that a report has been circulated freely in and about Plymouth and elsewhere, that our beloved brother Elder *Geo. W. Carrowan* has been guilty of the infamous crime of murder—we consider it due to Br. Carrowan, as well as to his numerous acquaintances, friends and brethren, whose feelings no doubt the said scandalous report has had a tendency to hurt, to take this method of assuring our brethren and the public in general, that said report is altogether without any kind of foundation whatever, and that it must have been set on foot by some base calumniator, who is opposed to the doctrine of the gospel as preached by Elder Carrowan for the purpose of bringing a reproach on the doctrine of the cross, and to injure the high reputation of Elder Carrowan as a minister of the gospel, a reputa-

tion by the blessing of God he is justly entitled to.

Resolved in conference, that the foregoing be spread on our church book, and that a copy thereof be by our Clerk forwarded to Editors of the Primitive Baptist for publication.

Done in conference, Saturday before the first Lord's day in June, 1845.

True Copy.

A. B. SWINDELL, *Ch. Clk.*

From the Christian Doctrinal Advocate.

From Eld. C. B. Hassell, Williamston, N. C.

Mrs. Maria M. Jewett,

Dear Sister,—The January number of the 'Advocate & Monitor,' brought me a letter from you, stating the reason of the hope that is within you and your perseverance in grace, amid all the unfavorable circumstances that have surrounded you, and are likely to beset your path for the future. I can readily conceive, wherefore an individual from natural causes only, may be induced to make a profession of Christianity; and also under certain circumstances, to hold on to that profession, for a month, or a year or more. But I am at a loss to determine, how it is, except by a supernatural cause, that an individual, particularly a young female, should be made willing, not only to forsake the companions of childhood and youth and make a Christian profession, but also to distinguish in that profession between true and false worship, and by adhering to the faith of God's elect children and consorting with the few despised followers of Jesus, be willing through life to receive more obloquy from the great majority of the professing world, than this majority receive from that balance of mankind, who make no profession of religion whatever. It must be something above nature to effect all this: and I should call it the grace of God in the soul—quickenning it into divine life—weaning it from the world, its vanities and ways—drawing it away to Christ, from whence and by whose merits it is en-

abled to carry on intercourse with heaven and drawing copiously from the wells of salvation, is more willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. And so I conceive the case of Sister Jewett to be. [We all need to "watch and pray," that we may manifestly and experimentally abide in Christ, our life and hope.] May the Lord give thee understanding in all things. May he cause your lamp to burn brighter and brighter. May his blessed word continue to be a light to your path and a lamp to your feet,—may the Lord shed the rich graces of his Spirit through all the chambers of your soul; and may he continue to increase your faith, perfect you in love, and brighten your prospects of heaven and unfading glory! This is my fervent desire for the Redeemer's sake.

My own case is barely so clear, as I conceive yours to be; and yet, somehow or other, I am apt to conclude at times, that by the grace of God it is, that I am what I am. I was suffered to wander on in sin for a longer time than you were, before arrested by the Spirit of the Lord. Some are of the opinion, that the Spirit is always striving with every body; but if this is true as a general rule, then my case is an exception; for well assured am I, that the Holy Spirit never strove with me till about my 18th year of age, until which time I was in open rebellion against the king of heaven. Not such rebellion as is frequently manifested by the children of pride in gaming, swearing, swindling, sabbath breaking, intemperance and the like: I had too much self respect to indulge in conduct of this sort. But my opposition was manifested under a different form. It consisted in a kind of philosophical infidelity, cloaked beneath the thick covering of an outside morality. In this morality I trusted as the citadel of my strength and safety; and by virtue of its supposed superiority to the Christian faith, I looked down with contempt on the votaries thereof; spurning their fellowship, and even doubting the purity and holiness of the

Bible itself. I set myself down to expose the imagined inconsistencies of that blessed Book, and fancied that I had partially succeeded, when arrested by the hand of 'the mighty God of Jacob;' my soul stood aghast, fearfulness and trembling got hold of me, and my awful condemnation was plainly before my eyes. I then read the Bible for a different purpose, viz. to find comfort for a stricken soul; but alas, no comfort could I there find; but contrawise, it appeared to abound in wrath and awful threatenings against me, as a guilty sinner before God. I was of opinion once, that I had no sins to repent of, as I had been so very upright, since attaining the years of discretion. But that opinion was now given up, and sad reality taught me, that I was one of the vilest sinners on earth. All my boasted morality and scorn of others, appeared to rise up against me in judgment and make my case far more desperate, than if I had previously ranked among the notoriously profligate and had openly acknowledged myself a reprobate, as some do. But I had cloaked and smothered up the workings of a heart, which was desperately wicked; trusted in my own righteousness and despised others. And notwithstanding this wicked heart had so beguiled and brought me into the trouble I was then suffering under, yet astonishing to relate, like Solomon's fool, I was induced to trust in it again. I had once felt strong in its entrenchments and I resolved to call in its aid, once more, in this my sad and miserable extremity. I therefore fled to the law as my city of refuge—resolved and re-resolved to abide its precepts and sin no more; and with many fine promises and good resolutions, set out to work my way to heaven under the law of Moses,—vainly imagining that, if I did but comply with my new promises to the Lord and keep the law, he would surely delight in me, and was bound to have mercy on me and pardon all my former transgressions.

I had not travelled this road far, before I began to stumble; and every blunder but made the matter worse. If I promised the

Lord to pray just so often in 24 hours, or read the scriptures so many times, or be very precise in my conversation and the like, and failed in one of these particulars, as I often did, it afforded additional cause for anguish and distress of mind. And according to this new arrangement of mine I was but adding fuel to the fire--heaping up wrath against the day of wrath--growing worse every day and trudging along the doleful road to despair. But I could not bear the thought of yielding. I buckled my ancient armor on the closer and with a strong and redoubled resolution determined to put all my temptations to flight. For a while, I fought bravely, struggling for the mastery; but all of a sudden, an arrow would pierce me on one exposed part, and then a red hot shot on another, and then a sharp sword would pierce me through. I thus faltered on, sinking deeper into condemnation at every overthrow of mine and failure to keep the law and carry out my own pledges, until the power of resistance on my part gave way. The law of God appeared the stronger and more holy, as I became weaker and more unholy,--divine vengeance appeared to seize me--clouds and darkness lowered around me, and I neared the slough of despond. I cried unto the Lord, but it seemed in vain; my prayers all unheeded, appeared to ascend no higher than my head, and then fall back and increase the load of my guilty conscience. The more I prayed, the worse I got, and the more I strove the less I fought. I entered the waters of despair and began to sink, crying, 'Lord save or I perish,' 'Have mercy on me a miserable sinner,'--but could not yet see, how the Lord could have mercy on such a miserable wretch as I was. All my exercises had tended to increase my misery, and I was far gone and low sunk in the depths of ruin. I felt that the very pains of hell had gotten hold of me, and I was trembling over the precipice of an awful destruction! Still I ceased not my cries unto God for help, though admitting the justice of my punishment, saying in effect,--

'Should sudden vengeance seize my breath;
I must pronounce thee just in death:
And if my soul were sent to hell;
Thy righteous law approves it well.'

Thus while sinking, sinking beneath the burden of sin, and giving up all for lost, on a sudden something new presented itself to my mind: a ray of light darted across my vision--a different personage arose in my view; and I instantly discovered him to be 'white and ruddy, the chiefest among ten thousand.' His visage was marred, though lovely, and the bleeding Lamb of God was fully exhibited to me in all his glowing colors, as prophet, priest and king. He seemed to say, 'Thou art a great sinner, but I am a great Saviour: I came not to call the righteous, but sinners to repentance. Thou art lost, but I came to seek and to save that which was lost. I am holy, if thou art unholy, and I will clothe thy naked soul--rely alone upon my righteousness; believe in me and thou shalt be saved.' As quick as thought my mind seized on the promises. I saw the way of salvation opened as clear as noon-day, and wondered, that I had never seen it before. My enraptured soul darted toward 'the way, the truth and the life.' I embraced the Saviour of Sinners and held him fast; joy unspeakable and full of glory pervaded every chamber of my soul, and I was so overwhelmed with redeeming grace and dying love, as to melt down in tenderness at the feet of Jesus. Thence I arose, rejoicing in the Lord God of my salvation, in the possession of a peace, which I believe the world neither gave nor can take away.

I thought, I could easily show the way of life to all others; but when I introduced the subject to my associates, they looked amazed and did not seem to understand me at all. I was therefore mortified and disappointed, and so ceased for a time my expostulations with them.

At the time of my deliverance (if not deceived in that particular,) I was a merchant's clerk, in the town of Halifax, in this State; and if the house is still remaining, as it then was, I could direct one to

the identical spot, in an upper chamber therein, where the Lord spake peace to my soul, while on my knees at a throne of Grace. My conversion was not brought about by religious excitement, for there was none at or about the time in that place — no regular preaching of any kind, and not a Baptist in the town. The work was begun and carried on by the Holy Spirit, directing my mind to the study of the Scriptures, and finally pointing me to the Lamb of God, who taketh away the sin of the world.' It was on the 13th of January, A. D 1828, that I experienced that sense of pardoning mercy, in the 19th year of my age. My attention was immediately directed to the ordinance of baptism, which I was unable to attend to however, until March following, when on a visit to my relations at this place, I offered for membership to the church at Skewarkey and was received, and on March 11th 1828, I was baptized by Eld. Joseph Biggs [late] pastor of said church.

My mind was so seriously impressed on the subject of baptism, that before the time arrived for me to visit Skewarkey, I dreamed on two different occasions, that I had died & was being carried by my friends, in a coffin to the grave, without undergoing the sacred ordinance, and that my conscience upbraided and my soul was mortified on the account of it, even in death.

I returned from Halifax to this place, in 1828; in 1839 I went to Plymouth, where I was engaged in business until the summer of 1831: at which time I returned to this village again, and have remained without further change of residence ever since.—For a number of years, I remained a silent member of the church; but my brethren were unwilling to defer any longer licensing me to the exercise of ministerial gifts and, in the winter of 1842, passed a resolution to that effect. On the 5th of Dec. 1843, I was ordained to the administration of gospel ordinances and, after the death of Elder Biggs in May last, I took the pasto-

al care of the church, and so remain at this time.

A slight review of what I have written in relation to my experience, will show the following mistakes, made by this poor silly mortal, viz.

1st, I supposed, that my own philosophy would save me, without the trammels of a Christian profession; which supposition proved to be delusive and false.

2nd, When aroused from the cradle of this carnal security, I sought salvation by the deeds of the law, and there I was mistaken; for I found that by the deeds of the law no flesh can be justified,—and that the letter killeth, but the Spirit giveth life.

3rd, When defeated in attempting to work my way to heaven, I gave up all for lost, and thought I should surely perish; but in this I was mistaken, for in the land of "just ready to perish," is where Christ is always found. And when a poor soul has fought away all his strength, and is left upon the ground, naked, destitute, wounded and half-dead, like as was the poor man, who went down from Jerusalem to Jericho and fell among thieves; then he is in the most favorable position imaginable, because he lies just where the good Samaritan is sure to find him, and whence he will take him up, bind up his wounds, place him on his own beast, bring him to the inn and handsomely provide for his future support.

4th, When it came to pass, that I was not allowed to perish, as an out-cast in the land of Egypt, as I certainly expected to; but on the contrary, Jesus of Nazareth was exhibited to me, as a Saviour, altogether free, full & merciful; the impression was so strong and the vision so clear, that I imagined, that I could show it to others equally plain, and that they would necessarily close in with it, in like manner. But in this I was sadly mistaken; for although they would sometimes respectfully listen for a while, yet they would generally turn away with a careless air, as much as to say, 'we will hear thee again as to this matter.' So

I came to the conclusion to say nothing more to others, respecting the salvation of their souls, and I thought I should be allowed to remain dumb on the subject.

5th. But notwithstanding my determination as well as opinion on the subject of silence, the Lord has convinced me, both were erroneous; for I am not now allowed to remain silent, but a *woe* is laid upon me, 'if I preach not the gospel.' Consequently I go forth, trying to blow the trumpet; praying God, that all others, who are *ready to perish* in the land of Assyria, and the outcasts in the land of Egypt, may come and worship the Lord in the holy Mount, at Jerusalem.

Your unworthy brother in Christ,

C. B. HASSELL.

Mar. 18, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Ozark, Arkansas, }
May 2nd, 1845. }

VERY DEAR BRETHREN: I have been a reader of your paper for some time, and am well pleased with the doctrine general that is held forth in the Primitive. It is the doctrine that my soul believes in, the doctrine that will well stand in time and thrive in eternity; though men and devils may all combine, they never can overthrow it. The devil with all his train of missionary societies, and Sunday school union, and temperance societies, or all the inventions of man, never can overthrow it.

Brethren, I would write if I felt that I could write any thing worthy of space in so valuable a paper; but when I see so many able pieces wrote by the worthy writers, it would be wrong in me to write, for it might exclude some worthy piece. I will conclude. Pray for your most unworthy brother in hope of eternal life. Farewell for the present. JOHN HONEA.

FOR THE PRIMITIVE BAPTIST.

A Dismission Hymn. C. M.

Now may the sweet and sovereign grace,
Of our exalted Lord;

And may we all his footsteps trace,
And live upon his word.

Jesus our Lord has surely died,
And in the grave was laid;
As such we now are justified,
And sinners heirs are made.

So he has risen from the dead,
And has ascended high;
He has the great atonement made,
No more to bleed and die.

May we be ready found to go,
When we are call'd to die;
Exchange this world of sin and woe,
For joys above the sky.

Then we shall rest, with all the blest,
In that bright world of joy;
And songs of praise, thro' endless days,
Be all our sweet employ.

To sing and tell, he loved us well,
And laid his glory by;
That we might live, all praise to give,
And never, never die.

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

In all thy ways acknowledge the Lord,
and he shall direct thy paths.

FOR THE PRIMITIVE BAPTIST.

Elder *Blount Cooper* is expected to preach on Monday after the fourth Sunday in July at Skewarkey m. h.; Tuesday, at Baregrass; Wednesday, at Flat Swamp; Thursday, at Great Swamp; Friday, at Gum Swamp.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Enno; 31st. at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor; 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

AGENTS;

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahvita Depot*. H. Avera, *Iverashoro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Greensville*. William Welch, *Abbott's Creeks*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Willkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Alken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germansville*. J. C. Lucas, *Lexington* C. H.

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PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

RECEIPTS.

John Halbert,	\$1	Jno. Watkins,	\$1
David Alderson,	1	Thos. Townsend,	1
Abner Durham,	1	R M. G. Moore,	1
John Snelson,	2	Thos. Robinson,	1
P. M. Byrd,	1	Samuel Sadler,	1
James Osbourn,	5		

TERMS.

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"Come out of Her, my People."

VOL. 10.

SATURDAY, JULY 26, 1845.

No. 14.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Columbus, Mississippi, }
June, 1845. }

Religion and many notions about it.

DEAR BRETHREN: GOD is represented to be unchangeable, by the scriptures of eternal truth: and is a SPIRIT and must be worshipped (if worshipped aright) in SPIRIT and in truth. If sin break us off from God, religion must graft us in again. Now this does not consist in a formal round of external observances, works of our hands, or thoughts or imaginations of our hearts. St. Paul learned its theory from his Master JESUS CHRIST, and displays its efficacy throughout all his inspired writings, and thus describes it: "The kingdom of GOD is not meat and drink, but righteousness, and peace, and joy in the HOLY GHOST." *Pure religion and undefiled*, will show its efficacy many ways, in conduct and conversation.

The doctrine of the fall of man is represented in so many various ways, and metaphors, as *dead, blind, lost, ruined, &c.* that this fundamental doctrine cannot scripturally or rationally be confuted. St. John says, "And we know that we are of God," (believers or born of God,) "and the whole world lieth in wickedness." In this short expression the horrible state of the fallen world is pointed out in the most lively colors, and is exhibited in the ac-

tions, conversations, contracts, quarrels, as well as friendships of worldly men. Now in this horrible state we are *children of wrath*, not subject to the law of God. Then it is evident that something must be done for us, more than we can do for ourselves. The good work of getting or receiving *religion* must begin somehow, either man must regenerate himself, or the Lord must do it for him; for JESUS says, ye must be born again. Then we must in other words be renewed in our hearts and influenced in our lives by the operation of the HOLY SPIRIT, before we can rightly claim the privilege of being sons and daughters of God. All these blessed *privileges* were purchased by CHRIST, and are given freely to all that come unto him. Now we see the world divided into two sides, or parts, *saints*, and *sinner*s—just and unjust—the believer and the unbeliever.

The question before us, now is, the true believer; where shall we find him in this *world that lieth in wickedness*? In Christian or in heathen land, in the schools of sciences, or in the courts of the grand and the great? The LORD is present everywhere, and the heart of every man is known unto him exactly as it is; and not one doeth good, no, not one. Now the SPIRIT pervades and penetrates through all these dreary regions of sin and death, and sees all blinded by satan's arts. St. John says, ch. 5. 21—6. 63: "For as the FATHER raiseth the death and quickeneth them, even so the Son quickeneth whom

he will." "It is the Spirit that quickeneth." So we see that the co-eternal* trinity (so to speak) have a hand in the work of regeneration, creating the man anew and adopting him as a child of *grace*—a believer.

Now mark what Paul says to the Ephesians, comparing what they were by *nature* and what they are by *grace*. ch. 2. 1: "And you hath he quickened who were dead in trespasses and sins." JESUS CHRIST the same yesterday, to-day, and for ever. HE carries on his work of mercy and regeneration in our day the same as in former days; as is said in Pro. 3. 31: "My delights were with the sons of men." To make them *sons* of God. Now then we have the man quickened and made alive, and is started and running from *death to life*. The LORD has waked him up: no more crying a little more sleep, a little more slumber; but the cry is, what shall I do to be saved? Salvation is his chief desire now, the eyes of his understanding being enlightened, as the apostle says: "After you were illuminated you endured a great fight of afflictions." Now the man sees and discerns things in quite a different light which he saw them in, before—sees himself a lost and an undone sinner, without he is saved by the mercy of God. His ears also being unstopped, he hears the *mighty* voice of God, and he hears the denunciations that are written in the Book, which says, Cursed is every one that continueth not in all things written therein to do them. Here is weeping in the gall of bitterness; here is not only seeing and hearing, but feeling too.

O LORD! be merciful to me a sinner! He that cometh to GOD must believe that he is. He believes now that GOD is a SPIRIT from which he cannot flee, and his word as the sword of the SPIRIT has pierced his soul and the thoughts of his heart

*CO-ETERNAL. Those that do not like this phrase may substitute if they please another, that will correspond consistently with Gen. 1. 22; John, 5. 17 and 14. 23; 1 John, 5. 7.

are revealed. But O! the many gloomy apprehensions that God will leave him to perish in his sins: for I have been an uncommon sinner! "He that hath an ear to hear, let him hear what the SPIRIT sayeth." JESUS is the *author* (beginner) of *faith*—so the enlightened man betakes himself to reading the word of God and praying. And it is said again by JESUS CHRIST, Jno. 6. 29: "This is the work of GOD, that ye believe on him whom he hath sent." A faith of the operation of GOD. Col. 2. 12. And so again the dissatisfied man is like the one we read of in Mar. 9. 24, who cried out with tears, "LORD I believe, help thou my unbelief." He had not the evidence to his entire satisfaction. "The letter killeth, but the SPIRIT giveth life. Thus the regeneration of the soul by the SPIRIT and grace of GOD is carried on, until the soul is driven from all self-dependence, and every false refuge—convinced of the total depravity of its nature, the sins of its life, and imperfection of its best duties.

Thus drawn by the HOLY SPIRIT, the soul comes weary and heavy laden to CHRIST. "LORD if thou wilt thou canst make me clean." Although the Lord has now, made this enlightened soul willing in the day of his power, yet there are his misgivings that the Lord will not save so vile a sinner! But now, like the impotent man at the pool, he knows his helplessness and has to wait, and hope, and pray. JESUS too knows his case, and will not suffer him to die, but enables him to take hold, by the hand of *faith* as it were, of some comforting promises as in Pro. 8. 34: "Blessed is the man that heareth me, watching daily at my gates, &c."—or, "he that cometh to me I will in no wise cast out." Thus in the LORD's own good time, he makes his love and mercy manifest to such an humbled and penitent soul. So he believes, and rejoices in hope of the glory and salvation of GOD; so by faith he views JESUS, as living and dying for him, as his LORD and his GOD; and so has a feeling sense that he has passed from death unto life, "because we love the brethren."

Thus we have endeavored to show how the man is regenerated, (or born again,) of the SPIRIT of God; and is an adopted son and an heir of glory. Now this is what I would according to the scriptures call the gospel religion, or internal religion—the kingdom of God established in the soul. O! that none of us may be strangers to the tranquillity and sweetness of this holy religion, that as Solomon says is sweeter than the honey, or the honey comb. Let me not discourage any weak believers that are harassed and perplexed by doubts and satan's suggestions, for there is not much difference between the weak and the strong, and the best among the wise have no oil to spare. And again, he knows how much the weak can bear, and helps them when they cry!

So the *new man*, for such now we shall consider him, being changed from *nature* to *grace*, his heart set at liberty, for where the "spirit of the LORD is, there is liberty"—liberty to run in all the Lord's commandments, having told the reason of the hope that is in him with meekness and fear, to the church of God, looking unto JESUS as the author of his faith. One LORD, one faith, one baptism. Baptism then is to be taught: JESUS is the author and finisher of faith, is he not then the author of baptism? He asked the Jews the question. The baptism of John whence was it? From heaven or of men? The Jews had to acknowledge it was from heaven, so it was not nullified, although it was a water baptism. How did Paul teach it? See Rom. 6. 4: "Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the FATHER, even so we should walk in newness of life." The 5 verse shows the likeness of his death, and the likeness of his resurrection—that is, shown in a figure. What does St. Peter say on the subject of baptism? See c. 3. 21: "The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of JESUS CHRIST." Peter here makes

baptism a like figure of salvation, with Noah and his family in the ark. So believers not only have the sign or figure, but the thing signified;—that is, salvation by the resurrection of JESUS CHRIST—not the putting away the filth of the flesh, (for without the shedding of blood there is no remission of sins)—(and again, Peter says he bore our sins in his own body on the tree)—but the answer of a good conscience towards God.

Now as there are many false notions in the world, a good spirit and an evil one, the mystery of godliness and the mystery of iniquity: we are called upon to examine ourselves whether we be in the faith, and contend earnestly for the faith once delivered unto the saints—and this should be for edification, and not for destruction.

Well, Primitive Baptist, what is your creed or notion? The *doctrine* contained in the Bible. They are awful, and pleasing manifestations from the GODHEAD. God manifest in creation, in providence, and in salvation. As I intend to be short, I shall only briefly touch on these heads of doctrine: It is remarked by some one, that without the Bible, the world would be in comparative darkness, not knowing whence it came, nor whither it goeth. In the first pages a child may learn more in an hour, than all the philosophers in the world learned without it in a thousand years. In the Bible then much learning or wisdom is to be found, yet it can neither read or write. Let us not then worship the paper, the ink, the pen, or the hand that held it; but the SPIRIT that indited it.

But to return to the doctrine of the Bible. Here we have explained, our *fallen state*. The origin of evil. The cause of all of our misery, and the remedy—salvation by JESUS CHRIST. The doctrine of future rewards and punishments—the greatest restraints to wickedness that ever could be put on depraved man. (We have a creed in other words extracted from the Bible of the same import, which serves to keep up a uniformity of sentiment and practice.) Now remove these doctrines from my creed, and I should cry like Ma-

ry Magdalen did at the sepulchre of Jesus: They have taken away the Lord, and we know not where they have laid him.

Now I would ask, where is the sect or denomination of Christians, that have kept the principles or practice of the gospel with more consistency and order than the Primitive Baptists? The primitive apostolic churches no doubt had some false professors or heretics in them; yet St. Paul calls it the house of God, the church of the living God, the *pillar* and ground of the *truth*. Who have contributed to support this pillar and ground of the truth more than the Primitive Baptists, by their faith and practice? Now let not our good be evil spoken of, as it is by many; as ignorant, low, illiberal, narrow-hearted, close communion Christians, having notions peculiar to themselves. Well, we hope we have scripture authority for our notions, neither do we thirst for human praise, and that is more than can be said by many other so called Christian churches. However, we contend too for good manners, good politics, as well as good religion; and as much as in us lies to live peaceably with all men, rendering to all their due—to Cæsar the things which are Cæsar's, and unto God the things that are God's. Having a good constitution, let us guard it well; honoring and praying for all men, and those that are fairly chosen in authority over us; rejoicing that our lines (the word of God) is cast to us in pleasant places, that we can worship God under our own vine and fig tree, none dare to disturb or make us afraid. So, dear brethren, follow on in the apostles' doctrine and practice, and with all your faults I love you still.

I did not intend to fill more than one sheet when I first began to write, but having passed that limit, I may fill half a sheet more, and weary my printer's and reader's patience without edifying their minds. Let us stand fast in the liberty *wherewith Christ hath made us free*; for surely (says Solomon) oppression makes a wise man mad. The old mother church, the church of Rome, claims the right too of

being Primitive, and might have been a pure church at first. St. Paul shows there should be a departure from the faith, and a *discovery* of antichrist *that man of sin*, before the day of the Lord came. So we may say of that church, how art thou fallen, what an apostate!! Who can comprehend thy religion, it is truly the mystery of iniquity!! Rev. 17. 45. *Mystery, Babylon the great, the mother of harlots! The woman sit upon a scarlet colored beast*. This must represent the persecuting and blood thirstiness of that church. First proselyting, and then persecuting. We read Rev. 13. 5: There was given unto him (antichrist no doubt is meant) a mouth speaking great things and blasphemies!! Is it not a great, and blasphemous thing for the Pope of Rome, a sinful man to say he can forgive or remit the sins of another? So the unbelieving Jews thought (though falsely) of our Saviour. Mark, 2. 7: Why does this man thus speak blasphemies? who can forgive sins but God only? St. Paul describes this *man of sin*, as sitting in the temple of God. 2 Thes. 2. 4. So the Pope claims (or did) a vicegerency over the whole world; and crowns of kings were in his hands. And even the happy lands of America are distributed out for the scenes of future action. So if the church of Rome was pure once, it has apostatised from primitive or apostolic purity.

Without going into minute details, there were three *things* that had a tendency to fill her with *corruption*, and still tends to keep her so. First, uniting *church* and *State*—ministers of the church, must be officers of the State. A tempting bribe for wealth, State policy more preached than the gospel of salvation: care more for the fleece than for the flock! more honorable to be a State missionary, ah! and more lucrative too, than an humble pastor of a single church. The second—infant baptism. (The writer would regret to wound the feelings of any other professors, but a physician that loves his patient must probe the wound.) Now infant sprinkling came in the room of infant baptism,

(as history says) in the 13th century. At first it was supposed that all unbaptized infants were lost, as well as adults; so they were baptized for to remit original sin, even before they were eight days old. Some again supposed that if baptism had that virtue in it, they would put off their baptism until they were old, and have all their sins remitted at once; but they supposed some might die by some accident without baptism and be lost, so delay was turned to haste. So thus made members of the church, and inheritors of the kingdom of heaven, they must remain in the church, however profane or immoral. Infant baptism, the pillar and ground of popery. The prophet Amos has a grand idea, ch. 6. 1, where he says: Wo to them that are at ease in Zion, and trust in the mountain of Samaria." A false professor in a church, is no better than a worldling out of it. A man of honor would scorn to do a mean thing, as a religious man would fear to do it.

Now to the last thing proposed, that is—thirdly; plenary remission, or expiation of sins. All, that contributed money for pious purposes, might buy off their sins, or be indulged in them—for false swearing, so much; robbing, so much; burning a neighbor's house, so much, &c. Buck says in his Theological Dictionary, that a gentleman not long since, that he might know the certainty of these things, went to the office at *Naples*, and for two sequins purchased a plenary remission of all his sins, and for two other persons. Now as these three practices are not taught in the *Bible* by either precept or example; the Papists' maxim is, keep the Bible from the common people, and they will be devoted and blinded bigots to the old church—the mother of harlots. Alas! if the blind lead the blind both fall into the ditch.

Now let us attend to the warning voice, "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues." So this coming out and dividing off appears necessary, that "they that are approved

may be made manifest." (1 Cor. 11. 19.) Then why fall into the other extreme? Give the Bible to all the world, as if the Bible alone would regenerate the world without the agency of the HOLY SPIRIT. What does Elisha say to Job? (34. 29.) "And when HE hideth HIS face who then can behold HIM."

Ink and paper are dead materials—pronounce the words, written or printed, they sound on the ear and die away. The mysteries, and the truths of the Bible, are not comprehended by the unenlightened and unregenerate part of mankind. If they hear, they obey not; like the man beholds his *natural* face in a glass, beholdeth himself and goeth his way and straightway forgets what manner of man he was. Suppose the question is asked, what church has come the farthest out from the church of Rome, and is the likeliest to keep so? I will not pretend to answer this question, as there are so many different opinions abroad; but will refer all to the Bible, and the SPIRIT that composed it.

JOHN HALBERT.

TO EDITORS PRIMITIVE BAPTIST.

Rockingham county, N. Ca.

DEAR BRETHREN: As I feel something in my breast that seems to urge upon me the propriety of dropping a few lines to you, I believe I must yield to the impulse, hoping at the same time you will excuse me for making thus free with strangers. And inasmuch as I have read with comfort and delight to my soul the experiences of Christians published in your paper, I have concluded to introduce myself to you by relating some of the dealings of a gracious and merciful God to me, in rescuing me from the awful consequences and punishment of sin which I so much deserved, and bringing me (as I hope) to the knowledge of the truth as it is in Christ Jesus, by manifesting his pardoning love to my soul in the remission of my sins, and giving me such full assurance of faith as to enable me to believe in him for life and salvation.

I will commence by saying that many years ago I was brought to see and sensibly to feel myself a poor, lost and helpless sinner; I was condemned by God's righteous law, I believed in the infinite perfections of God, that he well knew every sinful act that I had ever committed, and that he was too holy and just to pass by the least offence with impunity. I knew I was a dying mortal, but that I had an immortal soul that must live forever, and did most confidently believe that the vengeance and wrath of God would be poured out upon my soul forever and ever as a just reward for my transgressions. I could see no way for me to escape, for I could do nothing good, and my prayers were so imperfect and sinful that I thought the Lord would neither hear nor answer them.

Under this state of mind I was most sorely distressed, so much so that I have desired to exchange my situation with the insects crawling about my feet, or any thing on earth that had not an immortal soul to exist eternally. My burden of guilt and condemnation, became so great that I thought I could bear it no longer; I believed I was going to die, and was so pressed down in my feelings, that I laid down on the floor (being alone) with no expectation of ever rising again. But here in this critical condition, when I was looking for nothing but death, behold to my great surprise and astonishment, and my exceeding joy, the Lord came to my relief and removed my burden of guilt, and I arose to my feet and every thing that my eyes beheld seemed to have altogether a different appearance to what it ever had before; the leaves on the trees looked like they were all tinged with gold, and I felt like I had got into a new world.

But notwithstanding this great and sudden deliverance, and thus being brought from death to life, (as I now hope and believe,) faith was not communicated to enable me to lay hold on eternal life, and I therefore had no thought I was a Christian; for in the meditations of my mind on the immense worth of the soul, its eternal

duration, and the dreadful consequences of being deceived about religion, I had made up my mind that I would never profess religion, until I heard an audible voice saying to me that I was a Christian, or that my sins were forgiven, or some promise of the gospel making me to know that I was a Christian. And as my deliverance was not accompanied with any such confirming evidences, I could not think I was a Christian; but I thought, how holy, and free from sin I would try to live in future.

Thus I went for several years, sometimes something like a gleam of hope would offer to my mind; but I would say no, it was impossible for any person who was so wicked and had such a sinful nature as I had, to be a Christian. During this time I was often at a loss whether to pray to the Lord to convict me and bring me to repentance, or to pray to him to give me faith to enable me to believe I was a Christian. But the Lord's way is much the best way, and his time to make a display of his pardoning love to the sinner is always the right time.

At length my year of jubilee came and my soul was set at liberty. I was alone and reflecting on my situation, when the following words were applied to me with comfort and consolation, (to wit:) "The Lord hath done great things for us whereof we are glad." I hope at that moment the Lord gave me faith, and enabled me to believe in Christ to the salvation of my soul. Then O! what unspeakable joy sprang up in my soul; how plain to my understanding that God through the merits of Christ could be just in pardoning the very chiefest of sinners, and I felt as much acquitted and as fully forgiven for all my sins as if I had never committed any offence in the sight of God. O, the atonement of Christ was so full and complete and so especially applied to my particular case that I did believe, I should never more see any trouble or distress of mind; and then how I did admire the plan of salvation, that God should so love the world as to give up his Son to die for sinners, that Christ should make the atonement and

suffer the penalty of the law in our stead, and that the Holy Ghost should apply it to sinners; but above all, my soul wants to rejoice and praise the Lord that it was applied to me individually.

But, my brethren, although I then thought that I was done with all trouble and uneasiness of mind; that the Lord had made me a Christian, and with that I was satisfied; and had every thing necessary to make me happy both in time and in eternity, my experience since shows how greatly I was mistaken. For the warfare between the flesh and the spirit commenced soon afterwards, and I have had many sore conflicts both within and without; and indeed I now think I have no right to expect any thing else while I am clothed with this very imperfect mortal body of mine. For it does seem to me that the imperfections and sinfulness of my nature, are making new developments of my great defilement daily, over which I mourn, and grieve, and loathe myself, and wonder that the Lord should ever have loved such a sinful creature as I find myself to be; but the Lord is rich in mercy, and his love changes not, therefore in him I have hope and in his faithful promises I have confidence, that he will perfect the glorious work of grace begun in my soul, and ultimately that he will convey me to his heavenly kingdom, where I shall receive the benefits and enjoy the happiness resulting from his everlasting and immutable love.

But, my beloved brethren, before I close this part of the subject I must tell you some of my present feelings and great sufferings of mind, how my soul is cast down and disquieted within me. I had a most loving, affectionate and Christian companion with whom I had lived most happily for more than twenty-four years; but on the 26th of September last, death separated us and I am left to lament my inconceivable and inexpressible loss. This heavy affliction requires more Christian fortitude than I possess, to enable me to bear up under it patiently and submissively; but God is my refuge in distress and I think I can say, it is the desire of my soul

to be submissive to his will. And I want to be thankful to the Lord that he so wonderfully prepared her by his grace, that she could exchange this world with joy for the blest mansions of eternal glory. She was confined to her bed with congestive fever for near two weeks, during which time she seemed resigned to the will of the Lord in a most remarkable manner, and shortly before her departure she exclaimed, "*O joyful!*" She has left behind her the best evidences that she was a child of God and an heir of his heavenly kingdom, for she lived like a Christian and died like a Christian, from all which I try to draw some comfort; but I am deprived of her agreeable company, of her godly conversation, and of her Christian counsel, which so overwhelms my soul in grief that I go mourning all the day long.

But O, she's gone, why thus complain?
Tho' great my loss, tis her great gain;
She's paid death's debt, left earthly toys,
And gone to enjoy eternal joys.

I hope, my dear brethren, you can and will feel for me. I stand much in need of your Christian sympathies and your prayers, and not yours only, but all those that may hear of my disconsolate condition. I hope they will be fervent in supplicating the Lord to give me grace according to my day of trial and distress, and bless me abundantly with his heavenly presence to comfort & cheer my drooping soul.

Brethren, you was kind enough last spring to send me one of your papers, (I suppose through some friend of mine;) and in it I found a very lengthy letter written by Elder James Osbourn, of Baltimore city, to a brother of his in the flesh residing in old England. I read it with interest, and an interesting letter it is. I have long been acquainted with Elder Osbourn, and for many years he has stood high in my esteem as a Christian, and as a minister of the gospel, and as an author.

Brethren, I wish you well, and may success attend your efforts in the defence and advancement of truth. Yours in bonds of affliction.

WM. FEWEL.

Near Madison, N. C., March, 1845.

The following lines were composed on the death of Elizabeth D. Fewel, who died on the 26th of September, 1844. She said shortly before her death, "*O joyful.*"

With what delight a saint can die,
And soar away to worlds on high,
And bid farewell to all below
And cheerfully to Jesus go.

Twas there, my friends, with my dear
wife,

When ending of this mortal life;
Before her last expiring breath
She said, "O joyful," e'en in death.

If joyful then, O boundless love,
What joy when she arrived above,
There from pain with Christ to dwell;
There, O how joyful, none can tell.

'Thou didst, O Lord, ere time began
Inclose her in thy gospel plan;
Gave up thy Son to bleed and die,
That she might live with him on high.

Then, in thine own appointed way,
While she on earth was call'd to stay,
Thou didst unfold thy grand design
To rescue her from death and sin.

Thou didst prepare her by thy grace
To seek her Saviour's smiling face,
And manifest her sins forgiven,
And sealed her then an heir in heaven.

Then to the Church she did repair
And joined the saints assembled there,
And in obedience to God's word
She was baptised like Christ the Lord.

She was engaged in thy good cause,
Despised the shame and bore the cross;
The saints' necessities did find,
And them relieved with cheerful mind.

Her life was spent in usefulness,
Her daily walk, the fruit of grace;
She was submissive to God's will
And his blest word tried to fulfil.

Free grace alone was all her theme
That God devised a glorious scheme
Her soul to save through Christ his Son
Without a righteousness her own.

She was a friend indeed to me
In peace and in adversity;
In all my trials shared her part,
And sooth'd & cheer'd my drooping heart.

She was a mother kind and dear,
She fondly loved her children here;
And O, how fervently she craved,
That they in Christ might all be saved.

But why recount her goodness o'er,
Or why attempt to swell the score,
Since half the virtues she possessed,
By me can never be expressed.

But, O my soul, the scene is changed,
My worldly prospects much deranged;
My earthly joys have suffered death
With my dear wife, Elizabeth.

My bosom friend, O Lord, is gone,
Thou hast from me her love withdrawn;
Now in her room be thou my friend
Till all my sorrows here shall end.

My days and nights are spent in grief,
No wife to come to my relief;
No friend to whom I can convey
My grief, my pain, my sad dismay.

Lord she was thine, thou hadst the right
To take her from my earthly sight,
And may I yield up that to thee
Which thou hadst only loan'd to me.

Yes, yes, she's gone why then complain;
Though great my loss, 'tis her great gain;
She's paid death's debt, left earthly toys
To take her fill of holy joys.

Then O, my soul expand thy wing,
Thy quick imagination bring
From earth to heaven, and view her bliss
Among God's saints, where Jesus is.

There she has joined a happy throng,
And now without a falt'ring tongue
She sings with melody most sweet
And bows before the Saviour's feet.

She high extols the Lord of love
Who once forsook the realms above;
Came down on earth to bleed and die
That she might reign with him on high.

There too she's clad in heavenly dress,
Or Christ's imputed righteousness:
Her active tongue finds sweet employ,
Her happy soul there leaps for joy.

There in the most exalted strain,
Her voice is heard through all the plain;
No sin, no grief shall there infest,
Her soul, nor one disturb her breast.

There she unites with those above,
Who shout their dear Redeemer's love;
And O, what joy to sing and tell
That Jesus hath done all things well.

But O, my soul I'll talk to thee;
Art thou by grace prepared to be
A guest in that blest company,
When death shall set the captive free?
With trembling lips I would reply,
For know I do that I must die;

I would be honest with my God
Since by him I am understood.

When I look back on former days:
When I survey God's glorious grace
Made known to me, when dead in sin
I must believe I'm born again.

Thy covenant, O Lord, secured
All those for whom thy Son endured;
By faith I felt his blood applied,
And in him I was justified.

Then, O my Lord, is this the case,
That I'm an heir of sovereign grace?
O yes, thy word I can't distrust
Though made to one who is but dust.

Then let me raise my weeping breath
And join my dear Elizabeth,
And sin the praise of God so loud
As to be heard through that blest crowd.

I'll praise the Lord with all my might
For his rich beams of heavenly light,
Bestowed on me and my dear wife
Which gave us both eternal life.

I'll strive to magnify his grace
Which gave our souls a resting place
In the dear bosom of his love,
Until we meet in heaven above.

Thy love, O Lord, is great I know
I'll ask thee then thy love to show
To all my children,—let them be
Guests of thy blest family.

O Lord, remember them for good,
Wash their dear souls in Jesus's blood,
From guilt and sin and misery
Be pleas'd, O Lord, to set them free.

Grant this rich gift, then all is well,
We'll praise thy name,—our tongues shall
tell

To friends below and saints above
The blessing of redeeming love.

Our dearest friends on earth may die
Our weeping souls may mourn and cry
But soon, yes soon, most happy thought
We'll go where sin and sorrow cometh not.

Lord I would humbly ask of thee
Thy presence to impart to me,
Thy presence can console my heart
And cause all sorrows to depart.

And when, O Lord, I'm call'd to die
And join Elizabeth on high,
There we'll unite,—Thce we'll adore,
And shout free grace forevermore.

There's heavenly bliss, there's endless joy,
There nothing can our peace destroy,

There on that happy, pleasant shore
We'll joyful live and part no more. W. F.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 26, 1845.

TO EDITORS PRIMITIVE BAPTIST.

*Sinclair's Bottom, Smyth county, Va. }
June 20th, 1845. }*

VERY DEAR BRETHREN EDITORS: According to promise I feel to correspond with my brethren of the old order, though I must confess that I feel very much disqualified, being no orator and seeing so many abler writers that have wrote before on the great plan of redemption. Brethren, write on, the cause is good.

Dear brethren, I will give you a short narrative of myself. I was born in the year of our Lord 1777, March 4th; brought up by pious parents, but like the rest of mankind I loved sin more than holiness. I married December 26th, 1799—we have lived together up to this date. The Lord has been very kind to us—five of our children belong to the Baptist church. My consort embraced religion and joined the church in 1809. I embraced religion, I hope, and was received into the church November 13th, 1813.

The Sinclair's Bottom church was constituted in the year of our Lord, 1791, by Elders Andrew Baker and McNeal. We have lived at this place forty-five years—we have seen great revivals and happy seasons, and some hard trials. It is a cold time with us at this time. We have some in our church that can't bear the doctrine of election and reprobation, and they seem to take sides with the inventions of men, and the great machine to help the Lord to turn the sinner from his evil ways and work himself into the favor of God.

Dear brethren and sisters, you that know the truth, I can't believe in that way. I am a Predestinarian, I view men by nature children of wrath, reprobates concerning the faith; having a mortal life, but dead in sin, without hope and without God in the world, and under the just sen-

tence of God's holy law, slaves to sin and satan, and not able nor willing to be freed from the law of sin and death. But God of his goodness and for a purpose of his glory, did before the world was, choose a people for himself; and to prepare his people to make them meet for the master's use, he quickens them and makes the dead alive, and they are born into a world of grace, taken out of the wicked world, and the world hates them.

Now you know, dear brethren, that the meaning of the word election is choosing. God's people are called a chosen generation, a royal priesthood; they are called the bride, the Lamb's wife; they are called a city that is set on a hill; and they are called the temple of the living God, for they grow into a holy temple in the Lord. They are members of his body, of his flesh, and of his bones; there is no schism in his body. Now who shall lay any thing to the charge of God's elect, (or chosen people?) for he has bought them with a price, and they are complete in him, who is the head of all principalities and powers, and will finally preserve them to the end.

Dear brethren and sisters of the Primitive faith, I do not write these things because you do not know them; but because you do know them, and can witness to the truth. We cannot do any thing against the truth, but for the truth; for the truth will stand when heaven and earth pass away.

Dear brethren, these are some of my views in a scattering manner. I must come to a close, my sheet is full.

Yours, respectfully,

LEVI BISHOP.

From the Signs of the Times.

Elder Daniel E Jewett, our cotemporary and fellow laborer in the editorial as well as ministerial field, was dismissed from his toils and conflicts on Wednesday the 28th day of May, after a severe illness of eight days, which he was enabled to bear with that firmness and resignation which distinguishes the closing scene of those whose

treasures are in the heavens. He had been as we understand upon a tour among the churches and brethren of our faith in New England; and to visit his aged mother, and returning by the way of Philadelphia, so as to attend Delaware, Delaware River and Warwick Associations, had become very much fatigued; and on the day of his arrival, at Philadelphia, May the 21st, he was taken with the bilious colic; from which neither the skill of physicians nor the kind and unremitting attention of friends and brethren could relieve him. We saw and conversed with him, a day or two before his exit: although he was suffering severe pain of body, his soul appeared to be calmly awaiting the sovereign pleasure of God. Letters had been despatched to his wife, but not in time for her to reach him before his spirit had taken its immortal flight. Of the precise situation of his family we are not prepared to speak at present. He has left an amiable, but, now widowed companion, who was to him in spiritual as well as temporal matters, a help meet indeed, and we believe he had two small children. We shall be enabled hereafter to mention his age, and such other particulars as may be interesting to the readers. Brother Jewett has been more generally known among the Old School Baptists, as an editor and publisher of the *Doctrinal Advocate*, than his opportunities for travelling would allow him to be as a preacher; we, together with brethren and friends in general sincerely sympathise.

TO EDITORS PRIMITIVE BAPTIST.

Bainbridge, Ga. April 27, 1845.

DEAR BRETHREN EDITORS: Your interesting Primitive always comes to us a welcome messenger. The late numbers have been particularly interesting. We are pleased with the zeal of Bro. Hassell, let us be awake, and search for the *old paths*. There is one thing that distresses us greatly, and that is the allusion to dilapidated houses. Before I left the old North State, there was some reason for

complaint, and I suppose that the reason still continues. But I am glad to say, that there is some improvement in our parts; our meeting houses are ceiled, and in winter we have a stove which warms the house, so that in coldest weather, our families can go to meeting without danger to their health.

The good cause, we trust, is as strong as ever with us, and we shall never tire in the good old way—encourage all such. Not long since I crossed into a neighboring State, and found some of our dear Primitive brethren and enjoyed myself among them. During my visit, there was a turn out of a new sect; they were called Odd Fellows, and among them, there were two or three of my young brethren, tricked out with ribbons, and tin stars, and other gingleties. Oh, how my heart was grieved. I thought, surely these brethren could not blame the missionary Baptists for their conformity to the world. I was told that Odd Fellows was a charitable concern, and that was the reason that they joined. Well, is not the church of Christ charitable enough? For shame, brethren, for shame! Is such foolishness allowed among my old brethren in Nash and Johnston? These poor blind brethren say there is no scripture against them!! Now, brethren Editors, can't you enlighten us in these matters? Bro. Rorer, suppose you lift your voice against this crying evil. Yours in a blessed hope.

P. T. DOUGLASS.

From the Signs of the Times.

Desoto co, Mi, April 1, 1845.

BROTHER BEEBE:—I am not acquainted with you personally; but by reading the Signs of the Times, I am led to believe that we are of the same family; and so I propose to give you some information concerning our family connections in these parts. We are a united people, and the great Shepherd feeds and takes care of us, and keeps us united.

I attended our Association, (Tallahatchee,) which was held with the Antioch

church last October, and a more pleasant meeting I have not attended for a long time. The business was executed in harmony and love. The stand was occupied on Sunday by Elders More, Gurthry, Culp, and Parks: we had a large and remarkably orderly congregation. The doctrine preached was food to the children of God, which made them rejoice. Our next Association will be held with the church at Cold Water, Marshall co., Mi, commencing on Saturday before the second Sunday in October next. So far as I am acquainted, we are in peace and of one mind. The Lord is raising up and sending laborers into his vineyard. Within three or four years, the Lord has raised up within the bounds of this Association six young gifts; three of which have been set apart by ordination. And I am happy to learn that these brethren, do proclaim the truth of the gospel, fearlessly of men and devils.

My brother, I wish to give you some of my views of the plan of salvation; take them for what they are worth. I am no scholar, & but a child in the experience of the things of the Kingdom. When I hear strange doctrines, which are opposed to that which was taught by Christ and his Apostles, and hear the cry of "Lo, here is Christ, and Lo, there is Christ," &c., I am convinced of the truth declared by the wise man: "There is a way that seemeth right to a man, but the end thereof is death." God's people are *one* people. "My dove my undefiled is but one, she is the only one of her mother, and, the choice one of her that bare her." (Cant. vi. 9) "One Lord, one faith and one baptism." I believe this one church of Christ was comprehended in the wisdom of, and is justified thro' the merits of Christ, and that according to his own purpose and grace, which was given her in Christ Jesus before the world began. A soul can only be born again by the power of God, nothing short of his almighty power and grace can quicken. The Spirit of God gives life, and makes the quickened sinner to see and feel

his deep depravity and ruined estate, shows that he is condemned by the law, and justly, and also that his own righteousness is but filthy rags, and makes him fully sensible of his total inability to extricate himself. In this condition we are made to cry, Lord save or we perish, and when the soul is thus brought by the Spirit, the same Spirit reveals Christ to him, as the hope of glory, and he is made to confess that "Salvation is of the Lord." Not of men, not of the institutions of men, nor of ministers, nor priests, nor anxious benches; nor by might, nor by power, but by my Spirit, saith the Lord. We are made to view the plan of grace, as a most glorious plan, laid in infinite wisdom, and executed by infinite power and grace; & that no flesh shall glory in the presence of God. All things work together for good to them that love God; to them that are called according to his purpose. The plan of the building of grace was perfect in the mind of God, and all that was, or ever could be necessary for the complete finish of the work, was and is treasured up in Christ, so there can be no lack. This plan presents a perfect chain; it has five links; two before time, two in time, & one when time shall be no longer. The first two links are the foreknowledge and the predestinating decree of God; for known unto God are all his works from the foundation of the world. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called." (Rom. viii. 29 & 30) As God, he saw the end from the beginning. Nothing new to him has been presented. The church as the body of Christ, as the bride of the Lamb, is as ancient as the mediatorial office of Christ. She was chosen in him before the foundation of the world. His members are called in time; yes, "Saved and called with an holy calling; not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus be-

fore the world began. (2 Tim. i. 9.) They are made acquainted with Christ their Spiritual head, by being thus called from darkness to light, and from the power of sin and satan to the liberty of the sons of God. Jesus says, my sheep hear and they follow me, and I give to them eternal life, and they shall never perish. The church is not justified for what she is to do, but for what Christ has done. These I understand to be the two links in time, viz: calling and justification. This work is wrought in them by the Spirit. Jesus said he would send the Comforter, even the Spirit of truth, &c, which should take of his and show unto them.

And this very people whom he foreknew, predestinated, called, and justified, shall be ultimately glorified with him in heaven. The building shall be complete in Christ, and all the glory secured to the great Builder. He will bring and fit the last material to its destined place in this spiritual building; then shall his mediatorial work be complete, and the kingdom in its fulness be presented to God, and time shall be no longer. And as Jesus is the first resurrection, so he will assuredly raise up all his members, at the last day, as he has promised. Yes, my brethren, these *vile bodies* shall be raised, and they shall be made like his glorious body, and thus raised, shall inherit the kingdom prepared for them from the foundation of the world.

Election is a glorious plan,
In which the God of grace,
Ordained to life, ere time began,
His chosen, ransomed race.

Yours in hope of eternal life,

J. R. RENFRO.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Pea River Primitive Baptist Association, in the year 1844, held with the Bethsaida church, Barbour county, Alabama, commencing Saturday, 21st Sept. 22nd and 23rd inclusive.

The Introductory Sermon was delivered

by brother James Caddenhead, from the following passage of scripture: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Paul to the Eph. 1st chap. and 10th v.

After a short intermission the delegates repaired to the house. Our former Clerk not being present, elected brother Joshua T. Hood, Clerk pro tem. till the Association was formed. Then the Association was opened by prayer by the Moderator, and the Association proceeded to business.

Received and read letters from two churches, and minuted their state.

Then re-appointed brother James Caddenhead, Moderator, and brother J. T. Hood, Clerk.

Invited ministers and messengers to seats with us.

Appointed the following brethren a committee to arrange the business to come before this Association, (viz:) Jas. Caddenhead, Richard Head, Jas. West, and Henry Neece.

Appointed brother Alexander Smith, in connection with the delegation of Bethsaida church, to arrange preaching during this Association.

The committee report that brother Jas. Caddenhead and brother Jas. F. Watson, occupy the stage on the Sabbath, in the order of their names.

Then adjourned till Monday morning, half an hour after 10 o'clock. a. m.

Sunday Morning, 11 o'clock, a. m. the brethren appointed to occupy the stand today, came forward in the order of their names and preached the word with great zeal and ability to a respectable and well ordered congregation. We trust the Lord was present, and attended the word to the hearts of the hearers.

Monday Morning, half past 10 o'clock, met according to adjournment.

The Association was opened by prayer by the Moderator. Read the Decorum, and proceeded to business.

Called for the report of the arranging committee. The committee presented their schedule of business, which was read and received, and taken up itemly.

Item 1st. To look into the condition of the Dependence church. Moved, seconded, and agreed, that the following brethren be a committee to look into her standing, and to dissolve her at her request if in order, and to report to our next Association the brethren's names, as follows: James Caddenhead, Jas. West, Jas. F. Watson, Alexander Smith and Richard Head; and that the time of their meeting be on Friday before the 2nd Sunday in February next.

2nd. To say whether we have our present minutes printed, and how. Moved, seconded, and agreed, that we have our present Minutes printed in the Primitive Baptist paper, together with our Circular Letter.

3rd. To say whether we have general meetings our next associational year. Moved, seconded, and agreed, that we have two general meetings; the first to be held with the Dependence church, at the time of the meeting of the above named committee, (viz:) in February next. The second general meeting to be held with the New Hope church, Henry county, Ala., commencing on Friday before the third Sunday in February next.

4th. To say when and where our next Association shall be held. Moved, seconded, and agreed, that our next Association be held with the New Hope church, Henry county, Ala., and that the time of commencement be on Friday before the 4th Lord's day in Sept. A. D. 1845.

5th. To say who shall preach our next Introductory Sermon. Moved, seconded, and agreed, that brother Isaac Carter preach the Introductory Sermon.

JAMES CADDENHEAD, Mod'r.
Joshua T. Hood, Cl'k.

—
TO EDITORS PRIMITIVE BAPTIST.

State of Alabama, Henry county.

We the undersigned as a committee, crave the following Report of our proceed-

ings inserted in your valuable paper, being so required to do, by the Pea River Primitive Baptist Association.

REPORT.

We the committee agreeably to appointment, met at the place of holding meeting for the Big Spring Creek church, formerly Colanoke, Early county, Georgia, with which church our business was. The place of our meeting was at the Revd. Miller Braddy's house, but when we came there Braddy was gone, moved away as we were told on the day before our arrival at the place. This Mr. Braddy was a member of that church, and held the title of a minister; though from some cause he had silenced himself some time previous to our visiting the church. So we found no church, Braddy, or what not; neither had publicity of our coming been given to the citizens of that place. So much for the condition in which we found affairs.

We at last found a brother, or at least he found us, for as Braddy was gone and our coming had not been published, we were left to ramble where we might. The brother spoken of had the church's book, but it was of little use to us, as there was but one member out of five which composed the church present. On examination we found that Braddy had gotten a letter of dismissal, though the church had been held in a state of suspense by the Association from her last session.

The said Big Spring church in her last letter to the Association, requested a committee to come and look into her standing; in a word, to set in order things that might be found wanting. On examination of the church book, and by information obtained from other brethren of adjoining sister churches, we discovered there had been a great strife among them and falling out by the way; and perhaps the most strange course of church discipline ever pursued by a regular Baptist church. In fact it was so rude and unshapely, that with our best endeavors we were not able to reconcile it to the course laid down in the sacred scriptures for the government of churches. We arrive at this point. We find the con-

stitution alive and all the members out of order, not that the church as a body is naturally inclined to be disorderly; but by sustaining by church action, when they should have withholden.

The brethren of adjoining churches hold all the members of the above named church in fellowship but one, and that is Miller Braddy. If the members will come to their churches, and acknowledge their error in upholding Braddy, they are ready and willing to receive them. And we as a committee believe the adjoining churches are in the right, and we recommend the members so to do, and then, and not till then, will they be in full fellowship with us. And though friend Braddy has a letter of dismissal from the church, yet we deem the letter invalid and Braddy not in order when he received it. And further, we caution our brethren generally against receiving it—we do not hold him in Christian union with us. All the brethren of the surrounding churches were said Braddy moved from, hold sister Braddy, Miller Braddy's wife, in Christian union; and through our Report would recommend her to the Christian care of any Primitive Baptist church wherever her lot may be cast.

Signed by order of the committee.

James Caddenhead.

Isaac Carter.

Lewis Tucker.

Williams Daniel.

James F. Watson.

P. S. We request that the Editors of the Primitive Baptist insert the above in their valuable paper, and also that they forward a copy of the same to the Editor of the Signs of the times requesting him for us to give it an insertion in his paper also, for this was our decision. In doing so you will oblige your obt. friends. We remain yours sincerely.

TO EDITORS PRIMITIVE BAPTIST:

*Tazewell, Tennessee, }
May 16th, 1845. }*

DEAR BRETHREN EDITORS: I have con-

cluded to write you a few lines to inform you, that I am still in the land of the living, thank the Lord for his mercy and goodness towards a poor worm of the dust. I have been reading your little paper for a short time, which gave me much satisfaction to hear from the brethren at so great a distance, and they all speak the same language. O, brethren, what food to my soul, what comfort and joy to my soul, it is inexpressible.

I also wish to inform you that I sent you a piece for publication sometime last fall, and as it has not come out yet, if you have received it and deem it worthy of publication, I hope you will publish it as soon as possible; it was read to a great many of the members of the church, and sent by their approbation.*

I will, if the Lord will, send you a communication shortly. So nothing more at present, but remain your brother and friend in the bonds of the gospel. Fare you well. *ELISHA PROFFIT.*

*The communication here alluded to never reached us.

FOR THE PRIMITIVE BAPTIST.

The way, the truth, and the life. C. M.

Now Jesus says, I am the way,
I am the truth and life;
All other ways they lead astray,
They lead to death and strife.

I am the life of all that live,
They shall for mercy cry;
This life I always freely give,
And they shall never die.

I am the shepherd of the sheep,
They shall be safely led;
And I will all securely keep,
And so they shall be fed.

I am the resurrection too,
Of all that die in me;
They shall the narrow way pursue,
And all my glory see.

My flock they shall be safely led,
For I will be their guide;
They shall be truly taught and fed,
Because for them I died.

Now all their debts they have been paid,
They are forever mine;
They shall be raised from the dead,
They shall in glory shine.

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

The Lord's Supper.

Here, Lord, I see thy table spread,
With flowing wine, and broken bread;
I see thy children gathered round,
Where emblems of thy love are found.

For them the dear Redeemer died,
For them the Lord was crucified;
Let men and angels be amaz'd!
Let God, the God of love, be prais'd.

May such a wretch as I partake
The bread that Jesus deign'd to break?
May one with such a heart as mine,
Approach the cup and taste the wine?

For me, may I by faith discern,
Thy blood was shed, thy flesh was torn;
O may I by thy spirit feel
Sensations I can never tell.

Till round thy glorious throne above,
Where all is pleasure, peace, and love;
To warble, with immortal tongue,
Complete redemption's wondrous song!

FOR THE PRIMITIVE BAPTIST.

Elder *Blount Cooper* is expected to preach on Monday after the fourth Sunday in July at Skewarkey m. h.; Tuesday, at Baregrass; Wednesday, at Flat Swamp; Thursday, at Great Swamp; Friday, at Gum Swamp.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at E-ton 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahant Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Craevensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salen Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.*

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Price and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Wilis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr., *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingstons*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr., *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Pt.*. Jesse Taylor, *Auburn*. A. Hatley, *Pintala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

TENNESSEE. Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Svierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Madon*. G.

Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russellville*. William McBee, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*. Nathan S. McDowell, *Tazewell*.

MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cocklerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*. John Kinnard, *Daley's Roads*.

FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McLaughry, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

OHIO. John B. Moses, *Germantown*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gun Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

Juo. Edrington,	\$1	James Osbourn,	\$1
Wm. Hunt,	1	Isaac Meekins,	5
Wm. Moore,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 10.

SATURDAY, AUGUST 9, 1845.

No. 15.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

To the South Carolina Primitive Baptist Association, your brother in the Lord sendeth Christian salutation, Grace and peace be with you all.

When I was in your State last spring I was too much in a hurry to pay all the visits that my inclination led me to do, for it was my wish to have visited every church in the bounds of your immediate connection; and it yet is my desire and intention so to do, should God in his providence open a way for the same to be accomplished. In your State, and in gone by days, and in company with Messrs. Rooker and McCreary, who are now no more, your correspondent has often preached Jesus Christ and him crucified; and he is quite anxious to do the same again in those churches of the Lord which compose your Association.

The gospel of the grace of God, as Paul calls it, is yet precious to, and high in the estimation of, your servitor, and he views it as a copy of the mind and will of God, and freely expressing the thoughts of his heart, which are said to be thoughts of peace, and not of evil, Jer. 29. 11. He also views it as a glass in which Christians with open face behold the glory of the Lord, and are changed into the same image, from glory to glory, even as by the spirit of the Lord, 2 Cor. 3. 18. Nor

can he perceive that this gospel has lost any of its ancient lustre, beauty, and charms; but still possesses all those efficacious properties, and soul-refreshing fragrance which it was fraught with when first ordained, and first promulgated. And as it was then admired and cordially received by a few, while others were left to fight against it; the very same is true now. And as it was then admirably adapted to the miseries and wants of poor heavy-laden, and sin-sick souls; the very same is true now. And as it was then effectual to the pulling down of the strongholds of sin in the hearts of sinners; the very same is true now. And as it was then under the reproach and scorn of carnal preachers and mere frothy professors; the very same is true now. And as then all those who were set in the defence of it, and who contended for it, were treated as knaves, and fools, and pestilent fellows; the very same is true now. And as then another gospel was much more popular than the gospel of Christ; the very same is true now.

Beloved, these things are so and you know it; and your friend wishes you to vindicate, and boldly to vindicate the slighted cause of God, even though you should be mocked and derided for so doing. If you study to honor God by declaring the truth, you may expect to meet with opposition from flimsy professors; nor should you think strange of being ill treated by such people for the sake of divine truth. You also should remember

that the gospel of Christ is well worth suffering for, and for the sake of it many people have suffered bonds, imprisonment, and death. Indeed, that must be a poor lean gospel, if gospel at all, which is not accompanied with scorn, scandal; derision, and reproach from men of corrupt minds; for we are told that *the preaching of the cross is to them that perish foolishness*. Ishmaelites will mock, while all true Israelites will adore and praise. With the God of Jacob on your side *you need not fear the reproach of men, nor be afraid of their revilings*, Isa. 51. 7. Let them pursue shadows, but do ye seek for the substance. Let them forage for money, but do ye hunt for the truth. Let them thirst for carnal popularity, but do ye pant for the water of life. Let them resolve on obtaining many proselytes, but you must be contented with just as many as God is pleased to give you. The Lord hath said, *Them that honor me I will honor*, 1 Sam. 2. 30. It is an honor to honor God; but to be honored of him is honor indeed: and David says, *This honor have all the saints*, Psa. 149. 9. One of the best ways to honor God is, to take him at his word,—to give full credit to what he hath said,—to believe in him,—to rely on him,—to boast of him,—and to look to him when all creature helps fail. Another way to honor him is, to be valiant in his cause, and to contend boldly for his truth, and to let our light shine before men, &c.

It is to be hoped that this is the course you are pursuing, and may the Lord prosper the work of your hands, and feed your souls with the true bread from heaven, and then shall ye grow as the corn, and flourish as the vine, and spread forth your roots as Lebanon. It is a very comely sight to see the children of God in a thriving condition, and living together in unity, and walking in love and peace, and becoming better and better acquainted with divine things, and more and more intimate with the Lord of life and glory. An abundance of choice things are associated with this mysterious intimacy; as thus. If we are intimate with the Lord, we must

necessarily increase in riches, in light, in wisdom, in strength, in faith, in hope, in love, in happiness, in humility, and in gratitude. Besides, it is just in proportion as our acquaintance with the Lord increases, that the world and worldly things sink in our estimation. Also, by such a close acquaintance we acquire a holy confidence in our Lord and master, which confidence is very advantageous to us in all our spiritual concerns; for if a confidence in God be wanting, we of course shall be more or less shy and timid, and shall not be able *to come boldly to the throne of grace*; and yet if we do not come *boldly*, our loss must be great, since it seems that obtaining mercy, and finding grace to help in every time of need, is mostly confined to those who come *boldly*. And hence it is clear and certain that an intimacy with the Lord ought to be diligently sought after by the whole household of faith, and highly prized when obtained; for when we live near to God, our love to one another will also abound, and we shall rejoice together in hope of the glory of God; and this is a very comfortable way of living.

Most of us know right well what it is to live together in strife and confusion; for before we separated ourselves from churches with whom we could have no sweet fellowship, and whose doctrine and practice we deemed repugnant to the genius of Christ's gospel; we lived in distraction and bitterness, and knew of no peace, for the sickening sound of money, societies, institutions, camp meetings, anxious seats, mourners benches, and theological colleges, was constantly ringing in our ears instead of the mellow sound of Christ and his gospel. Over these frothy things we long mourned, while blind guides and graceless proselytes were kindling their own fires, and compassing themselves about with sparks, and walking in the light of their fires, and in the sparks which they kindled; and in the same vain show they are still amusing themselves; and they are just like children sitting in the marketplace, and calling one to another, and saying, We have had a fine protracted meet-

ing, and we caught a heap of goats of the speckled, brown, spotted, and ring-streaked breed, and we washed them all over in water, *and such shall be for our hire*, Gen. 30. 32; for we all know that *the goats are the price of the field*, Prov. 27. 26.

Another child, naturally quick in response, cries out to the first speaker and says, Lo, we have just witnessed one of the first rate campaigns, and we caught, the first night, upwards of twenty-five stout fellows in our steel traps, and we bound all of them over to keep the peace; and thus all is well so far and we can but be glad and rejoice in the work of our own hands, and we must and will cry out and say, *Aha, we are warm, we have seen the fire*, Isa. 44. 16.

Another of these market children comes forward and distinctly responds to the two former in a musical tone of voice saying, We have compassed sea and land and made proselytes every where, and formed societies, and builded theological colleges, and marked out missionary ground, and collected fifty-three thousand dollars for the purpose of making ministers, and converting the world, and bringing on the millenium. And now, for very gladness of heart we must, and we ought, and we will, pipe and dance; and again dance and pipe.

With such trifling things as these, most men are now amusing themselves, while we are to ourselves not being willing to say a confederacy to all those who are seeking for a confederacy. We will stand aloof from men who wanton with sacred things, and treat the gospel of the Son of God as if it was no more than an idle story only calculated to entertain an hypocritical audience. *Another gospel* is now the most pleasing both to the clergy and laity; and *another gospel* is the order of the day in which we live, and nine-tenths of the people love to have it so; yet some few still adhere to the good old *Reformation doctrine*, or the apostolic gospel. And this is the gospel which always was, and is now in disesteem and under sad reproach; and

what renders this reproach the more shameful is, it proceeds from the house of its pretended friends; and the nature of the reproach is extremely cruel inasmuch as these pretended admirers of it, turn their back against it, and in its stead introduce what Paul calls *another gospel*; and just as men of old *were mad upon their idols*, so these men are now mad upon *another gospel*; and so mad upon it too, i. e. so enthusiastically carried away with it, that they deem it to be head and shoulders higher, and better looking, and more serviceable, and a great deal more popular than is that which the apostle terms, *the gospel of the grace of God*. And we can but suspect these very people who are so deeply engaged in this unholy employment of shutting the true gospel out and bringing a spurious one in, to be those *deceitful workers* of whom the scriptures speak. To us, however, there seems to be an abundance of religious deceit and artifice practised in their trying to support and to carry on *another gospel*: and this deception appears chiefly to lie in their high claims to piety and holy zeal for the cause of religion; when we are constrained to think and believe, that all their fervor, zeal, and mighty parade, is in the defence, and on the behalf of *another gospel*. And while a thorough conviction leads us so to think and believe, we cease to wonder at their stooping to so many mean, petty, irreligious, and no better than fraudulent things in order to carry out their numerous schemes, plans, and projects, and to foster their cause, and to keep up a religious gallantry befitting *another gospel*. And these things are as plain before our eyes, as ever was the noon-day sun, and frightful things they are; and when fairly analyzed and traced to their root, they appear just about as dissimilar with what Paul calls *the things of the spirit of God*, as day and night.

Your correspondent is as sure as he is of the mortality of the human family, that but few people now living have proper views of the great and many deceitful, dirty, and ungodly tricks and pranks that are at this

time practised and uniformly carried on under a specious show of sanctity and religious prosperity. Perhaps no fraud, chicanery, or juggling, on earth is of worse character than that which is now going on among the enthusiastic religionists of this day: Your friend has seen enough of this work *to make a wise man mad*, as Solomon says, Eccl. 7. 7: The present system of religion is of itself sufficiently spurious to serve as a general mantle to cover from public glare, base iniquity as fraud, deception and falsehood. Nor shall we hazard so much as *a thread or a shoe-latchet* in affirming, that the claims of most of the religionists at this time, to piety, zeal, and true devotion, is so amazing great, and apparently so genuine, that in their view, to preach the doctrine of election before time, and absolute predestination; and to contend for the fixed decrees, purposes, and counsels of God; and also boldly to vindicate the old apostolic principles and sentiments; or to chew tobacco, or smoke a pipe, or take snuff, or to drink one single drop of ardent spirits, must in every respect be considered as tantamount to opening all the floodgates of hell and damnation upon a dying world: but privately to live in debauchery, and to deceive, cheat, defraud, reproach, belie, scandalize, and vilify, men of grace,—men of truth,—men of sound mind, and men of God; this, yes, this is winked and connived at by those pious souls; and circumstances all around us go to confirm us in all this religious devilry. And as the Lord of hosts is my judge, what I here state is stated in the integrity and uprightness of my heart.

Beloved, we read of a bottomless pit, and of smoke coming out of it, even as the smoke of a great furnace; and of the sun and the air being darkened with the smoke of the pit; and of there coming out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power, Rev. 9. 2, 3.

And have we no mystical locusts among us at this time? Dust and smoke, smother and stench, we have an ample stock of, and

it very seriously darkens the gospel still and air. Yes, sirs; we at this time have great darkness round about us; not Papal, but Protestant darkness has come upon us in this nineteenth century, so that the land in which we live is covered with darkness, delusion, and *another gospel*.

Be astonished, O ye sons of men, for clouds,—many clouds, dark clouds,—noisy clouds,—clouds without rain,—fearful clouds,—protracted meeting clouds,—camp meeting clouds,—convention clouds, and numerous societies' clouds have hovered over us of late, and out of them have issued an abundance of false light,—wild fire,—offensive smother,—nauseous stench—foul smoke,—awful delusions,—errors of various sorts, and *another gospel*. In the above clouds old Apollyon rides triumphantly and shouts aloud for joy.

So matters now stand among us, and you know it, and you try to shun them and I commend you for the same; but I hope you will cleave to the Lord with full purpose of heart; and also abide by the truth and the true gospel, though hated for so doing. This day is *a day of rebuke and blasphemy*; and it is not only our lot to live in a contentious age, but in a day of errors and delusion, and a day which presages worse to come. Most men now *call darkness light, and light darkness*: and this being the case it is not so very strange that they should sport and trifle with divine things as now they do. May we feel thankful to Almighty God for what he hath done for our souls in a way of mercy and grace. We are the Lord's living epistles, and monuments of his mercy, and debtors to his grace, and freemen in his kingdom, and friends at his table, and objects of his love, and children of his promise, and heirs of his glory. What shall we then say to these things? If God be for us, who can be against us? Let us hope continually and praise the Lord more and more. Yes, let us praise God in his sanctuary:—Praise him in the firmament of his power:—Praise him for his mighty acts:—Praise him according to his excellent greatness. We may learn to debate,—to

argue,—to reason,—to animadvert,—to quarrel, and to controvert, and display some aptitude at these points: but above all, may we learn to praise the Lord with cheerful heart and voice.

The real beauty of the religion of Christ lies mostly in that which we find but little of, either among writers or preachers, to wit, *divine savour*. This savour upon the soul is *as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore*, Psa. 133. 3. This divine savour invigorates and causes all within us to rejoice. Also, this savor acts upon us as a cheek against indulgence, and cold indifference; and when we are under its benign influence, we can but say, *Praise the Lord. Praise ye the Lord from the heavens*. I wish the Lord God of Israel may be with you when convened together as an Association; and by him may your souls be greatly cheered. Do try to live together in love and harmony, and in true and real gospel fellowship. Strive not for mere mastery, or who shall shine the brightest, and cut the best figure as a writer or a public speaker; for all this is mere trash and far beneath the genius of the pure gospel of the Son of God. Men may preach and write, and may be very smart and clever in so doing; and yet in their sayings and writings, all may be as dry as a chip, and as light as froth:—a vocabulary of sound words, but no *divine savour*;—considerable talent, but no life;—much head knowledge, but no fine touches of grace, and lines of mercy appear in view; but all is flat, frigid, and empty. These things your servant knows to be true in most preachers and writers, and to him it is a matter of sad lamentation: but so it is and he cannot alter it. But do ye, beloved, endeavor to live near the Lord; and as the poet says of good old Enoch, so do ye:

He walked and talked with God.

Religion without more or less of this is of no great account at best; and hence I wish you to live under the smiles of the God of Jacob, and then will ye see and

know what I am confident cannot be seen, or known without living there. I could say much more on the subject of living near to God and of the advantages arising from so living; and I am even anxious to write more on this pleasing subject, but my letter is already too long.

I am yours respectfully,

JAMES OSBOURN,

Baltimore City, Aug. 2nd, 1845.

P. S. Should I visit your State next year, I, at the same time, shall try to visit the State of Georgia, and spend two or three months among the Old School Baptist churches there.

J. O.

*Mill Port, Alabama, }
July 5th, 1845. }*

BRETHREN EDITORS: I send you a copy of a letter written by Bro. Wm. C. Hunter to his brother John Hunter of Ga., which I think would be of some interest, to the brethren and if you differ with me in opinion you can lay it aside, but if you concur with me please give it an insertion in the Prim. Yours in love.

A. J. COLEMAN,

*Mill Port, Alabama, }
August 25th, 1844. }*

DEAR BROTHER JOHN: In the most tender and affectionate manner, I address you in reply to your correspondence of the 5th March, 1844, which found me and my little family, under the blessings of heaven, in the good enjoyment of good health; for which blessing, we desire to thank, adore, and praise the name of our indulgent and merciful benefactor. And may the Lord grant that this epistle may find you and yours, participants of like blessings and mercies.

Dear brother, it has been some time since I saw you; and it may be, for aught I know, we may never see each other again in time. I have wandered far away from my connections, and have settled in the western part of Alabama. Many waters roll between us; yet, affection when settled upon the object of its love can never

be destroyed; therefore, notwithstanding the distance between us, the affection and love is just as strong as it used to be in our juvenile days.

Dear brother, it comforts my soul when I call into remembrance the goodness of God, in the salvation of poor unworthy sinners; and when we remember too, that a poor dying sinner can be placed in no extremity of danger or necessity, that the mercy, power and goodness of God cannot reach him, and effect deliverance, independent to our puny works. Thus you see, dear brother, I stand in opposition to your Arminian and missionary plan of salvation, and for fear you may think I am alone in this, I will proceed to show you my authority; and I hope you will admit the testimony of my witnesses, as you will bear in mind that they spoke as they were moved upon by the holy spirit. The first is an example. See the mercy, power and goodness of God displayed in the salvation of a poor unworthy thief, who was condemned justly with our Saviour; surely he had nothing to commend him to the Lord. Hence Paul says, not him that commendeth himself is approved of the Lord, but whom the Lord commendeth.

Again, not according to our works; but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Not for works of righteousness, which we have done; but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost, which he hath abundantly poured upon us through Jesus Christ our Lord.

Again, whom he did foreknow, he also did predestinate to be conformed to the image of his Son, &c. Again, the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his. Again, the redeemed of the Lord shall return to Zion. Again, the Lord's portion is his people, and Jacob is the lot of his inheritance. Again, he will have mercy, upon whom he will have mercy. Again,

so all Israel shall be saved. Again, they would deceive the very elect, if it were possible. Again, elect according to the foreknowledge of God, &c. Again, my word shall not return unto me void; but shall accomplish the thing, whereunto I have sent. Again, I come not (said Jesus) to do mine own will, but the will of him that sent me; and this is his will, that of all he hath given unto me, I should lose nothing; but that I should raise him up at the last day. All that the Father giveth unto me shall come unto me, and him that cometh unto me, I will in no wise cast off. My sheep know my voice and they follow me; and I give unto them eternal life and they shall never perish. All flesh is given into his hands, that he should (mark that brother) give eternal life to as many as his Father hath given unto him.

Now, brother, you planted the suit against me, and my duty is to stand in defence; and I have brought forward several witnesses and could bring as many more, if it would not make the suit too long. But I fear, brother, your missionaries have made an unlawful use of my witnesses, for this they have to do before they can get these human inventions and traditions established. No doubt but what they have told you many times, that our witnesses meant something else, thus they diminish the word of God to get their three-pronged fork into your purse. But we ought to be like Abraham, when he believed God and it was accounted unto him for righteousness; or like Paul, when he said, Let God be true but every man a liar.

So now I reckon since you have read the testimony of my witnesses, you are about to say, Who then can be saved? If such an enquiry should arise in your mind, remember he will have mercy upon whom he will have mercy; for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; not according to our works, but according to his own mercy and grace which was given us in Christ Jesus before the world began. For to sit on my right hand and on my left

hand is not mine to give; but it shall be given unto them for whom it is prepared of my Father which is in heaven. Then is thine eye evil because the Lord is good? Has he not a right to do as he will with his own? All this is scripture, yet I have forborne to give you the chapter and verse, as I hope you have read enough to know it. And these scriptures, dear brother John, must be of some use, for Paul says, All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God should be perfect, thoroughly furnished unto every good work.

Now, brother, let me show you how fallacious and impudent your high blooded, missionaries are and do; hold open your eyes and look. They have written a book and, have it in circulation titled the Baptist Manual, which reads in the preface thus: We the Baptist Board of Managers have taken into consideration, the propriety of affording the Baptists and public a Manual of convenient size, which shall be profitable for doctrine, for reproof, &c., which Paul says the scripture is given for. Now, brother, you see they are trying to establish another gospel, and do let God be true, and the Baptist Board of Managers, liars; and do believe God, as did Abraham. The Baptist Manual is of high repute amongst the duped followers of Baal. I say Baal, because he is the oldest God of lies I have any account of.

You speak of jesting me in your letter, but God forbid that I should jest upon the subject of religion. It is a matter of too much importance, I hold it more sacred than all things. But don't think of offending me, my brother; you might offend me on worldly subjects, but not on the subject of religion. But, as an affectionate brother, I would admonish you in the way that Great Heart did Christiana's son in Bunyan's writings, viz: Look well to your feet. For I am older than you in age and Christian experience, and have had more time and better opportunities to get into their craft, having lived among

them some time, wondering and watching, and I would not advise you wrong for ten such worlds as this.

You say in your address to me, that you have never seen a scripture, that said a man could not repent. Admitted—but you can find something to the same purpose, such as this: No man can come unto me except the Father which hath sent me draw him. Therefore we can find another to this amount: Christ is exalted a prince and a Saviour, to grant repentance and remission of sins to the house of Israel, (the house of Israel, mark!) Then Paul says: So all Israel shall be saved. Look, brother, what a chain; how full to the point of Election. So this is the way, that is, by grace through faith, and that not of yourself, it is the gift of God, &c.

So man has no true repentance, which is a godly sorrow for and turning away from sin, until the good Lord of his own mercy and elemency grants it unto him. And this kind of repentance effects that for which it is designed, a godly sorrow for and turning away from sin. This, brother, is true repentance that needeth not to be repented of. Yet I admit there is another kind of repentance, that we need to repent of, because we stand in need of a better; and this kind of repentance has caused more persecution to the church of our blessed Jesus than any other one thing you can think of. Notice the Pharisees and hypocrites, when our Saviour came into the world; they all had this human repentance, hence they could well say: We will not have this man to reign over us. Then comes opposition, wars, tumults, persecution and bloodshed; and the Lord of life and glory, and his apostles, fall victims to their malice and furious rage.

There is another kind of repentance that has something sinister or secular for its foundation; such as Simon Magus had, when he crept under the cloak of the religion of our Saviour, in order to find out their way of performing miracles, in order that he might carry on his craft in a larger way. Oh, thought he, if I can learn how

to raise the dead, &c. I can soon possess the earth.

These kind of sandy foundations, dear brother, will not answer a good purpose against the time to come. And I fear, and that awfully too, that there are many, very many, in our day, who have pretended to forsake the ranks of satan in order to carry on their craft, and by their works we are to know them. They are creeping into houses, leading about silly women. They are always crying, give, give, and like the horse leech's daughter can never be satisfied. Crying peace, peace, when there is no peace; strengthening the hands of the wicked. Thus the wicked world cannot understand the mysteries of godliness, because it is great; and the carnal mind cannot discern the things of the spirit, for they are spiritually discerned. And these blind guides will strengthen the hands of the wicked, by joining in with them against the truth; and if the world tells a lie on one of the Lord's hidden ones, those isms and ites will all join in with him, prompt him forward, and some of them verily believe they are doing God service. Thus they are busy bodies, beguiling unstable souls, deceiving and being deceived; full of lying words, so much so that our Saviour says they would deceive the very elect, if it were possible. But inasmuch as Christ is their wisdom, they cannot be deceived, hence there is a way, and a high way, and though one of his elect be a fool, he shall not err therein. I am the way, says Jesus.

Now, brother, I reckon you begin to think by this time surely Bill, is one of them ignorant, old, hard-headed, numbskull Baptists. If this is your conclusion you are entirely right. And Paul calls them the despised things of the world, and the ignorant things of the world; but yet God has chosen them as the objects of his love.

Dear brother, you say our system of religion places the sinner in the condition that the master would place his servant, provided he was to chain him to a tree, and then command him to go and perform a

piece of work. Now hold, brother, and let me show you what an inconsistent set you are. You are always accusing us of making out that God is the author of sin. Now, Sir, to make your simile full, you have to make God the author of man's sin; for sin is that, which keeps us from God. Now, Sir, I have got you so safe you can't move. Did God chain the sinner down in sin? If so, he must have forced him to sin; and if he did, your position is reasonable, if not, it is presumption in the extreme.

But let us transpose your position and make it reasonable, and have the Lord clear from such impeachments, which we will do by using a supposition. Suppose I buy a servant and give one thousand dollars for him; my object of course was the labor of the servant, and I had labored for his worth; he is my property and I have a right to use him, so as I don't abuse him. Well, I tell Tom to do this, that or the other, and Tom does not regard my mandate, but goes and ties himself to a tree; have I not then a lawful right to punish Tom, for failing to do that which I bade him? Assuredly I have; and I am under no obligations to loose Tom, for he has tied himself; and I have a right to give him as many calls as I please, and also a right to punish him every time he fails to obey me, for he is mine and he has so confined himself that he cannot do me service. So, even so, in like manner all men are the Lord's by creation; and he gave them a law to be governed by, and they sinned against him by violating that law and thereby have so chained themselves down in sin, that they are unable to render that service to the Lord, that would be well pleasing in his sight. Yet, he has a lawful right to hold his claims good over them, and a right to punish for every refusal to obey. And, so ye are condemned already, already tied to the tree and the Lord has not tied us; sold ourselves for naught, become the most inveterate enemies to our best and worthiest friend. And his Son has agreed to untie us from the tree; and this is done by believing on his name

Then we should never think we are doing the works of God only, by believing on him whom he hath sent; for this, says the scripture, is the works of God, and so soon as we get faith in the only begotten of the Father, our chains all fall off.

Hence it is, if the Son shall make you free, you shall be free indeed. Then faith, says Paul, is the gift of God; yet faith comes by hearing, and hearing by the word of God. Thus, we hear the scriptures and we acknowledge our condemnation to be just; this is belief, we believe there is a God and that he is just. Thus faith comes by hearing; then after the legitimacy of his claims are admitted, the Lord works in us to believe in his Son and thus we work the works of God by believing on him whom he hath sent. Thus we get the righteousness of Christ, that came by faith, called the faith of God's elect. This righteousness is not imputed to the heirs of promise, because they are any better than others; but that the purposes of God according to election, might stand not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus, before the world was made.

Hence, there was a covenant of grace or peace entered into between the three incomprehensible persons in the Godhead, in behalf of those heirs. But say you, our fraternity deny the existence of a covenant. But your denying of it does not make it true; (for as I said before, and as my brother Rorer very often says and I love to hear him say it,) Let God be true and every man a liar.

Now if you will admit inspiration, I will establish a covenant for you in few words. Here it comes, Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Here we see a covenant held forth so explicitly, that all the scholastic divines and theologians on earth can't gainsay it. Here we see something given, and something to be re-

ceived for the gift. Christ, the Son of God gave himself, his life, his blood, &c. for his body, his spouse, his bride, who is bone of his bone and flesh of his flesh; and for this, he was a lamb slain from the foundation of the world.

Hence we see, dear brother John, this covenant was made before the world began, before we could be saved, before the world began. How long before the foundation of the world, I cannot tell you; but long enough, for the promise to be sure to all the seed. Established, ratified and substantiated in eternity, which you dare not deny at the hazard of disputing the word of God, then of course before Adam's dust was formed. Then, how dare you and your fraternity deny the doctrine of Election and predestination according to God's own purposes and grace? I say, how can you be so assuming as to deny it, when you see the word of God so full and absolute to the point.

Now, brother, I will lay before you one more inconsistency held to by your fraternity, viz. you hold an abstract, that says, we believe in the doctrine of election and that God chose his people in Christ before the foundation of the world; and your ministers will get up in the stand and abuse, the principles, the church says she holds to. And more than this, they will tell you that there are thousands of souls among the heathen starving and going to hell for lack of the gospel. Oh, what swindlers, what adders and diminishers; what deceitful workers, what vine-spoiling foxes, what busy-bodies, what greedy dogs, which never can be filled. Look, brother, and ground your weapons against the truth: for I tell you, you are fighting against God, you are strengthening the hands of the wicked. Look at the fallacy and sophistry of your system. Your fraternity sets darkness for light, and light for darkness: ensigns for signs, and signs for signs. By disavowing the agency and operation of the Holy Spirit, or so obscurely avowing it as for it to amount to a disavowal, saying, the heathen are going

to hell, in order to get the government on their shoulders, that they may claim the right of absolution. When at the same time Jesus says, all flesh is given into his hands, that he should give eternal life to as many as his Father hath given unto him.

And here, dear brother, I must deny the flesh and say to those despised people whom you call the old anties in your correspondence; be ye steadfast, immoveable, always abounding in the work of the Lord, (not men;) forasmuch as ye know your labor is not in vain in the Lord. And remember that all your bickerings, contentions, and disputings, will not hinder the work of the Lord. I believe his plans and purposes, are ordered and sure, and that he will do all his pleasure; yet he hath commanded us to contend for the faith once delivered to the saints.

Dear brother, I do not conceive that the missionary plan is alone the bone of contention, between the two parties called Baptists, but in part. The doctrine of grace seems to give rise to the contentions, existing between the two parties, more abundantly than the two institutions; for your fraternity have first to explode the doctrine of free grace, before they can carry on their crafty institutions. We hear some of your fraternity saying in their writings, who would not give a dollar to save a soul from hell? Now, brother, I don't believe the Lord has one soldier in his ranks that would forbear to contend against such stuff as this; for we are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ. Oh, thou subtle, presumptuous priests, where wilt thou lead thy votaries to, but into the doctrine of Popery. See them too making their young preachers by the wholesale, sending them abroad, in their own strength, deceiving and being deceived; all looking out for gain to his quarter, having a form of godliness, but denying the power of God; being in possession of a knowledge of the letter of the word of God, speaking great swelling words of men's wisdom. Though

from their tongues we learn the language of Paul, Wo is me if I preach not the gospel; yet from their conduct, we learn something quite different, to wit, Wo is me if I get not money for pretending to preach the gospel. And their language according to their conduct should read about so:—

To work I'm not willing, to beg its too low,
To steal I'll be punish'd, to Burmah I'll go.

I will tell the blind heathen a wonderful tale, until I get my fingers on their golden gods, and then they may get another, the best way they can. Compassing sea and land they are trying to make proselytes, not remembering or regarding the word of the Lord where it says, Ye are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as a Lamb without spot or blemish.

My limits urge me to a close. So farewell, dear brother, and in the language of scripture let me say unto you—watch, look well to your feet, and read the scriptures and see if these things be so. Farewell.
WM. C. HUNTER.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 9, 1845.

The communication headed "To the churches composing the Louisiana and Texas Regular Predestinarian Baptist Association," cannot be inserted in this paper, as its sentiments are in direct conflict with the design of this work.

TO EDITORS PRIMITIVE BAPTIST.

*Columbia, Tyrrell county, N. C. }
12 July, 1845. }*

BRETHREN EDITORS: I have been silent for some time and still should continue so, were it not I have to send on some little money for our Primitive paper.

Brethren, when I became a member of the church twenty odd years ago, at that time a Baptist counted one. We had our regular pastor and happy meetings, things went on well. But them happy days soon

passed away, and a few of us were left to mourn over our helpless situation, and to inquire of the Lord the cause for why. And I think the blessed Lord has convinced me, that these judgments came upon us for our disobedience, and I here advise all churches that are so highly favored of the Lord as to have some one to go in and out before them, to beware of these things; lest these things come upon you, neglect not those that are over you in the Lord.

In the good old days spoken of, brethren, we did not know the need of the watch word; but how is it now? Who are you? A Baptist. Stand, Baptist, and give the countersign. And when they tell you they are of the Old Baptists, and a friend to all the religious institutions now in operation, admonish them not as a brother, for if you do you bid them God speed, and are a partaker of their evil deeds; and in the conclusion you will find there is death in the pot.

Some brethren complain of hard writings. I have seen none too hard for me yet, therefore I advise old brother Tillery and brother Rorer to go ahead; for one mess of soft corn will make a mischievous hog hanker round a good fence. Brethren, I am not capable of writing harsh things; if I were, I would tell you some of the barefaced lies I have caught these peace-destroying priests in, and how the truth has been set at nought by them. Brethren, I want none of their rearing and charging, and head patting about me. I may not be a child of God, but that is a question for me to consult upon with my God.

Brethren, there were but few of us here in Gum Neck, that compose the Frying Pan church; and I feel thankful to my God that we are in peace one with another. We meet once a month in our little prayer meetings, I have oftentimes besought the Lord to favor us with his faithful ones in his cause to visit us, and I think he has answered my prayer and has put it in the mind of some of his servants to come down among us, whose visits were as the coming of Titus, and have given us several messes

of fat things, which would serve us for many days. I hope these impressions may be lasting on those precious brethren's minds, for I think there were many here that desire the truth.

Yours as ever to serve.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the Abbott's Creek Union Baptist Association, began and held at Sandy Creek meeting house, Randolph county, N. C. commencing on Saturday before the fourth Lord's day in August, 1843.

The Abbott's Creek Union Baptist Association, to the Churches they represent, send Christian salutation.

Beloved Brethren—

According to custom, and a request of the last Association, we are about addressing you by way of a short circular. We have nothing new to direct your attention to, but in this short address would say something on experimental religion, for we believe that every child of God has been taught by the great God of Heaven and Earth, and in a greater or less degree, has travelled the same way from nature to grace; and not only so, but has the same trials and conflicts to encounter, in their pilgrimage through these low grounds of sorrow. Beloved in the Lord, we were born sinners equally so with all of Adam's posterity, and were no better by nature than a Manassah sinner, who shed innocent blood very much, till he had filled Jerusalem from one end to another; or a Mary Magdalen sinner, out of whom were cast seven devils—and all thronging the downward road, and passing as thoughtless thro' time as tho' we had no immortal souls to be saved or lost in a coming day; and perhaps at the same time persecuting the meek and lowly followers of Christ. Wonder, O Heavens! be astonished, O Earth! at the unbounded goodness of the Lord towards such heayen daring creatures as we were!

Consoling thought, that we were not left to ourselves; for while thus going on in our mad career of sin,—blinded by the god of this world,—led captive by the devil at his will,—well pleased with our condition, the strong man armed kept his palace and his goods were in peace. Such was our condition, Brethren and Sisters, till it pleased the Lord most high to open our eyes and show us our situation as it really was.—Before this we might have been concluding that our case was not so desperate as represented in the word of God; but when Grace shone in our hearts, we discovered the wickedness to be ten times worse than ever anticipated by us while indulging in vice and folly, till at length we were brought to see that our hearts were like a cage of unclean birds, and we were made to cry in the bitterness of our souls, God be merciful to me a sinner. We were now in a miserable situation indeed. To live in sin any longer, we had no wish to do, and how we were to be extricated from such a deplorable state as we saw ourselves to be in we knew not. We had often heard the minister of God pointing out the condition of man by nature, but paid very little attention to it. He would point out the way of salvation by Jesus Christ, which was heard by us with indifference also. We now felt ourselves to be undone. We now could retire to some secret place and pour out our souls to God in prayer for mercy; but O! the many sighs that escaped our breasts, and tears that watered our cheeks from day to day, because we had sinned against such a gracious and merciful being and was made to stand in wonder and amazement at the goodness of Almighty God, to us ward, in sparing such rebels against the best of beings. No dark night could now prevent us from supplicating Heaven's throne in our behalf, and even through the silent watches of the same, when all around was hushed in solemn silence, we were crying to God for mercy. Thus time passed on, and we thought we got nothing better, but rather worse; believing that we were in the most miserable condition of any poor mortal upon earth, not considering ourselves to be worthy of associating with the Christians, and yet we could not harbour the thought of indulging in sin, nor indeed we had no thirst for it, but was very careful to avoid every appearance of evil, and narrowly watched all our steps till it pleased God in his providence, as we hope and trust, to pardon all our sins, at which time our hearts did leap for joy, and perhaps our tongues broke out in acclamations of praise to him who had done so much for us, old things had passed away and all things had become new.—We could now see the glorious perfections of Deity, all harmonizing in the salvation of the soul, which before was entirely concealed from our view. What obligations we now felt under to our kind benefactor for doing so much for us, that while we were yet sinners, in due time Christ died for the ungodly; whereas before, all was guilt and condemnation, now all was joy and peace through our Lord Jesus Christ. We now concluded our trials and conflicts were past by & gone, and that we could always live as we thought Christians ought to live; but sad mistake—delusive fancy! Perhaps not many days or weeks at most elapsed, before we concluded we were in a worse condition than ever; our joyful seasons were past; all seemed to be dark within; our language now was, surely I am mistaken; can it be possible that ever a Christian felt as I felt? Thus we went between hope and despair, crying mightily to God, if we were deceived to undeceive us, till at length it pleased the Lord to manifest himself to us once more. Thus it is we have to make our way through this tribulating, trying, tempting world; the nearer we live to God the more of his graces, blessings, and comforts, we may expect to enjoy. If we neglect to read his word, meditate on his goodness, pray to him in secret, we need expect nothing but dark seasons to pass through, and leanness of soul,

Now of the things which we have spoken this is the sum: If we have come to Christ naked and helpless, and feel convinced that he is our only hope; if we are willing to cast ourselves upon him with the confidence that he is able to save to the uttermost all who come to God by him; If we have beheld the attributes of God, justice, truth, love and mercy, which shine forth in the divine character, all meeting and harmonizing in the glorious mediator; if we have beheld the deformity of sin, its opposition to God, its residence in our hearts, and feel no disposition to justify ourselves in it; if with tears of penitence we make humble confession, and feel that we hate and detest sin from our very souls, if the commands of God are submitted to from love to their excellency—reverence for his authority, and a desire to honor his name, then have we reason to fondly hope and trust that we have passed from death unto life.

Brethren, pray that ye may be sincere and without offence till the day of Christ Jesus, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Amen.

TO EDITORS PRIMITIVE BAPTIST.

*Knox county, Tennessee, }
June 24th, 1845. }*

DEAR BRETHREN of the Primitive or Old School Baptists—who are counted (by the world) as the filth of the earth and off-scourings of all things—even unto this day.

Dear brethren, having had some opportunity of using your papers, and finding the doctrine contained therein, that which my soul believes, and seeing the opportunity of speaking one to another (by pen) as they that fear the Lord; for which cause, I have become a subscriber for your paper.

Brethren, there has a division taken place among the people called the Baptists, in this part of the world; yet, I hope not among the Baptists, who are the children of the God. The Lord has said, thy chil-

dren shall all be taught of the Lord, and great shall be their peace: Brethren; when the doctrine is preached in this part of the world, that the church of Christ was a gift of the Father to the Son in covenant, there is yet mocking with the Ishmaelites, as it was in the days of Isaac. There are two mysteries spoken of in scripture—the mystery of godliness and mystery of iniquity; and the spirit of iniquity doth now already work. Now, there is none, but those that are born again, that can have right views of both these mysteries.

Brethren, when we were in our polluted state of sin, we possessed the same spirit of iniquity, that now works in the children of disobedience. But when it pleased God, who works all things after the counsel of his own will, to shine into our hearts by his own spirit, as unto a light in a dark place—y this then, we were brought to see what we were by nature, and what we must be by grace, if ever saved. Now in this condition, we could not see how God could be just and save such sinners as we were. Now, we could not see, 'till it pleased God to remove that load of sin and guilt, and shed his love through ever faculty of our souls; then we could see that Jesus had died for us, had rose for us and had hunted us out, like he did Jacob. And now being born again, old things have passed away and behold all things have become new. Now, when our situation was revealed to us as regards our principle while in our sins, it was the same principle that all the workers of iniquity do now possess. The reason I believe, that there is none but the true believer that has right views of the mystery of godliness and the mystery of iniquity, is because they have been taught both principles by the spirit. My views are that the greater the growth in grace and the knowledge of God, the greater the mystery of godliness appears to us.

Now brethren, the church of Christ in her renewed state is a spiritual kingdom, a spiritual house, and God's children are spiritually taught. The spirit of iniquity so

works that it would deceive the very elect if it were possible. But thanks be to God, that greater is he that is in you, than he that is in the world. Yes, Christ is in our souls and he is our life; and in him is life; and that life is the life of men. And now from the life that gives light, we have got a peep at some of the miracles that the spirit of iniquity does work. Just notice that even in the days of Moses and Aaron, that several of the miracles or signs that Moses and Aaron did, they could resemble it too by their enchantments; but poor things, they could not so much as make a louse.

Again we will notice in the book of Revelations, where John saw the beast rise up out of the sea, having seven heads and ten horns. Now the spirit of iniquity is brought to view here. All the world wondered after the beast, and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. The same spirit of iniquity makes its appearance in the beast that John saw, that had two horns like a lamb, but he spake as a dragon. Notice the great wonders he did, so that he maketh fire come down from heaven on the earth in the sight of men. It does not say, out of heaven; but says only in the sight of men.

Brethren, I have thought that if the devil had not appeared so religious, he could not have deceived the people so. But lest I should be tedious, I will point out some of his religious works through his subjects. Mark well that at the time of the re-building of the temple at Jerusalem, the devil here speaks through his subjects to them that God had appointed to build. We worship the same God, let us work with you in the work. But as soon as they were rejected, they tried to stop the work. There is a religion spoken of in the scripture, which is a vain religion; and this is the very sort the devil and all his religious subjects have got. It is yet the way even with them that went out from us, that it might be manifest they

were not of us. They say they worship the same God that the Old Baptists do, and would unite with us in the work; yet they say we preach lies, and our doctrine is false.

Brethren, it is yet like it was at the re-building of the temple; when they find they are rejected, they try to stop the work. I reckon they think that it is such bad work that if a fox should climb upon it, it would tumble down. I do believe that the missionaries are the very people that the apostle Paul spoke of when he said, Men of your own selves shall arise, speaking perverse things to draw away disciples after them; and by good words and fair speeches deceive the hearts of the simple. Again, we read that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c. Now we find them spoken of in the scripture, and also some of their Associations in this country have erased the seventh article of faith which the Baptists ever have lived under.

Brethren, I have thought that if I believed the doctrines that they do, I would have all the articles of faith stricken out, & have new articles according to my belief. And I believe was that the case, those articles would be entirely founded on works for salvation instead of grace. We read of a people that shall have a form of godliness, but denying the power thereof; they tell the people they must begin the work, or they will all be lost. Yes, this is the very same doctrine that their father preached to our mother Eve in the garden of Eden. God had said that in the day thou eatest thereof thou shalt surely die. But the serpent said unto the woman, Ye shall not surely die. He is yet preaching to the people by his ministers the same doctrine, telling the people they must begin the work, that they all have power to repent, and that they have power to believe. Is this the doctrine that Jesus preached? Is it the doctrine that he yet preaches through his ministers? No man can come to me except my Father which sent me draw him. Again, no man can

come to the Father but by me. I hear him saying in his word that while we were without strength, in due time Christ died for the ungodly.

Brethren, I must shortly close, I hardly knew whether it would be expedient for me to write or not; having some fears that I might stand in the place of more able writers. Brethren, let us ever be found contending earnestly for the faith once delivered to the saints. So no more at present, but remain your unworthy brother in gospel bonds.

ISAAC GENTRY.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, South Carolina, }
July 22, 1845. }

DEAR BRETHREN EDITORS: I take this opportunity to write you a few lines, for the first time that I ever attempted in life to address my brethren and sisters. And as I feel unworthy, and can do nothing of myself, and for fear I should be in the way or disgrace the cause, I have held back until I am compelled to send my little scrip for the blessed messenger.

I have concluded to give you a few of my thoughts, because I love the name of the Old School Baptists, seeing they are a persecuted people; and I am despised where I live by the money beggars and self-righteous pharisees, who say that they can save themselves by their own good works; because I say, by grace are ye saved and that not of yourselves, but it is the gift of God. Brethren, they believe not, because they are of their father the devil. Again, but ye believe not because ye are not of my sheep—my sheep hear my voice and I give unto them eternal life and they shall never perish. St. John, 10 ch. 26 and 27 verses. Again: I pray not for the world, but for them that thou givest me out of the world. 17 ch. 9 verse. All that the Father gave me shall come to me. 36 verse.

Brethren, what a glorious thing it is to think what great love Christ had for those that his Father gave him. Let us not be

discouraged, let us bear persecution for great is your reward in heaven; for the scripture says, blessed are ye when men speak all manner of evil against you for my name sake. We are persecuted by the butter mouths, and money beggars, and carrion eaters, and whoremongers, and sorcerers, the seed of the devil. I heard Mr. President say, the gospel could not go where God would have it to go, without money; and I knew it was a lie when he said so, for Christ says, when he sent his disciples out to preach the gospel, he commanded them not to take neither purse, nor scrip.

Brethren, here they all put a little dirt-eating boy up, and he will charge about like a blind dog in high oats, all for a little money. What fools! Be careful, my brethren, for the prophets of Baal are very thick in our land. Beware of dogs and sorcerers, they are many worse than dogs, for a dog won't gag at any thing that is clean. So nothing more, only yours in the bonds of the gospel. Remember me while at a throne of grace.

J. C. LUCUS.

He that trusteth in his own heart is a fool: but whoso walketh wisely shall be delivered.

FOR THE PRIMITIVE BAPTIST:

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eaton 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

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PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gun Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

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TERMS.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 16.

SATURDAY, AUGUST 23, 1845.

No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Mount Lore, Yallabusa county, Miss. }
July 15th, 1845. }*

TO THE BRETHREN AND SISTERS OF THE PRIMITIVE BAPTIST: As I have read with great pleasure the experience of many of the dear children of God through the Primitive, I feel disposed to relate through the same medium what I hope the Lord has done for my poor soul also. "Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." 1 Peter, 3. 15.

Then to the reason of the hope, &c.

My parents were both pious members of the Regular Baptist church; and my father a zealous, and laborious minister of that denomination. Consequently I received what is called, in these times of religious reform, a religious education. This, so far as morality, good order, and our well doing in time is concerned is good, and necessary. But it has nothing to do with the conversion, and salvation of the soul. But it may, and often has been attended with that pharisaical spirit which has produced so much persecution and mischief in the world. But it was my lot to be saved from these, not having been taught religious bigotry, and intolerance, and called as I hope from nature's night in the 20th year of my age.

Notwithstanding the gospel privileges

and opportunities that I enjoyed, I had spent my days in vanity, and my life was a continued scene of indifferency, to the things of eternity, and the salvation of my soul. And I have since, through life, lamented, that those juvenile days should have been thus spent, without any thing useful or of a godly nature. But when the fulness of the time had come, the Lord made bare that arm that bringeth salvation, and arrested my course of sin and folly, in the following manner. One night after family prayers, I retired to rest in company with a nephew, that was on a visit at father's that night; and surely I was not only more careless than usual, but more inclined to sin; jesting, joking, and using vain expressions to elate the feelings and passions of my nephew whose health was not good; and who was of a more serious turn of mind than myself. But in the midst of my folly, a very strange and a very awful sensation came over my mind. The first thought, and effort was, to drive it away; but in vain did I strive, for it grew stronger and sunk deeper into my soul, I not only became silent but absorbed in thought, and fearful apprehensions. And I was soon brought to the conclusion that I was going to die and that before morning light; upon which I left my bed and room and retired to try to pray for the first time in my life: but to my astonishment I knew no more how to pray than a dumb brute; for I could not say one word. The awful apprehensions of eternity, and of meeting an angry God

that night seemed to excite and alarm the whole powers of my soul.

After roaming over the fields for hours, until my physical powers were exhausted. I went to ask a pious negro man to pray for me, but found him asleep. I left my shame (for my case was an urgent one) and went directly and called my parents. My mother answered the first call, and made her way to the door, my father following, with, what is the matter? Utterance soon told my condition. I was going to die immediately and should be lost. I wanted prayer for me. The emotions of both parents, and the sinful dying son may be conceived, but not described. Prayer was had, during which the excited state of my feelings in a degree allayed; but a thorough knowledge of my sinful condition cleaved to me like a leprosy. A desire, a great desire to be saved from my sins, and become a Christian, was deeply and lastingly implanted in my soul. I also had a great love for the gospel, especially the invitations, and promises thereof; I also loved Christians. These qualities, and principles, that I had hitherto been a stranger to, seemed to be implanted in my soul at the same time; with a fixed resolution never to cease seeking, striving, and praying, for the conversion, and salvation of my soul. And I thank God our Saviour, that those qualities and that principle of love which I hope were implanted in my soul that night, the ravages of time, the waste of 45 years, the allurements of the world, and the temptations of the devil have never been able to erase. But my resolution has not only been often tried, but as often failed me.

But to return with these divine implantations, I was no Christian, my poor soul was not converted to faith in Christ: and I had no evidences that it ever would be. But oh how I desired it. Conversion was what I sought after, but how to obtain it I knew not; but I finally arrived at the conclusion that I must reform my life, repent of my sins, pray much, obtain deep and pungent conviction for my sins: and the Lord would convert my soul as a conse-

quence. I then had no doubts but I could perform all these, and actually commenced the arduous undertaking: and really tho't the good work would soon be accomplished. Yet if it should require length of time, sorrow, grief, and anguish of soul, these would not be regarded as any thing in view of the blessed object the conversion of my soul. To accomplish this most desirable object, I commenced a round of what I thought to be duties, and religious devotion. To perform these, I strove, I labored, but I found sin mixed through all I did. I was more moral, and punctual to wait on the ministry of the word.

Much in this way I went on for seven years, falling away, and renewing my exertions: on the whole (as I have since seen) my life was that of a pharisee with this exception, I could not see myself as good as they professed to be: for I could not see that I had prepared myself for conversion, and without it I could not be saved. In these times I was much affected when I heard free unmerited grace preached, (as I often did) to lost, perishing sinners. I did not then think Christians felt any interest in that kind of preaching: but often wondered that Christians did not more rejoice when the preacher spoke of heaven, and the bliss and happiness of those worlds of light. I viewed these things for the good, the pious, and obedient Christian; but alas, I had no portion there, these things were reserved for better persons than I was. And oh, how my desires would put forth and strain every nerve to obtain that blessed state and condition of a Christian. Their bliss in this world would have been a paradise to my soul.

Sometime in the month of May 1807, I had an awful dream, in which I saw the awful condition of those that perished in another world, and thought in my dream that this would be my ease; and that for slighting the overtures of gospel grace. I awoke immediately with a full sense of these things on my mind, and immediately retired to pray for forgiveness. I was answered by these words: "Because I called

and ye refused, I stretched out my hand and no man regarded, I also will laugh at your calamity and mock when your fear cometh." Prov. 1. 24, 26. It is impossible to describe the dark horrors of mind under the belief that I was rejected of the Lord, and that he would laugh at my calamity; and yet strange as it may seem to some, I continued to try to pray, but pray I could not, nor could I cease trying. My case in my view of it was the worst of all living. I slept but little, and that little was disturbed with frightful dreams, fearful apparitions, and an awful eternity. I have passed whole nights (not together) without closing my eyes in sleep. About this time that other saying of Christ to the Canaanitish woman: "It is not meet to take the children's bread and cast it to the dogs," Matth. 15. 26—this brought me to see that it was not lawful and just in the sight of God that I should obtain mercy.

In view of these things, and a full sense thereof, I retired one night about the first of June of the same year, to try once more to ask God that if it were possible to have mercy on such a condemned, lost, perishing sinner as I was, to extend that mercy: I bowed down on the side of a poplar log in a small valley in a thick woods, a place where I had often retired for the same object. After I had bowed and before I had spoke, these words "It is not meet to take the children's bread," &c. poured through my mind. The response in my mind seemed to say, truth, Lord, I am not worthy. Immediately that other part of the same passage, "O, woman, great is thy faith: be it unto thee even as thou wilt." I instantly beheld my case in the condition of this Canaanitish woman, and that she had obtained mercy. My mind was then immediately directed to Christ the Saviour; and that through him the Father, the Judge of all, could remain just, and save sinners, condemned sinners. And O, the bliss, the comfort, and happiness that filled my soul, while I beheld this way, and wondered, and wondered I had never seen the way before.

In the midst of my delights I recollect-

ed myself and found I was yet lying on the log. I arose a new man. All that dark horror of mind and guilt of conscience, was gone. Although these were gone, comfort and happiness had taken their place. I did not receive it then as conversion, but did believe most firmly I should be converted, and that for Christ's sake. I also believed now for the first time, that I had had repentance and conviction for sin, I also felt much resigned to the will of God, and enabled to trust for the performance of that good work in his own good time. The Bible read as a new book to me, and the preaching of the gospel was more delightful to me than it ever had been before. And I could better understand Christians when they talked about experience: in fine all things pertaining to Christianity wore a new, and lovely aspect. I was brought to pray differently. In the place of praying that God would begin the good work, I could not help praying that he would carry it on; and my mind would be running back to the time and place where I hoped the Lord had visited my soul. Much in this way, with fears that I had been deceived, and doubts that God had not begun the work; for the workings of sin were continually within, which I thought none who had experienced the beginnings of that good work ever did.

But about two years after, viz. in July, 2nd day, 1809, while ploughing and meditating on what had passed with me two years before, it was made clear to my understanding through several passages of scripture and the light of the Holy Spirit, that my soul had experienced conversion two years before this, and at the time above mentioned. And O, dear reader, you may conceive my happiness if you have experienced that good work, but not otherwise. This day will be remembered with delight, while memory retains a place in this tenement.

The first church meeting after, viz. on the 2nd Sunday, July, 1809, I offered my experience with myself to the Regular Baptist church, Fishing Creek, Baldwin

county, Ga., was received, and baptized by my father, the then pastor of said church. Immediately after becoming a member of the church, I had a hard trial for many days; for it somehow, or somehow else, turned on my mind that I had joined the church before I was really converted: a thing I had never intended. No, I had through life determined never to profess, nor join a church, until I was a Christian, and a good Christian. But after much dark forebodings, and many doubts and fears, it was pleasing to God, as I hope, to confirm me in the following manner. I could not believe I was a Christian, because I could not live free from sin; my thoughts were vain, my life was not devoted to God as it should be; my heart was hard, unbelief prevailed—all of which I did think a real Christian was free from. But one night while at prayers that God would deliver me from these and every other sin, these words came into my mind: "I will—be thou clean."

The eyes of my mind were immediately directed to Christ, and I saw a fulness of life, holiness, purity, sanctification, and redemption in him. I further saw, these were not only imputed and applied to all Christians, but to me also while it continued to read, "I will—be thou clean," perhaps a hundred times in my mind, until I found myself walking abroad, looking up, adoring, and praising an imputed Christ to a poor unworthy sinner. I then and since have learned to live "by the faith of the Son of God, who loved me and gave himself for me." Other trials and manifestations I have experienced, but on these my hope rests.

I may, at a future period, write out and forward on for the Primitive, what I consider the call of God to the work of the ministry, as it passed on my own soul.

Yours in gospel Bonds.

FRANCIS BAKER.

Tazewell, Tennessee, }
July 9th, 1845. }

DEAR BRETHREN: I will make a lengthy quotation from an old English work on the

Trinity, published in the last century by several ministers, and which is entitled *Horæ Solitariae*, 2nd vol. page 318, &c. in order to show that the opposition to *rationalism* is not a new thing, and also that the rationalism now prevailing in the United States, long since prevailed in another country, called enlightened.

"Since the fall," says the author, "man is naturally without knowledge of God, and without concern for the salvation of his soul: And though the education which he may receive in a Christian land, and the customary ideas which he may imbibe from others, may furnish him with something to say upon the topic, of a Deity, or upon any other articles of the *Christian faith*; yet his *understanding* is just as *darkened* with respect to any real apprehension of God, and his heart as much *alienated from the life of God*, as the heart and understanding of any Mahometan or Pagan. It seems to be a sad mistake with many, arising from ignorance of the word and power of God, that the having some notion of God and of Christ, and of a certain theory deduced from the scriptures, is quite sufficient to constitute them real and knowing Christians. But if they happen to adorn all this speculation by a tolerable decent and virtuous life; they are then (as they suppose) in a very safe state indeed, and really *working out their own salvation*. There is indeed so little even of this low kind of knowledge among the generality of men, that with reluctance one would drop a word against it; but when men collect their principles and gather their notions not only *without* God, but *against* his revealed will; there is no charity in pronouncing well of a case, that (if God be true) will never stand the test, which must one day be made of it. There cannot be too much goodness, nor even too much appearance of goodness in the world; and the temporal happiness of society requires every encouragement to both. But we are speaking in this instance of man's state with God, by whom all things are understood in a very different way from the modes of the world, and to whom mere

appearances are nothing, and indeed worse than nothing. Realities or truth can only be acceptable to him, who is all understanding to search out, and all truth itself to weigh, the minds and actions of his creatures. We may deceive others and ourselves too, but human power never yet pretended a power to delude him." (I doubt this last phrase.) "The question then which will arise upon these considerations, is; how shall a man know, that he is not deceived in this most important concern, and what certainty can he obtain of rectitude in any thing?"

"The solution is easy: because God hath made it so: and nothing but extreme corruption and blindness could keep him from seeing it. Man feels himself a feeble, ignorant, and fallen creature, whether he will own it or not." (He cannot by nature thus feel.) "In this situation he is *void of rule*, and being *without strength* could not walk by one, if even he had wisdom enough left to find out the rule or lay it down. The author of all wisdom, therefore hath provided this rule, and fitted it for the case of those, for whose benefit he was pleased to grant it. This rule is his revealed word or will; and it applies to those objects for which it was principally needed; the objects of *spiritual life and salvation*. It meets man upon the grounds of his *fall, alienation, and apostacy* from God: And until a man finds himself upon that ground, it can be no rule to him, and will do him no good, respecting those objects of it, just mentioned. The question then occurs, How is man to be brought upon this ground with respect to his *perception*?—for it will appear, that perceiving it or not, he is certainly upon it.

"The rule revealed has furnished an answer. Considering him as *dead in sin*, it shows that the Spirit of God alone can *quicken* from that death—as depraved and departed from God; that this Spirit restores, and gives an access with confidence through Christ Jesus—as having a wicked and stony heart naturally; that the same gracious agent converts and renews it to a *heart of flesh*, capable of perceiving and

feeling what it never could" perceive or feel "before—and (to avoid more particulars at present) this rule, treats man, as *blind, darkened in the understanding, and utterly ignorant* of God and his glory, and shows that this Almighty Spirit alone opens the *eyes of the mind, enlightens the understanding, and teaches all things*, which are necessary to be known. Hence, it may be seen as clearly as the words of this revelation can manifest it, that man, being ignorant, cannot teach himself, and being dead cannot recover himself, or attain any understanding of God, unless God in mercy *first visit him* by his gracious Spirit and teach him the use of that revelation, respecting his state and condition for time and eternity. God shows man his own darkness, before he admits him to know, or consider himself as *light in the Lord*. This is the scripture mode of representing man since the fall; and therefore they who deny it, or attempt to conduct themselves by any other line, oppose the only straight rule which God ever gave to man, & consequently walk in the crooked paths of spiritual error.

"We are come to the use and necessity of that office of the Holy Spirit, by which He is known to be the Spirit of *understanding*. God is *understanding* in himself, and in a mode incommunicable to us; but, in mercy to poor sinners, the second person would be known under the name of wisdom, to be communicable wisdom for them; and the Holy Spirit or third person assumed the office name of *understanding*, to give them an *understanding which is true*, and to lead them forward to contemplate, receive, and enjoy Christ, who is the wisdom and power of God. * * *

"This great and glorious understanding then descends from heaven, that those on whom He descends may both experimentally know *themselves* and know Him. From hence, it follows, that without this descent they can know *nothing* aright. This *understanding* is also clothed with power: He is not a naked idea, or an unfelt notion, which leaves the heart as it was, while it puffs up the mind; but life, light,

activity, joy and immortality all together. He comes as God with the *power of God*, and not only bears down all resistance from without, but turns the heart into so sweet a compliance with the within, that it yields as much by its own will, as by the will of the Spirit itself which bears it along"—by making it willing in the day of his power. "Thus the heart would not resist if it could."

"When the Lord himself," says Archbishop Leighton, "speaks by his spirit to a man selecting and calling him out of the lost world; he can no more disobey than Abraham did, when the Lord spoke to him, after an extraordinary manner, to depart from his own country and kindred. There is a secret but very powerful virtue in a word or look, or touch of this spirit upon the soul by which it is *forced*, not with a *harsh*, but *pleasing* violence, and *cannot choose* but follow it; not unlike that of Elijah's mantle, upon Elisha. How easily did the disciples forsake their callings and dwellings to follow Christ." "It is this UNDERSTANDING which accompanies his own word with conviction and demonstration to the souls of his people: without him the word, inestimably precious as it is, can only touch the ear without reaching the heart. It is he who giveth *understanding to the simple*, and often by means of a few plain and simple words; while the rhetoric and other literary embellishments of man live only in the sound. These, however ingenious in themselves, or in human esteem, when they pretend to act in divine things, presently discover their weakness and futility, and like the momentary ebullition of froth are lost in the air. How often shall a plain sermon and an unstudied look, where the man himself has not aimed to be *seen*, but only to *show* his Lord, be blessed to the conversion, establishment, and happiness of immortal souls; when pompous orations and labored performances shall evaporate in sound, or (what is much the same,) produce no spiritual good? or, if they are remembered for a while, they are remembered not for God's glory,

but for the praise of those dying creatures who made them. A poor employment this, to speak and write for the breath of worms, which is at first corrupt in itself, and soon vanishes into nothing.

"This glorious UNDERSTANDING takes of the things of Jesus and explains them to the mind, inducing both a right apprehension, and a true experience at once. He is the great teacher; not of mere words and barren comments; not of florid fancies and airy speculations; but of *things*, and of things *rich* and *solid*, even *grace* and *glory*, everlasting. All the understanding which he communicates to the soul, is to be enjoyed as well as known; to be lived upon in the heart, while it is *found sweet to the taste*. Without him there is neither life nor power in the most just or excellent words; witness the word of God himself, which is a *book sealed*, a book unfelt and unendeared, till the great teacher apply it to the soul. If this great UNDERSTANDING be not present, *preaching is vain*, and *hearing is also vain*. Without him, preachers however learned or able in other respects, are but mere pulpitiereers, not ministers of Jesus rightly dividing the word of truth;—*tinkling cymbals*, clear perhaps and fine; *sounding brass*, loud, yet only noise and show. Without him, people also may be professors, towering, old and esteemed professors, but not Christians indeed, not perfect, mild nor humble followers of a meek and lowly Saviour; and without him it is possible to be members of an outward church, and of the purest outward church too in the world; and yet not members of Christ's mystic body, nor communicants with him the living head. In a word, as *with him*, men become *heirs of God*, and *joint heirs with Christ*, both for grace and glory; so *without him*, they have nothing but spiritual ignorance, vanity, corruption, and wretchedness without end.

"How often to convince us of this doth this almighty UNDERSTANDING work faith and confer knowledge upon many low, despised, and (in other respects) ignorant souls; while he leaves the learned and the

proud to the wretched ignorance, error and uncertainty of all human knowledge? And how often, to put the utmost contempt upon this knowledge, which wholly leaves a man at the grave, doth he suffer the grand deluder of the world, to perplex these wise and great ones in labyrinths of their own making.

"There can be no certainty, but in truth; and there is no truth which can profit the soul, but what is discovered in the word of God. If we venture to ground our knowledge in divinity upon any thing but the *written testimony*," (written in the word of God and in our hearts,) "we shall find to our cost, that the devil is an abler logician than the acutest of us all. He not only can impose his sophisms upon us for truth, but can corrupt and ensnare the affections, while he puzzles and confounds the mind. He has cheated every one of us ten thousand times; we know, too, that we have been cheated; and yet so well can his artifices soothe, and suit our corruptions, that unless the spirit of truth restrain, he will deceive us to the end. 'Tis this all-wise teacher alone, who enables his disciples, to detect satan's fallacies, and suffers not the meanest of them to be wholly ignorant of his devices. He graciously exposes the snare, removes erroneous impressions, and revives the heart too with a persuasion which (however languid and obscured at times,) shall never finally be baffled or lost."

Thus spake the author of *Horiae Solitariae*. In conclusion I will say, that while we are contending about the branches of a corrupt system, and permit the root from whence they have grown to remain in our churches, we are contending about shadows, while the substance remains. Let us stand in the ways and see, and ask for the old paths, and walk therein and find rest for our souls. Let us drop Sabellianism, Arminianism, and every other ism, and preach no doctrine, nor contend for any practice, only such as is authorized by the written word. Let us endeavor to mould our walk, our conversation, our doctrine, and church government, according to its

divine directions regardless of the opinions or practices of others, or of the scorns and frowns of nominal professors, or of a wicked world. Come close to God's word, live and die by it, and with its principles in our hearts and its precepts and commands in our lives, we then can stand against antichrist. But while ever we preach unconditional election and predestination, (which we should always do) except we keep up a godly discipline in our churches, and a godly practice in our lives, we will never be able to convince, those that know not God that we are not the votaries of vice and immorality, or at least regardless of its fearful inroads in our churches or our neighborhoods. While we oppose Bible societies, let us show our love to it by adhering to its commands, and contending for its precepts and institutions alone; while we oppose temperance societies, because they are unauthorized by the word of God, let us show our love to Bible institutions by following them, and our love to temperance by obeying the injunctions of scripture, and following the example of Christ and the apostles to use wine to commemorate the sufferings and death of our Lord, and to use neither wine nor strong drink otherwise than as a medicine.

Dear brethren, I have opposed every society not authorized by God's word; Bible, temperance and drinking societies; and expect to oppose them while I live. I have not kept liquor about me only as medicine for the last fifteen years. I never expect to keep it for any other purpose. I cannot conscientiously use it nor encourage it as a beverage. I cannot in conscience make nor sell it, because it was no part of the employment of the apostles; neither in my view is the practice any where sanctioned in God's word. If any dislike this, if they will put some questions in the Primitive, I will give my views in full.

N. S. McDOWELL.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 23, 1845.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Henry county, }
July 22, 1845. }*

DEAR BRETHREN: If freedom of opinion is the intention of the Primitive, I wish to write a few lines; if not, just inform me of the restrictions and I will stop. For if it has so to be that when a preacher gives his opinion and I don't like it, it must be published in the Primitive, I for one must stop taking the paper; for I am a frail man and can't see out of your eyes, nor do I expect you to see out of mine.

Man was formed of the earth, earthy; and was not sensible of spiritual things, for if he had been spiritual he would have comprehended that spiritual law. If spiritual, then equal to the law. He was created in love to spiritual things, therefore when he violated the law he died to the love of spiritual things. Now if any of you can put your finger on the passage of scripture which points out that man was made spiritual, only the spirit of the flesh, that if it quickeneth it profiteth nothing, you will oblige your humble servant. Now the spirit of life in Christ Jesus hath made me free from the law of sin and death, and that spirit was created in Christ Jesus. Eph. 2 ch. 10 v.: For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained.

If that spirit had been created in the first Adam, he never would have violated the law; or if he had, then we must all have fallen to eternal destruction. But, sanctified by God the Father, preserved in Christ Jesus, Psa. 104 ch. 30 v., thou sendest forth thy spirit, they are created: and thou renewest. 139 ch. 16 v.: Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. These things did Christ bring into

the world with him, and was tempted on the Mount but did not sin; then by his obedience we live, and not by Adam's fall.

Now he that contends that the souls of men were created in time, saps the foundation of primitive doctrine. For I understand the covenant was conformed of God in Christ before the world began, and their names written in the Lamb's book of life before the world began, and grace given us in Christ Jesus before the world began, and had part in the first resurrection, and the Son set up from everlasting and did represent the souls of his church before the bodies were formed in Adam as a seed. Thus the body is mortal, and for the violation of the law must die; but the soul is immortal and cannot die, but will live through eternity. Those in Jesus will live with him in glory, and praise the covenant of grace that was made before the world began; but them out of Christ will bemoan their wretched fall in Adam after time began through eternity. For the soul was committed to man after the body was formed, and the seed in him peopled the earth; but Christ had his people fast before they were placed in Adam. So the devil got mistaken when he upset man in the garden, he only got part instead of all; for Christ had paid for his with his blood before the world began. Therefore, men and devils combined together can't get one from him.

In the beginning which was first, darkness or light? or, did light make darkness? No. Or, did darkness make the light? No. How then? Where light is on the other side of any substance, there is darkness; then dark and light are opposite, one from the other: light has the power over darkness and rules it. So God is light, and the devil is darkness; and God rules the devil. So the darkness—assuming the angel was not the origin of the devil. If, there was no devil till after time began, how did he find out there was more than one in the godhead? for he said, thou shall not die, but be as wise as gods. Or, what did God make a covenant for, if no tempter? But

God did see him in opposition to his church from eternity through time back to eternity.

So God from eternity had a church, and the devil had a people, (not by ordinary generation;) and as soon as time began he (the devil) formed them into a church, or something as near like Christ's church as he could, to be in opposition to the true light, and mimic the truth as nigh as possible in all ages of the world that people have been opposed to the truth. So the present contest betwixt the churches is not because they hate you, it is because they hate the truth, and the church of Jesus holds the truth; and the reason is, because they are of their father the devil, and his works they will do, for he cannot bear the light nor will he suffer his subjects to come to the light. Therefore he has got his subjects scattered all over the globe, or wherever Christ's church is; there are they transformed as the ministers of righteousness, or as an angel of light. They tell the people, if you believe Jesus is the Son of God, you are a Christian, come and join the church. It is the same doctrine the devil preached in the garden: thou shalt not die. So these are the ones that depart from the truth, for they cannot abide the truth. For proof, look at M. B. When he wrote to us in South Alabama concerning our Association, it seemed as if he was on the eternal rock; but now where is he? engaged against the truth. And when these things reached the South, there was a great triumph heard throughout the camp of the Ishmaelites for victory, we have got the champion, the primitives will fall.

Brethren, stand to your posts; fire your cannons of truth, and the devil and his host will flee from you. I am yet alive and think I know the truth when I hear it. So farewell for the present.

J. W. PELLUM.

Georgia, Stewart county, }
July 16th, 1845. }

BRETHREN EDITORS, of the little paper so much spoken against: I sit down sur-

rounded with the domestic affairs of this life, to write you a few lines expressive of my feelings for you and the cause that you advocate.

Now the spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Timothy, 4 vs. Now the spirit that spake by the mouth of Paul, evidently was the same by which he wrote the rest of his epistle, in which he wrote out the doctrine of election, predestination, and the final perseverance of the saints. If so, he did not mean to teach Timothy that they should fall from grace, as some say; no, brethren, far be it; but no doubt it was personating those very characters. For to depart, means to go away; and so in Georgia some are for Devers, some for Cromley, and some for Mr. Universal Charity, and very few for Christ.

I believe Paul had reference in the text to the gospel day; as the latter day, the antediluvian day, the prophetic day, and the gospel day. If so, he meant gospel day in this text; and in this hill country we hear the cry, Lo here, and lo there. But O, my Father's children, fear not them that can only kill the body. For Jude says, they speak lies in hypocrisy, having men's persons in admiration because of advantage. O, Christians, be as wise as serpents, and as harmless as doves; let us be up and doing while it is day, for the night cometh when no man can work.

Brethren, make such use of these lines as will be for the glory of God and the good of man, and may the God of all grace be with your spirits. I subscribe myself your unworthy brother in Christ.

E. DAVIS.

FOR THE PRIMITIVE BAPTIST.

A letter from Jus. Osbourn of Baltimore to Wm. Cook of Cheltenham, England.

MY DEAR FRIEND,

Grace and peace be with thee.

It appears by your statement, that the

leading step in the providence of God towards your opening a correspondence with me here in America, was a letter published in one of your English religious journals, extracted from a work of mine, entitled *Tidings of joy from the Hill of Zion*. This circumstance, in itself considered, and viewed by mere reason, may be considered as remarkably unimportant, and yet, for aught we know, the hand of the Lord may be in it, and it is but just and right that we should diligently watch this hand, since it is expressly said that, *Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord*, Psa. 107. 43.

On the possibility, therefore, of the hand of God being in this singular circumstance, I now write an answer to your letter to me, dated Dec. 8, 1844. Your correspondent was hundreds of miles from home when your epistle reached this city, but he arrived home on the 10th inst., and among many other letters, he found one from Wm. Cook of Cheltenham in Gloucestershire, England, and while he was absent from home he received three other letters from three different people in Old England; and from these letters, as well as from yours, your correspondent learns that different works of his have been reprinted in various parts of Great Britain. And I must needs say that my anxiety to visit England, according to the earnest requests of my English correspondents, is increasing on me fast.

It must be admitted on every hand, that the language of all God's children is pretty much alike the world throughout; and if my eyes, ears, taste, and judgment, deceive me not, my new correspondent is one of those children: and if indeed he is one of them, he became so by an eternal predestination, for it is emphatically declared thus; *Having predestinated us unto the adoption of children, by Jesus Christ to himself; according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved*, Eph. 1. 5, 6.

This is a touching passage of scripture, admirably adapted to sweep the Arminian deck from stem to stern. But are not all men born Arminians? If they are, they will die Arminians if grace prevent not, and grace can prevent it effectually; for whenever this grace takes a sinner in hand, it is sure, sooner or later, to stab Arminianism to death; and at its death, grace ascends the throne and acts as regent there; for it must *reign through righteousness unto eternal life, by Jesus Christ our Lord*, Rom. 5. 21.

I think we shall hazard nothing by saying, Arminianism, when dressed up in its full uniform, is a kind of hobby-horse for old Apollyon to ride on hither and thither; and on which too he gets his children to ride,—and away they go down yonder to NATURE'S PLEASURE-GROUND, where may be found, *free-will, human rectitude, fleshly perfection, good resolutions, fair promises, long prayers, mock sanctity, will worship, feigned humility, false devotion, and sincere obedience*, in a very thriving condition. In these things most men glory, while Christ is overlooked, and divine grace treated as if but a minor point in the business of salvation.

Your correspondent professes to be such an admirer of distinguishing grace in the salvation of sin-burdened souls, that to him it is surprising to think what this grace must needs be, seeing it so very highly improves the condition of apostate man whenever it interferes on his behalf. However, we all know that a shade helps to set forth a picture to better advantage; and man's misery also serves as a back ground to divine clemency, when that clemency marks him for its own. Should a boasting Pharisee be told that human worthiness, as prided in by him, was calculated to spoil the look of divine grace, while total depravity tended to illustrate it, in his view would appear vastly preposterous, for he would see at once that it thwarted all his fair prospects for heaven. But to an humble saint, a display of this almighty grace in rescuing sinners enslaved, impoverished, and quite undone, is a love-

ly sight. And he also sees and knows that this heavenly grace, not only carries with it such a dignified air as to claim the warm attention, and call forth the great admiration of the sons and daughters of Zion; but that there also is such a divine fragraney about it, that wherever it comes it emits a scent sufficiently strong to captivate a heaven-born soul, and to cause the lame man to leap as an hart, and the tongue of the dumb to sing for joy. And this too is that grace which performs such wonders in the salvation of the basest of mortals; for it buries all our faults be they many or few, great or small. It also dignifies the soul, and raises the affections to God, and endears to us the whole gospel system, and crucifies us to this world and this world to us: and with the power of this grace upon our spirits, we can endure afflictions with cheerfulness, knowing that if we suffer, we shall also reign with him who suffered for us on Calvary's cross. By this grace, Paul knew how to be abased, and how to abound, and to be full, and to suffer need. Indeed, he says, *I can do all things through Christ which strengtheneth me.* This grace also comforts and encourages the soul, and leads it on through evil and good report, and takes it at last to glory above.

As to the nature of this grace, we affirm, that in the business of our salvation it disdains copartnership with frail mortals; and hence our eternal happiness must be effected by grace alone, or else by works alone: and in this way the apostle argues the point. *Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more of grace; otherwise work is no more work,* Rom. 11. 5, 6.

It is well for us, my brother, that the salvation of our souls is wholly suspended on divine grace; for if human works were called for, and could not be dispensed with in this case, our salyation would

thereby be forever interdicted, and we left on ground just as hopeless as that on which devils now stand. But eternal thanks be rendered to Almighty God, that he has not left a matter of such vast magnitude as this is on any human contingency, but has based it on his own eternal counsel. *My counsel shall stand, and I will do all my pleasure,* Isa. 46. 10. In this glorious and soul-refreshing truth, the church of Christ rejoices, while the anti-christian party are suffered against it to rail, and in heart to despise it. It is certain that divine grace can only appear amiable in the estimation of such men whose eyes grace has opened to see the gospel mystery. Eyes closed against this mystery, see nothing but deformity in those things which, eyes opened by the grace of God, can see so many charms and sparkling glories. And here lies the difference between men of grace and graceless men. And who, we may ask as Paul did,—*and who maketh thee to differ from another?* 1 Cor. 4. 7. We were all sold under sin; and all of us went astray speaking lies, and were children of wrath, even as others; and yet the Lord once said, and says now, *I will shew mercy on whom I will shew mercy,* Exo. 33. 19; Rom. 9. 15; and hence he hath shewn mercy to Wm. Cook in *Old England*, and to his correspondent in *North America*: and as we are one in Christ Jesus, so we will now rejoice together in hope of the glory of God, Rom. 5. 2. And may we remember well, and may it often come into our mind, that the hope which Israel's God hath raised us to and blest us with, is not to go to wreck and ruin, but to abide with us thro' time, but at the end of our days be exchanged for a glorious immortality. In view of so happy a result of all, may we live and rejoice, and may the Lord be our memorial that we have passed from death unto life by an act of divine clemency.

It is true indeed, that our afflictions, and losses, and crosses, and temptations, and trials of various kinds while here in this inhospitable world, may be many and great; and the common adversary of souls

may annoy our minds at a strange rate, and disturb our feelings much, and often; and we too at times may sink low down in despair and despondency, and all hope of our being saved at last, may seem to be taken away;—I say, all these mishaps, if they may be so called, may overtake us while on our journey to Jerusalem above; yet God, yes, God with his grace will by-and-by appear for us and say, *Fear not, for I am with you: be not dismayed, for I am your God; and my grace is sufficient for you*, Isa. 41. 10; 2 Cor. 12. 9. The Christian's pathway is variegated, and his feelings checkered; but he on this account should not be alarmed, but rather be alarmed if things are not so with him, for it is said, *Because they have no changes, therefore they fear not God*, Psa. 55. 19. Men may know the truth in the letter of it, and preach it too, and for it contend with great zeal and ability, and to some good advantage; and for the sake of it suffer reproach, scandal, scorn, and ignominy, and yet know nothing experimentally of the above variegated pathway, and the Christian's checkered feelings; and hence, of course, they must be considered as graceless men, since the text says, *Because they have no changes, therefore they fear not God*. And according to Paul, a graceless man may speak with the tongue of men and angels; and have the gift of prophecy; and understand all mysteries, and all knowledge; and have all faith, so as to remove mountains, 1 Cor. 13. 1, 2. So sure as there is a God in heaven, in my view of the subject, just so sure it is that most professed Christians, (preachers not excepted) in this country at least, are ignorant and in the dark as to the real experimental sense, and spiritual purport, and vast importance, of these sweet words of St. Paul; *Even the mystery, which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is CHRIST IN YOU, THE HOPE OF GLORY*, Col. 1. 26, 27.

Your correspondent has taken this view

of the subject for more than twenty years, and almost every thing, bearing the name of religion, down to this present day, confirms him in the correctness of the view he has taken of the religion and the religionists of the day in which we live. You say that you live pretty much alone, not finding many thorough-going gospel associates. It is so with your correspondent, and so he has found it all through his ministry, and so he expects to find it. Gold dust is not every where to be found; nor can we meet with real saints at every point. But Christ, as God, is in every place, and that is enough for your correspondent, for this same Christ is the best of company; and

His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice.

I. Newton.

Your correspondent has for many years been more or less acquainted with this glorious Christ; and for a long time past we have lived together on terms of friendship, and he has always been remarkably kind and tender to me, and borne with my manners in the wilderness far beyond what I could well have expected. Altho' your correspondent knows very well that this choice Friend is in his natural disposition, loving and benign to poor returning prodigals and heavy-laden sinners; but to carry himself towards me in the way and manner he has done for forty years and more, looks like a thing almost incredible: for be it known to thee, friend Cook, the real, or native disposition and character of your American correspondent, is naturally, and we may say, notoriously base, proud, heady; highminded, perverse, refractory, guileful, and wayward in his track. Several times within these few years he has been advertised throughout this great Republic, even from Maine to Louisiana, as being *deceitful above all things and desperately wicked*, Jer. 17. 9.

And yet notwithstanding all this private & public infamy, this inestimable Friend has

fed, fed, guided, watched over, and defended him from year's end to year's end, and from day to day. Yes, he has often visited him, caressed him, smiled on him, and on him bestowed love-tokens, signs of honor, marks of respect, assurances of mercy, pledges of divine compassion, and said to him, *I will guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and will never leave thee, nor forsake thee*, Isa. 58. 11; Heb. 13. 5. What then can your correspondent say to these things? If this Friend is for him, who can be against him? and he assuredly is for him, and for him he hath done great things whereof he ought to be glad, and he is glad;—glad because *the Lord God Omnipotent reigneth*, Rev. 19. 6.

I have two new works now in the press; they will be bound up together in one volume. The largest of these works mostly treats of the real, proper, and distinct personality of Father, Son, and Holy Spirit. The title of the other is, *Spiritual Gleaning, or Celestial Fruit from the Tree of Life*. I will try and send, or take it myself, you a copy after a while.

I am yours respectfully,

JAMES OSBOURN.

Second Street, Baltimore City,
North America.

From the Christian Doctrinal Advocate.

Dear Brethren, Friends, and Patrons, of the Advocate and Monitor. On another page of this paper you will learn that our *beloved and very useful Brother Jewett* is no more. I have this day returned home from visiting the bereaved family, having been requested by them to come and preach a sermon on the occasion of his death at their place. My mind was led to that very appropriate portion of divine writ recorded in 2 Tim. iv. 7. 8. "I have fought a good fight, I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the

righteous Judge, shall give me at that day: and not to me only, but unto them also that love his appearing." The assembly was large & solemn. Mourning & sorrow was not confined to the family, nor even to the church of which he was Pastor, nor yet to the society, who stately attended thro' their meetings; but it seemed universal, the whole vicinity, even those who did not believe the doctrine that he advocated were ready to acknowledge that a good man had been taken from them; our Brother had "a good report from those who are without." None can realize the loss that the family has met with but themselves. Sister Jewett bears her afflictions with Christian fortitude (may the good Master continue to support her) he has left a large circle of *friends*, together with his Brethren in the Lord to mourn his *loss* which is *great*. The church have not yet realized their loss, to that degree that they will. Those ministers "who count all things loss for Christ" to that degree that Brother Jewett did; are not often found, and that church from whom God removes such an one, has reason to mourn—*myself have lost a confidential friend and Brother*.

But to return to those to whom this epistle is addressed, the Brethren and sisters the subscribers for the Adv. and Mon. and particularly to such as are in arrears. Sister Jewett informs me that there is between 4 and \$500 due on the present and past Vol. from them, which if she could receive, she could very near if not quite pay all her debts and perhaps save what household furniture she has left in possession, and that would be all she could save. And it is sincerely hoped that as it is but a little, that is due from each individual subscriber, that they will make an extra effort to raise and send it forward. Just look at, it dear brethren, we are the persons who have employed Brother Jewett to publish the paper for us, and send it to us; and now shall he die insolvent because we do not fulfil our en-

gements? And do we profess to be *Old School Baptists*, who wish to distinguish ourselves from all others as those who love and walk in the truth? certainly we need not add another syllable, arrears will be forthcoming. It is hoped that under these trying circumstances that none will *withhold* even if this volume should not be completed; Sister Jewett would be willing to complete the volume if she could, but under existing circumstances she will not be able. It is the expressed desire and wish of many that the paper should be continued. But this is in the hands of Him who works all things after the counsel of his own will, and we may rejoice to leave ourselves and his cause in his hands. Should any inquire why she is left thus destitute, we answer that Br. Jewett had a great zeal for the cause of truth, and his change from nature to grace being in early life, and living where he had no opportunity to become acquainted with Baptists, he was brought up and traditionated in the Peleobaptist sentiments, and was carefully nursed and looked to by them, as one whom they hoped would contend for their faith; his *Christian* character stood high, it was acknowledged by all who was acquainted with him, that he was a godly man. But when his mind was called up to the subject of Baptism, God saw fit to show him the corruptness of that doctrine with which he had been entangled, and as God's people are always "willing in the day of his power;" he made a public and full renunciation of all those antiscipitural doctrines, and practices which he had formerly supposed to be correct; and put on Christ in the appointed way of the gospel, which separated him from the fellowship of all his former friends, and even relations according to the flesh; when he commenced more fully not only "to live by the faith of the Son of God," but to preach his gospel; and when he was providentially introduced to Br. Green who first assisted him, as to capital in the publication of the 'Monitor,' he was poor, and when Br. Green died he was left in a

tried condition. He from that time has labored on under heavy embarrassments and trials, we have no doubt if he had lived he would have struggled through them in time; his subscription list was increasing, a strong and increasing desire for its circulation and continuance was manifest. Br. Jewett's zeal for the cause of truth, together with his very liberal disposition has had a tendency to keep him poor. He was a man of feeble constitution often under the care of the Physician, which in addition to other sickness in his family has made his doctor bills heavy. He was a very industrious man and *specialty* in the *cause of truth* his zeal has led him many times to go beyond his strength; he has labored both day and night not only in the Editorial department of his paper, but his fingers have helped set the type. He held an extensive correspondence with the flock; his whole soul was enlisted for the welfare of Zion. But for want of health and funds, he has not traversed the earth as frequent, and as far as some, yet his labors even in that, have not been *small*; he has *spent his all* for the good of his Master's cause, having no desire to accumulate property; yea the faithful minister of Christ has not much opportunity for that. Br. Jewett, depended on that God who feeds the ravens, and he is now gone his family are left as it were penniless. And should the brethren far and near hand over to them a little more than what they honestly are owing, it would no doubt be more likely to meet the approbation of heaven, than it would to neglect to pay what is justly due; it would, you may be assured be very gratefully received. Dear Brethren, we plead with you in view of the honor of the cause, and in behalf of the afflicted, that you will send in to Sister Jewett.

Your Br. in the afflictions of the gospel.
REED BURRITT.

The labor of the righteous tendeth to life: the fruit of the wicked to sin.

FOR THE PRIMITIVE BAPTIST.

*Florida, Jefferson county, }
July 13th, 1845. }*

Unto you that stand sure and unshaken in faith, may grace be multiplied and repentance granted unto you, for all the besetting sins that doth so easily beset us.

I want to send a few lines to cousin Ely Holland. My dear cousin, I enjoy tolerable good health, but have some afflictions in my family. How do you do? how are you? Is your soul still feasting on the good things that cometh down from above? or, is it going back? You know it has been a long time since we were pitching dollars together, and going on in many sinful practices; but blessed be the God of Israel, whom we hope has taught us better things. As respects religion among the Old Baptists there does not seem to be much increase, but they generally live in peace. At meeting times the houses are crowded with hearers. We hope it will not be long before the word spoken by the prophet Jeremiah, will be fulfilled in these parts, for he says: In those days and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together; going and weeping they shall go and seek the Lord their God; they shall ask the way to Zion, with their faces thitherward.

A few Lines for the travelling Minister.

TUNE II.

My brethren & sisters, I bid you farewell,
With sorrow I leave you, I love you so well;

All you that love Jesus, the cross you should bear;

And when you cross Jordan the crown you shall wear.

My brethren and sisters that are join'd in a band,

Who feel love and friendship, come give me your hand;

The time is a coming when we all must part,

In the name of my Jesus here's my hand and my heart.

Once more, my dear brethren, I bid you farewell,

Come follow the Saviour, who saved you from hell;

On the top of Mount Calvary he was nail'd to the wood,

From the spear and the nail holes came water and blood.

The work it is finish'd which he came to do,

The way of salvation is open for you:

The way it is open that leads unto God,

And you may walk in, it's mark'd out with blood:

Perhaps there are some mourners that have come here to day,

Who feel a desire that Christians should pray:

We'll pray for you, mourners, if you'll make it known,

And trust in the Saviour to answer his own;

If you should prove faithful to your blessed Lord,

Then heaven and glory will be your reward;

The song of salvation we'll then sing aloud,
When Jesus and angels shall come in a cloud.

He'll call them his faithful, the price of his blood,

The heirs of salvation and joint-heirs with God;

We'll all meet together on Canaan's bright shore,

Where weeping, and sorrow, and parting are no more.

Farewell, trembling mourners, with sad broken hearts,

Who see yourselves ruin'd, to Jesus look up;

Your Saviour stands ready, with hands open free,

Poor mourners to Jesus for refuge may flee.

A warning, poor sinners, away we must ride,

The Lord in all dangers for us will provide;

If no more we see you, while life doth remain,

At the great resurrection we'll meet you again.

HARTWILL WATKINS.

The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Craytonville, Anderson district, S. C. }
June 8th, 1845. }*

BRETHREN EDITORS: Infirm and weak as I am, I feel it impressed on my mind to write once more for the press; if you think the work fit to have a place in your paper, it would be my wish it should. And as the *Washing of Feet*, agreeably to the example set by Jesus Christ while here on earth, seems to be laid aside and out of practice by most of the churches in this our day, this is the subject with which my mind at this time seems to be deeply impressed, seeing that it is so much neglected and so little said about it by most of the preachers, except it is in opposition. And I think it ought not to be opposed, but ought to be observed and practised by the church every where; which I intend to try to make appear from what is recorded in the seventeen first verses of the 13th chapter recorded by John.

Now take notice how the chapter begins: Now before the feast of the pass-over, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own he loved them to the end. Well now take notice in as much as he was the sent of the Father, to set up and establish a kingdom here on earth, which was to have no end; and was endowed with all

power in heaven and on earth, he was God as well as man; he had done, and he had a right to do, all things after and according to the counsel of his own will. Jesus knowing the will of the Father, and its being his meat and his drink to do the will of him that sent him; and the will of the Father was in the person of his own Son, to give to his church such laws, and ordinances, and institutions, for her to observe and practice while here on earth, through every succeeding generation as seemed good unto himself. And it was his power and authority to enjoin all these things upon her, to observe and practice the same precisely as he commanded; and it seemed good unto himself to set the example, and now seeing that his hour was just at hand that he was to depart out of this world to go to the Father, having loved his own he loved them to the end.

Now it seemed that there remained something of great importance for him yet to do, that he had not yet done. Supper being ended, &c. and knowing that the Father had given all things into his hand, he riseth from supper, and laid aside his garment, and took a towel and girded himself; after that he poureth water into a bason and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Peter, and it seems that Peter began this enquiry: Lord, dost thou wash my feet? His Lord quickly replied and said: What I do thou knowest not now, but thou shalt

know hereafter. Now take notice, it seems his Lord did not tell him how long that it should be before he should know and understand, by promising him that he should know hereafter. And it seems that Peter yet being ignorant of what his Lord designed in that of washing his feet, cried out and said: 'Thou shalt never wash my feet.'

But his Lord said to him: If I wash thee not, thou hast or takest no part with me in the setting forth and giving this institution or example. No sooner than his Lord said this to him, than he began to understand it seems, and to see the propriety of his submitting to his Lord's request, and cries out, Lord, not my feet only, but also my head and my hands. Not that Peter wished his Lord to wash his head, hands, and feet—oh, no; but if it was his Lord's will to give, and set up, and establish an institution; and set the example so as to be observed and practised in his church or kingdom here on earth, he was now willing to submit and to have and take a part with him in the same. And we have no account that it was the will of heaven that our Lord should submit to Peter's request, but would have Peter to submit to him.

Here is another example, for in as much as our Lord would not submit to him, just so it is now or ought to be; for he is the same yesterday, to day, and forever. And although men may in this our day wish God would submit to their wish, in that of the omission of this or any other duty, that will not weaken his command, nor lessen his authority, nor excuse our disobedience in this or any other injunction; they still remain to be as binding as ever they were, and will until the latest generation.

I will now come to make a few more remarks, and then come down to the tenth verse for proof of my remarks. Now it seems that our Lord would not have his disciples to understand, that he washed their feet by way of cleansing them, neither within nor without—oh, no; but that he had something else in view which he intended to make known to them, in or at

a proper time. For we learn he said unto them, or to Peter, 10 verse: He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. So that it seems to me, that the sense in which he pronounced them clean in that of the efficacy of the blood of the atonement made by himself; for he knew who should betray him, therefore said he, ye are not all clean.

I will now come to notice the 12th verse: So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done unto you? Notice again, for I think now is the very time that our Lord had in view in which he did intend to make known to his disciples, and to make it plain too even to that of their understanding, what he had done to them; and also his design in doing what he did, according to his promise. And I do think that he has fully done what he has promised, in so plain a manner that they that run may read, and they who read can understand. Well now let us hear the words of instruction which he gave in the five following verses: Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I want these verses to bear with due weight upon the minds of my readers, for I will now come to notice them somewhat more separately. 13 verse: Ye call me Master, and Lord: and ye say well, for so I am. I will now ask myself and my readers a question: Do we call him Master and Lord, and do we do well in so doing? If he is really our Master and Lord, do we obey him in that of washing of each other's feet, as he has so strictly enjoined upon us to do? No, verily, we do not. How many are there in this our day, that

can truly say that they never have seen it done in a worshipping assembly, much less to be engaged in doing it themselves? Then where is our obedience to him in patronizing this example, or how do we show our love to him or to one another? Surely we do not say well in his sight in calling him Master and Lord, in word only, when we deny him in a non-compliance with that which he has so strictly enjoined in the 14th and 15th verses of this same chapter, by saying: If I your Lord and Master, have washed your feet, ye also (now notice the word also) ought to wash one another's feet. Now seeing that our Lord has said it in such plain words, that ye also ought to wash one another's feet; now who is there in heaven or on earth that dare to contradict it, and say ye ought not? Certainly this would be flying in the face of the highest authority, and giving our Lord the lie, which would be presumption in the highest.

I will now come down to the 15th verse, and hear what our Lord has said in that verse: For I have given you an example, that ye should do as I have done unto you. Now if our Lord has set the example and given the charge, how are we to patronize the example by any substitute whatever? Is precept, command, or example, to have any weight on our minds, or not? Most certainly they ought. Well, did he not also set the example in that of washing of feet? He most assuredly did. Well, are they not all by him enjoined? they most certainly are. Well is it not by the same authority? It most certainly is. Then why not practice all in obedience to the same Lord, who set them and gave the same charge, and that too to the same disciples? And surely all those things, ought to be observed and should be observed and practised equally so by all succeeding disciples; for in the 17th verse we hear him saying: If ye know these things, happy are ye if ye do them. That is to say, if ye know and understand these things, happy are ye if ye do them. And I do think he has made it so plain to our understanding, that they who run may

read, and they who read can understand. Now these are some of the sayings of our Lord himself.

Now let us hear our Lord in another place, saying: He that heareth these sayings of mine (and this comprehends and takes in all his sayings) and doeth them, I will liken him to a wise man that dug deep and built his house upon a rock. Now do we hear these sayings, or not? If so, then do we so hear as to profit, or do we not? If not, it then follows, that we are too much like the man that beholds his natural face in a glass, and goes away and straightway forgets what manner of man he was; and so becomes a forgetful hearer of the word, and wilfully so too. But I would fain hope that this duty is not so much neglected in other parts of the world, as what it is here; and I would also hope, that it is not so little taught to be observed as it is here; for the church used to be taught to observe and practise the washing of feet by some of the aged preachers in gone-by years, until so many of the effort-men came into our quarters. Since that time, which is in the neighborhood of thirty years ago, there are a number of preachers that teach the church and the world to observe very little but their contributions.

I simply now ask the question, is it so, or is it not? Are there not some aged preachers, as well as younger ones, who teach the observance of these unscriptural things, without a thus saith the Lord upon their tongue? I will come now within the bounds of my acquaintance, to ask the question, is there not a single old preacher in the bounds of your acquaintance that was once opposed to the new institutions of the day, that is now teaching the observance of them, and urging it on the minds of the people as a duty enjoined of God the Father, and where is his thus saith the Lord for it? And has he, in forty years, been known to teach the church to observe and practice the washing of feet, as being an institution of heaven, and positively enjoined in the word? If he had have taught this, he would have had a thus saith the Lord on his tongue. Is

there such a preacher in your acquaintance? If there is, have you not often heard him say, that the washing of feet was not meant nor employed so as to be practised in the church, and that it meant no more nor less than that of humility, or to esteem each other better than themselves, when there is no such a syllable in the whole paragraph. And that is not all, for it is evident our Lord spake no such words, and for to say this, would go to say that our Lord did esteem his disciples better than himself; and this he could not have done, when he called himself their Lord and Master; and also said, the servant is not greater than his Lord, nor he that is sent greater than he that sent him. And this way of reasoning by saying, that it means nothing more nor less than that of humility, or esteeming each other better than themselves; this would be giving our Lord the lie at once, and accusing him of self-contradiction; and this way of reasoning is inconsistent, and not according to the form of sound words.

And so I would think that the church ought to watch as well as to pray, and ought to watch their preacher; and if he speaks not according to the form of sound words, rule him. For it is the duty and privilege of a church to rule their preacher, and not for the preacher to rule the church; for when this is the case, I think the church is in danger, for preachers have their imperfections as well as other men. And I do think that the church ought never to treasure up in their minds what this or that gospel preacher says, unless it be in accordance with gospel truth. I have heard some professed preachers deliver a discourse, in which I thought there was very little gospel; and another would get up and try to impress it on the minds of the people to treasure up what they had heard; when I for one thought that there were many things said which I would rather not to have heard. For I could not call it gospel, and it was that that I wished to hear.

And I have thought that the very reason why the washing of feet was so much

neglected, was in consequence of its being so little taught. For if Jesus has not commanded it, he has enjoined it. I say this from the highest and best authority on earth or in heaven. This no man can deny, without denying the plain words of Christ himself, and to do this would go to say, if not in express words it would in sum and substance, that all that was written aforetime was not written for our learning; and if all was not written for our learning, what was written for our learning, and how much was written for our learning? Who is to decide the question? Certainly not those men that deny the plain, and simple, and express words of our Lord and Master. Oh, no; for they speak not the words of our Lord. And so let our Lord decide the question, and if we hearken to what our Lord has said to us, in his written word, then it follows that we take that for the man of our counsel, and rule of faith and practice; but if we lay aside what is written, and hearken to what our preacher says when it is in contradiction to what our Lord has said, and there can be no thus saith the Lord to establish and confirm what has been said by way of contradiction, then it follows at once that we make the preacher the man of our counsel, and our rule of faith and practice.

Now deny this if you can, but I am one that takes the liberty to believe what our Lord and Master has said, in preference to what five thousand of the greatest effort preachers that can be produced can say in contradiction thereof. For man is but poor imperfect man at best, and they prove themselves to be such when they contradict our Lord and Master, and say that the church ought not, nor should not, do that which our Lord and Master has said they ought and should do. Neither can I place the same confidence in them, as if they were to speak according to the form of sound words, which I contend they are. Then it follows at once, that the words of the preacher is not according to the same form, tantamount to the same thing; then it follows that it is not according to the

form of sound words, and so far as he fails to speak according to the form of sound words, so far he fails to fill his office as a preacher, according to the commission laid down in the word of God. For his commission binds him to teach all things whatsoever God has given in commandment, and the commission does not authorise him to teach any thing more. And so far as he neglects to follow and patronize the examples which Christ has set, so far he fails to follow Christ; and so far as he fails to teach the church to patronize Christ's examples, which he himself has given, so far he fails to be a good and faithful servant. Then how can it be said of him in a day to come: Well done, thou good and faithful servant, enter thou into the joys of thy Lord.

Look to this, preachers, for yourselves; for I think you ought to feel the weight of the burden of the word of the Lord, and not have your minds so much burdened with the weight of contributions in order to support the institutions and examples of men, set up and enjoined by them and them alone. For they never were set up, nor instituted, nor enjoined by our Lord and Saviour Jesus Christ. If so—where? Yet it is roundly taught by a number of the effort men, while the washing of feet and many other duties which we find in the word enjoined, are left untaught to be observed and practised. And this you cannot deny, neither can you deny but what the washing of feet is enjoined in the word of God. I again say this, from the highest and best authority on earth, or in heaven.

And now my readers take notice, that if a preacher teaches that which is not according to the form of sound words, then it follows that his teaching is according to the form of unsound words; and so far as he teaches according to the form of unsound words, so far he may justly be called a false teacher; let him be who he may, or let his profession be what it may, it matters not.

Look to this, preachers, for yourselves, you who profess to preach the gospel of

Jesus Christ, and fail not to teach all things whatsoever Christ has given in command and nothing more. Well, says one, is the washing of feet a command or not? I will say this, that it is enjoined in the word of God; and our Lord himself being commander-in-chief, he had a right to set the example according to his own mind and will, and commands his church to patronize the same, by saying, ye should do to one another as I have done to you; as much as if our Lord had said, I have now in my own person and with my own hands, given or set the example in order that ye may know and so understand, that you may not err in the performance of this duty which I now enjoin and command you to do to one another precisely as I have done to you.

Now, my brethren, if our Lord did not design and intend that the washing of feet was to be observed and practised in his church in order to shew our love one to another; for I think that was the design of the institution, for we find that our Lord did, at a certain time, admonish his disciples to love one another as I also have loved thee. Then I say, if this example was not to be patronized by his church and people, why was our Lord so particular and so exact in giving the example and also giving the charges if he never intended that the example should be patronized or the charge complied with? I say, why was he so particular as to show how it was to be performed, as to rise from supper and lay aside his garments, and to take a towel and to gird himself about, and then to take a basin and pour water therein and wash his disciples' feet, and to wipe them with the towel wherewith he was girded; and then say unto them, I have given you an example that ye should do to one another as I also have done to you; and all this time to have no design nor intention, that it ever should be performed by his then present or succeeding disciples? Oh! what vain and inconsistent reasoning this would be, and how foreign from that of sound logic.

Now, for any man who professes to be

a preacher sent from God to preach the gospel of Jesus Christ and to declare the whole counsel of God, to get up and from time to time in a large assembly publicly declare and try to affirm that the washing of feet by our Lord and Master to that of his disciples has no other meaning than that of humility, or the esteeming each other better than themselves; in this assertion he not only contradicts our Lord and Master and gives him the lie, but he greatly exposes his own ignorance, and through and by his ignorance leads thousands astray from the true worship of the living God. For, so far as he departs from the examples of our Lord and Master, so far he himself departs from the living God and refuses to follow him; and so far as the people follow their preacher out of the good old way, so far they violate the command of God. For, God has commanded us by the mouth of his apostle Paul, to follow no man farther than they follow Christ. And my opinion is, that the church would do well to first learn the footsteps of Christ and strictly walk therein, and strictly watch their preacher and see if he walks therein and teaches the good old way; and if he does, encourage him by discharging your duty towards him as a faithful minister of Jesus Christ, but if he does not, at all times and on every occasion when he attempts to preach, teach according to the form of sound words, so far as he fails to do this so far let the church reprove him for his error and admonish him to teach that and that alone, which God hath commanded. And if he hears their admonitions, which ought to be given in the bowels of love and the spirit of the gospel, I think it will be labor well spent and a good work on the part of the church. But, if he fails to hear such admonitions and reproofs as though he knew more than every body else, I think the church would do well, to dismiss him from their supply and call another, lest he should lead her astray. For, I do think, all the error gone into by the church is first committed by the preacher, and then the church led into it by the preacher. And I also think

that all the corruption gotten up in the church is in consequence of corrupt doctrine being taught; and so, by their feigned words and fair speeches, they deceive the hearts of the simple. For so we preach, and so ye believed; and so I fear that thousands, in this our day and time by these means, are led on to believe more in their preacher, than they do in their Saviour. And it is too apt to be the case, that if a preacher gets to find out that he is highly esteemed amongst men, he is too apt to become too self-exalted, and is too apt to wish to take the lead in almost every thing. And if the church should happen to give way to him, he may at length become more like a monarch than a servant.

But he, that will be greatest among you, let him be your servant; and suffer not your preacher to lord it over God's heritage, for I greatly fear that there are too many preachers, in this our day, that wish to have the lordship, and wish the church to submit to them in almost every thing; though I would not suppose, that there is a preacher on earth that would own this to be his character, wish or design. But, let the church watch them in all their conduct and movements; for the tree is to be known by its fruit. For, I think that it is very easy for a preacher to be of this very grit, and be somewhat ignorant of it; for they are but poor imperfect men at best, and I awfully fear, that there will be more preachers turned off on the left hand at the day of final accounts, according to number, than of any other class of people on the earth. For our Lord says, many shall come in that day; mind it is not a few, but many; and say, Lord, have we not eat and drank in thy presence and have we not cast out devils in thy name, and have we not done many mighty works. But our Lord says, the answer will be to them, depart from me ye workers of iniquity, I never knew you. And I for one think, this will comprehend and take in the men who think they can do so much by human effort. And they seem not only to boast of the mighty deeds they

have done, but it seems to me that their plea before God seems to carry something in it, like they think that they are entitled to acceptance with him, in consequence of their mighty works, which they say they have done. And this is not all, for they seem to ascribe all the honor, power and glory to themselves. And this is what I would call robbery in the highest sense of the word; for they are robbing God of that, which is his just due. And I have thought, that I have seen a great deal of this robbery committed, by what I would call effort men; and will not this be awful after doing so much, by that of human effort, to hear the Lord pronounce them workers of iniquity, in the place of workers of obedience.

I will now come to a close by saying, may God of his own infinite mercy and great goodness draw all his chosen ones, by that of his loving-kindness, to that of obedience to his commands and to a discharge of all the duties, which he has in his word enjoined upon them to do; and may they be prepared by grace divine to do it with alacrity and delight, in honor to his name, is my sincere prayer, for his name's sake. Amen.

I now subscribe myself as before, one that loves the children of God, and not men-made societies.

LABAN MASSEY.

FOR THE PRIMITIVE BAPTIST.

Wetumpka, August 11th, 1845.

DEAR BRETHREN: Please give the following notice, through your paper, and oblige yours,

In the bonds of the gospel, &c.

BENJAMIN LLOYD.

Third Edition Primitive Hymns,

Contains 694 hymns, arranged under 51 general heads with a particular index of subjects, showing the subject of each hymn. The paper and type good and the binding well executed.

Price in plain binding, per copy, \$0 75

Morocco " sprinkled edges, " 1

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I take this method to express my sense of gratitude to God, as well as high obligations to the brethren Agents who have taken so much interest in the circulation of my Hymn Book, and the brethren and friends generally for their kind and liberal patronage in my humble effort to furnish them with a Hymn Book suited to the Christian ministry and also to the Christian. And if I have been successful in this my arduous undertaking, I shall attribute my humble effort to the kind interposition of Providence, enrol the success in the catalogue of distinguished felicities, and endeavor to consecrate the service and the reward on the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost.

And I pray God to sanctify my labors for the promotion of his cause, and for the happiness of the saints; and to reward the brethren who have taken so much interest in their circulation an hundred fold, for their brotherly kindness. Also, I would give notice that I will have supplies of the 3d edition the approaching fall at most of the Associations in Georgia, Alabama, Mississippi, and in the south and south-west parts of Tennessee, some in Louisiana and Missouri. The brethren will please send their orders up to the Associations, those who have not already ordered, and the brethren Agents will supply them, or make arrangements for them to be supplied at a future time.

With high considerations of Christian regard and esteem, I remain their brother and servant in the gospel.

BENJAMIN LLOYD.

New Agents for Primitive Hymns.

Eld. Gilbert Beebe, Editor of the Signs of the Times, is Agent for me and will supply any orders from the Northern or Middle States.

Eld. S. I. Lowe, Weston, Missouri.

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Leroy G. McGaughey, Big Woods, Louisiana.

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ville; Shadrack Mustain, Lewisburg; William S. Smith, Winchester; J. P. Walker, Hillsboro'; I. E. Douthit, Lynchburg.

South Carolina—Jacob G. Bowers, Esq.

N. B. I have published the above names of Agents, because of their great distance from me; and have omitted those in Georgia, Alabama, Mississippi, and Florida, because it would be drawing too much upon the liberality of the publishers of a religious periodical, to request the insertion of so long a list of Agents. And also, they are more convenient to me and the most of them have been acting as Agents for me for a considerable time, consequently are generally known as such. *B. L.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 13, 1845.

TO EDITORS PRIMITIVE BAPTIST.

*Tyrrell county, N. Carolina, }
20th August, 1845. }*

DEARLY BELOVED BRETHREN: Who are scattered throughout these United States and elsewhere, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

I rejoice greatly to inform you, though we are in the midst of the enemy who are howling round us like ravening wolves, that the all-protecting hand of God has sustained us and we trust through the merits of the Lord Jesus Christ he will yet protect us. For we are told in his blessed word that, he that puts his trust in the Lord shall never be confounded world without end. And he also says that, I will leave in the midst of thee (Jerusalem) an afflicted and poor people, who shall trust in the name of the Lord. So if God be for us, who can be against us? So Israel shall be saved with an everlasting salvation, world without end. Therefore it is a very small matter that we shall be judged of man's judgment, for the Lord de-

clares that, heaven and earth shall pass away, but his word shall not pass away. Wherefore let us take the whole armor of God, that we may be able to stand in this evil day of hypocritical parade, straw-pen religion, feigned love and false zeal for God; which the Lord by the mouth of the apostle (Paul) I think affirms is not according to knowledge. And having done all, to stand, having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Brethren, pray for us that our faith fail not, and that we may earnestly contend for the same, not fearing what man can do to us; knowing ere long we shall reap, if we faint not. Although we appear to be in a dark place, and no regular preacher living amongst us, and are surrounded by false professors and false teachers, turning the truth of God into a lie; who profess to know God, but in works they deny him; having men's persons in admiration for the sake of advantage, and by good words and fair speeches deceive the hearts of the simple and make merchandise of the gospel, supposing that gain is godliness. From such we the Old Primitive Baptists of the apostolic order are commanded to withdraw ourselves, and the Lord will be our light. So let us put our trust in him, not fearing what man can do to us; having this seal, the Lord knoweth them that are his, So the foundation of God standeth sure.

The Lord for his mercy's sake has been pleased to direct brother G. W. Carrowan for several years at times amongst us, whom we esteem faithful in the Lord and a great defender of the faith of God's elect; and the Lord through him and other preaching brethren, (viz.) Puckett,

Mott, J. II, Daniel, and Hart, have built up the churches and called to the sheepfold some of the precious jewels of mercy. The work of the Lord must go on, and Israel shall be saved with an everlasting salvation.

We would desire to be thankful to the God of all grace, for the everlasting gospel which has been preached amongst us thro' his servants that he has sent amongst us, and hope if it is his will they will still visit us more and more; for I believe the Lord has a people about here that must be brought to the sheepfold, but the laborers are few. Brethren, join with us in prayer that the Lord of the harvest would send forth laborers into his harvest.

Brother Carrowan visited us last week, and the South Side church at Ansley's meeting received three to baptism, and were baptized last Friday morning, amongst which was my beloved wife, thank the Lord for his mercies. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

SAMUEL ROGERS.

From the Christian Doctrinal Advocate.

From Brother J. S. Battle Rocky Mount, N. C.

Dear Br. Jewett,—Thinking it time for me to make a remittance to you for the Doc't. Adv't. I do not know how our acc'ts stand; I enclose herein 10 Dollars, presuming it will pay off arrearages. I should regret very much indeed to be deprived of the pleasure, gratification and I sometimes hope instruction, (in being built up in the most Holy Faith) in the perusal of the Doc't. Adv't. and the Signs of the Times, for I firmly believe they advance and propagate the true principles and the Faith of the primitive saints, and in them we can read and learn of the trials, difficulties and oppressions, of the modern Israel, dispersed and scattered throughout the bounds of our land, and in these days of error and deception in religion and great show and zeal, (but not according to knowledge) in which

the popular current, seems to be rushing heedlessly on, crying these be thy gods O! Israel that brought thee up out of the land of Egypt, as in ancient times, is now; for it does appear to my weak comprehension, that the most of the schemes, plans, devices and operations of various kinds, (in these latter days) to assist God to do his work, is nothing more than idolatry; like ancient Israel, they appear to lean on an arm of flesh, not relying wholly on an all wise and omnipotent God. I say when we take these things into consideration, for a servant of God to stand up manfully in defence of *Truth*, in opposition to the errors, schemes, & gross deceptions of the present day, his hands should be held up; and in fact to oppose all the popular schemes of the day, nerve & energy should be possessed, such as I think the world could not give. Paul could not have the thorn taken out of his flesh, but he was promised grace sufficient for his day and trial. I consider this a trying time with the people of God, & every soldier should be at his post, with all his armor on, and those of a faint heart let them return. Christ's band is small, and he has said, fear not little flock it is your Father's good pleasure to give you the Kingdom; if they are distressed and in trials and difficulties, they are instructed to trust in the name of the Lord and stay upon their God; he is their only hope, defence, strength, wisdom & refuge in all their trying scenes while passing thro' this vale of sorrows. Bear with me a little longer, my mind is running in rather a confused manner hither and thither, but I acknowledge my weakness and that I am a poor sinned, frail and imperfect creature; a sinner by nature and practice, and if saved at all it must be entirely of God, and may the God of all Grace keep us by his power, through Faith unto salvation, &c. How are the times with you both in a natural and spiritual point of view? is your duty made plain? watchman, what of the night? what seems to be the signs of the times? are you sailing smoothly and at ease, repo-

sing on a bed of roses; or is your sea at times tempestuous and the waves rolling high and to all human appearances, like to break over your frail bark and destroy you, which arouses you from your lethargy? In such trying emergency, are you persuaded to run to your Captain, and cry aloud to him and say, Lord save or perish; and is your Captain all wise and omnipotent? Can he calm the roaring sea by the word of his power? If you have enlisted under such a Captain, you will certainly sooner or later triumph, although the army you are in may be small, and they may be stigmatised, as a feeble band, illiterate, do-nothing, slothful and inert in all their movements; and in some degree it is true, they are a peculiar kind of people, not like any other nation; as in the days of Israel, who was despised and hated by all the surrounding nations, even so now. When the Jews relied solely upon God, they vanquished all their enemies; but when they got proud, and self important, trusting in their own strength, they were seen to be defeated, and upon the whole they were a stiff-necked and rebellious people and went after other gods. What I mean is this, that the band that I suppose you belong to, is small comparably speaking, have always been held in low estimation, by the wise of this world; it is a sect pretty much evil spoken of by all others, and often mocked and derided by them, because of their feebleness, smallness of numbers, ignorance, &c. all of which in a spiritual point of view is acknowledged. As to themselves they boast of no great exploits, confess they are weak, depraved, frail, corrupt, sinful creatures, and have no strength of their own. Somewhat different from our common armies, the success of our army in nature, depends not only upon the officers, but upon the zeal and activity of the soldiers; but in the former case it is not so, their Captain and Leader is their entire strength, has done all the work for them, such as they could not do for themselves, being their Alpha and Omega, the way, the

truth, and the life of his men, and without him they cannot do any thing; where he withdraws himself from them, and they are left to their own strength, they are sure to be subdued; but he has promised never to leave nor forsake them, whom he has purchased with his own precious blood, having paid their ransom on the cross, laid in the grave and rose again the third day for their justification, who now sitteth at the right hand of God to make intercession for his chosen band. Who can lay any thing to the charge of God's elect? It is God that justifies, who is he that condemns? Go on my Br. in the strength of Israel's God, and may your duty be made plain, and your bands cut loose by an all-wise providence, so that you may be enabled to perform what is enjoined upon you, to the feeding and administering consolation to the distressed and afflicted on these low grounds of sorrow. Excuse my long and uninteresting scribble, I do not trouble often. I subscribe myself a poor sinner dependant upon an independent God.

JAMES S. BATTLE.

April 19th, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Lick Creek, Illinois, }
June 18th, 1845. }

BRETHREN EDITORS: I take my pen in hand to write a few lines for your paper. I have received nine numbers of your paper, which has been a medium to hear from several of the Southern brethren, which I can claim, if my heart deceives me not. I am made to believe, the army of the living God know each other by an experimental knowledge. I hear one of the prophets say, I will open the eyes of the blind; I will lead them in ways they know not, and paths they have not trodden; I will make crooked ways straight, and rough ways smooth; these things will I do unto them, and neither leave them nor forsake them.

The promise of the Lord, to us in the gospel, is yea and amen; a new work will I perform, neither leave nor forsake them.

I can't see how an Arminian can claim the promise, when the work of regeneration is nothing new, but what he naturally knows; that is, that he can insinuate himself into the favor of God and have the Lord to love him. And as long as he will keep industrious the Lord will bless him, and when he will cease to do, the Lord will forsake him and he will finally become an heir of the wicked one.

But when we see the promise of the king, we hear him say: He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Except a man is born again he cannot see the kingdom of God. This we cannot conceive is by the act of the creature, but by the power of God, or order of heaven. We see in this day and time, that it is taught the whole depends on the act of the creature in going to heaven. Man is preached a Saviour, instead of Jesus and him crucified. I want a whole Saviour, one who is the giver of every good and perfect gift that comes down from the Father of light, with whom is no variableness, neither shadow of turning.

I want a Jesus who is the power of God and wisdom of God. I want a Jesus who is the door of the sheep, that they shall go in and out by him and find pasture. I want a Jesus that will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. I want a Jesus that begins a good work in the heart, and carry it on to the day of perfection. I want a Jesus who is the author and finisher of faith. I want a Jesus that gives the mind to rather suffer affliction among the people of God, than to enjoy the pleasure of sin. I want a Jesus that his grace is sufficient for me in my day. I want grace to keep this body under subjection. I want the mind to trace the footsteps of Jesus, to give myself to the Lord and to one another, to be buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, observing the Saviour's

command, to commemorate his death till he comes, discerning the Lord's body. I want that of condescension to wash my brethren's feet. I want a Saviour's love to esteem my brethren better than myself. I want to observe the 18th of St. Matthew, to reclaim my brother; and when proper steps are taken, if he neglect to hear, let him be unto thee as a heathen man and a publican.

I love to see the church no more strangers and foreigners, but fellow citizens of the household of faith. I don't want to see the church make friends with the unrighteous mammon, but to be separate, saith the Lord; for I will walk in them, and dwell in them, and will be unto them a God, and they shall be unto me a people. The people of God are the circumcision in heart, who worship God in spirit, having no confidence in the flesh; for Jesus hath saved them and called them with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ before the world began. Christ is the life of all his people, so that we can say with the old apostle that I am crucified with Christ, therefore I live yet not I but Christ in me; nevertheless the life I now live, I live it by the faith of the Son of God. While in the midst of my young years, the Lord found me in a waste howling wilderness; he led me about and instructed me, while my sins appeared as red as crimson; he set my captive soul at liberty, and gave me peace of mind. I have a hope that I will strike hands on the bank of deliverance with all the blood-bought throng.

Yours in Christian bonds.

JOHN ALSBURY.

From the Signs of the Times.

Wetumpka, July 1, 1845.

BROTHER BEEBE — Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. — I have just read with pain and in tears a notice of the death of our esteemed brethren, D. E. Jewett, J. Bryan, and S. Meredith, the former of

whom, as an Editor and Minister, I was acquainted with. For several years, we had kept up an epistolary correspondence by which means there was great intimacy existing between us, and a fellow feeling, as was spoken of by brother Jewett, which is not easily expressed. My brother you cannot conceive of, neither can I express my feelings while my eyes, filled with tears, look upon the page that records the death of my so highly esteemed and fellow laborer in the gospel, D. E. Jewett, associated with your reflections as written on the same page, as well as the occurrence of my mind to the many obituary notices of ministers in the *Sigas*, and other religious periodicals, within the past year. I received, but a few days since, a letter from brother Wm. Mosely of Ga, informing me of the death of Eld's. J. Greer and B. Bateman, both of that State: and also, our brother Eld. H. M. Todd of Montgomery, Alabama, is no more. Truly may we say that we are stricken and bereaved, and may we be admonished that our departure is at hand.

In view of the circumstance of brother Jewett's being absent from home and engaged in preaching at the time of his death, I am reminded of the following verses, viz:

“Away from his home and the friends of his youth

He hasted, the herald of mercy and truth,
For the love of his Lord, and to seek for the lost—

Soon, alas! was his fall; but he died at his post.

The stranger's eye wept that in life's brightest bloom

One gifted so highly should sink to the tomb,

For in order he led in the van of the host
And fell like a soldier, he died at his post.

He wept not himself that his warfare was done,

The battle was fought, the victory won,
But he whispered of those that his heart clung to most,

Tell my brethren for me that I died at my post.”

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

*Cheeksville, Marion Co., Tenn. }
August 9th, 1845. }*

BRETHREN EDITORS: I have been silent for some time, and would still remain so; but I hope it will not be amiss for my name once more to appear in your sheet, as a matter, (as I think) of importance, has for some time been bearing on my mind, and I have been trying to waive it, until I am weary of forbearing; and therefore, by liberty of you to suffer me to speak that I may be relieved. I have often said to myself, let the aged speak and let them that have understanding put forth their reasons; but the case of Elihu turned on my mind, (Job, 32 c. 9 v.) Great men are not always wise, neither do the aged understand judgment, (10 v.) therefore I said, hearken to me, I also will shew mine opinion.

Hoping the above will be a sufficient apology, I venture forth as I trust in view of my weakness, and first set down the subject that has been bearing on my mind, (Isaiah, 58 c. 1 v.) Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.

Now, brethren, these are the words of the Lord by Isaiah; and the Lord by Solomon says, there is nothing new under the sun; for that which hath been is that which shall be. The people addressed were the Lord's people, and there was transgression and sin among them; and so I fear there is amongst us, and when we examine after these faults, we find it brought to view in the 3, 4, and 5 verses; in a word, it was for a neglect of their duty; or what is worse, doing them hypocritically or to be seen of men, while the heart was not in the service; they fasted and perhaps they said prayers, but with this service they had strife and debate, and with it had pleasure and exacted all their labors. Much more we might mention of their transgressions, but we wish to come home to ourselves; we will just say, same cause same effect.

Now, brethren, is there not a great drought, and unfruitfulness, and bareness in Zion? These things are obvious to all, and may we not use David's language, and say, is there not a cause? And again, the Lord complained of his people for bringing a lame sacrifice and after sharply reproving them, directed them what they should do, with a promise that he would open the windows of heaven, and pour them out a blessing, &c.

Now, brethren, these things are to be spiritually understood; therefore I would advise a close examination of the Book of God for our duty, and pray that God would give us understanding. And now, brethren, I shall begin with the ministry with my eye to the text, and will say to them, shun not to declare all the counsel of God. Oh, says one, that will not do; or if I do I shall offend some, and therefore shall have a small congregation to hear me. For there are some points of doctrine and of duty that the people call hard sayings, such as the doctrine of unconditional election and predestination, &c. This the people cannot bear, and what is worse, some of the church say these points of doctrine had best not be preached, though they are the truth.

Dear brethren, are they not in the scriptures? If they are, then declare them; for which would you suppose God would bless, truth or falsehood? Truth, I believe. But if I declare the whole truth, I shall become unpopular. Well, if it should fare with you as it did with Micah, then declare it; or if you should become a mock and derision, as did Jeremiah, then shun not to declare the whole counsel of God. For better is the answer of a good conscience towards God, than the flatteries of men.

But there is another point of your duty, my ministering brethren, permit me to touch; and I know by experience, that is a delicate point. A text we are apt to say we cannot preach from. And why cannot we preach from it? Why, because it will affect us, and men will say we are money-hunters, or money-beggars. Brethren,

because some men abuse their wives, requiring every thing of them, shall I not expect my wife to be a helpmeet to me? Then, brethren, because the missionaries are like the horseleech, who are crying give, give, and the earth that says not it is enough; shall not we lay before the church her duty in all things, with the manner, and how, and tell the church her oxen should have some nubbins and shucks? But, my ministering brethren, it is our duty to labor with our hands to procure the necessaries of life; and what we lack by loss of time and attention to our business, should be made good to us by the church. But should we fold up our arms and put gloves on our hands in warm weather, and abuse our wives (churches) for not maintaining us in our laziness; when this is the case and practice of a man professing to be a minister, I am disposed to say he is a false teacher and the church is under no obligations to administer to his necessities; but the humble servant of the Lord will be industrious, but with all his industry he is apt to fall behind.

Brethren, therefore permit me to say to the deacons of the church, that it seemed good to the apostles to appoint and ordain men that were to be helpers to the ministers, whose duty it was to serve tables, even the tables of the needy, and to see that their tables were furnished with the necessaries of life; not altogether out of their own garners or meat houses, but it is the duty of the deacon to admonish the church to give of their carnal things into the hand of the deacon, to give it to the needy ones that are members with them in the church. If it be your sister that is a widow, give it to her; if it be a brother, who through misfortune or infirmity, give it to him; if it be your minister, who through infirmity of body or loss of time and attention to business has fallen behind, give it to him. And I think the deacons should be the judge, who is the object of the church's charity.

But, brother deacon, I am not done with you yet. You are also called elders. The elders of Israel were rulers in Israel.

You should also serve the church as a leader, especially in the absence of your pastor. You should lead, and not drive; pray with and for the church, attend to the necessary business in the Lord's, and not crouch down in some corner till all hope is gone of your preacher's coming; and then say, there will be no business attended to to-day; and go off without ever asking God's blessing to rest on your preacher, the church, or your neighbors and their children. This course looks like a lame sacrifice indeed. Another thing you should do, (though in part it belongs to all,) as we are all in the flesh and subject to dishonor the cause we have espoused; sometimes it is the case that we hear a rumor that a brother or a sister has dishonored the cause by some act, no matter what. It is your duty to see that brother or sister, and inquire into the matter secretly and alone in the spirit of meekness and love, with an eye single to the glory of God; and if possible cause thy brother or sister to see their sin, that they may return to righteousness.

But perhaps you may say, I am too unworthy, let somebody else do it; yet you are wounded for the cause sake, and tell Dick about what you have heard, and tell him he must go. He says, oh no, I cannot; and he tells Harry, and he tells somebody else, till perhaps the whole church and the world know all about it, but the brother that report says has sinned.

Dear brother, this you know is not right; remember you are a ruler, and ought to take the lead in these things; remember discipline was designed for the health of the church. Now, brethren, the prophet was commanded to show Israel their transgressions and Jacob their sins. Now Israel and Jacob both represent the church, therefore I must say a few things to the laity. And first, forsake not the assembling of yourselves together. When your meeting day comes on, do not let a little job of work that you would be glad to have done, hinder you from going, when perhaps your preacher has to leave his work, and ride and sometimes walk five or ten

miles to come and preach for you. And if you are not there, how do you think he must feel? His feelings perhaps are somewhat like this: surely these brethren have changed in their mind towards me, they once seemed glad to see me, but now they care nothing for me; for sometimes I find a few old sisters, and sometimes I find nobody at the meeting house. Then he must go home, or poke off somewhere and seek some place to lodge at till Sunday, before he can deliver the message that caused him in part to leave home.

Dear brethren, there is utterly a fault somewhere. Brethren, I would ask you a question, answer it in your own breast: How do you feel when your preacher fails to come to his appointment? Do you not feel like there was a great lack, or are you best satisfied when the preacher does not come? Brethren, I have thought that Ichabod might well be written on some of the meeting house doors in this country, and I have been awfully afraid that the wo pronounced by the Lord against them that are at ease in Zion, will fall on us.

Oh, brethren, try to think how precious that cause is you have espoused. Let me tell you what I have heard of some of the people of the world saying, by way of rendering an excuse for not going to meeting on Saturday. If I go, say they, there will be so few people that the preacher will not preach; as not all the members if any will be there, therefore I will wait till Sunday. Dear brethren, permit me to ask you another question: How do you think your preacher that you have called on to come and preach for you some years ago, feels when he comes to your meeting house and you are not there? Is it not reasonable for him to conclude, the brethren at this place are tired of me, and therefore I will give up my stewardship; or he may conclude, the Lord had no hand in his call at this place, and therefore he has taken the mind of his people from me as a minister. And may he not from such reflections as these, conclude that he has never been called by the Lord and sent to preach. Thus satan gets the advantage of him, and down he

goes into perhaps despair. Oh, brethren, these things ought not so to be. All this by neglecting to do your duty to God, in attending your meetings and treating your minister with respect.

My mind is not fully discharged, but I must stop and commend you to God and the word of his grace, which is able to make you wise unto salvation. Farewell.

MICHAEL BURKHALTER.

From the Signs of the Times.

"A RIGHTEOUS DECISION.

Judge Keith of Ohio, has decided lately, that the advocacy of the cause of missions, by any Baptist church, does not in itself change or destroy their cardinal principles as a Baptist church.

The above decision we had in the case of a colored Baptist church in Cincinnati, Ohio, one party claiming to be Trustees, filed a bill in Chancery against the defendants the other party in the church, and charged them among other things, with having deserted the principles and doctrines of the Baptist church by furthering the cause of missions and of benevolent institutions generally.

This decision may perhaps, be a lesson to those anti-effort Baptists who are continually charging mission Baptists with having departed from the cardinal principles and practice of the Baptist denomination, and who would in every instance, if indeed they had the power, thrust their working brethren out of their houses of worship as freely as they have done from their communion."—*Bap. Rec.*

This lesson has already been too frequently and too painfully learned by Old School Baptists to require additional demonstration of the disposition of their enemies to deprive them of their rights, or of the readiness of the judges of the earth to sanction and legalize their unrighteous usurpation. Thus the kings of the earth decided that popery was no innovation upon primitive Christianity, and that infant sprinkling was a correct version of gospel baptism. What wonderful things might not be taught by such lessons and enforced by such powerful preceptors? Would the

New School, on all occasions, abide the instruction of such lessons?

FOR THE PRIMITIVE BAPTIST.

Judgment to come. C. M.

Come all who are from bondage free,
And walk the narrow way;
Remember you must ready be,
In the great judgment day.

The righteous will be ready found,
As such they watch and pray;
And so they will in grace abound,
In the great judgment day.

The righteous they shall end their days
In peace, and fly away;
And sing their great Redeemer's praise,
In the great judgment day.

The righteous all will rise and shine,
And then in glory stay;
And all look heavenly and divine,
In the great judgment day.

The wicked now they are not so,
For in their sins they stay;
They never can to glory go,
In the great judgment day.

They must sink down, beneath God's
frown,
And there forever stay;
They all must hear and quake and fear,
In the great judgment day.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6th, at Red Banks; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Moratock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powel's Point—December 14th, at Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Moratock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Marietta, Cobb county, Ga. }
Aug. 6th, 1845. }*

DEAR BRETHREN: These lines are for your examination, and I want all who may read my scribbling to pass by my aged way of expressing myself. I profess to be an Old Side Baptist, if I am not, I am deceived and am nothing at all but old Massey. I have thought for some time back that I would try to give some account of my experience, but because I can't write good I have neglected, till I am so pressed I can't forbear any longer. It may be with some of my brethren like it was with me yesterday, when reading an experience of one of them; I commenced reading his experience, and it filled me so full that I have not got over it yet. Brethren, write and tell what the Lord has done for you; though you may think it is not worth hearing, you don't know who has been travelling that same way. There are not many that have been changed, but what can bear witness with you, if we all have been taught of the same spirit; for every likeness begets its likeness.

I will try to tell you some of God's dealings with my poor soul. In the year 1821, in the month of September, it was a very sickly time in Lancaster district, South Carolina, where I lived, and my neighbors were dying with the fever.

And one morning about the 6th day of that month, in the year above named, I got up in the morning with a pain in the back of my head, and felt very unwell but was able to go about the house. I had a man at work for me on my cotton gin. I went up in the gin house where that man was, & lay & sat about there till I got such a burthen on my mind that I was going to die and was unprepared to meet God in peace, that I had to go in the woods and try to pray for the first time in life I reckon. I went out in the woods, there was a very nice thicket close to the gin, I got to the place that I felt hid; but O, my brethren, when I got there I could not get down on my knees at all, nor I could not pray one word as I thought. But O, brethren, I have thought that there I did pray, for I felt that in a short time I must die, and that in a few days at most; but every word seemed to sink down to my feet, and did not rise as high as my knees. I went back to the gin, but could not stay there hardly ten minutes before I had to go and try to pray again; and when I started from the gin I was determined to get upon my knees, but I could not to save my life, it seemed to me. But I got to another place where it was more thick than the first place was. I made out to get my hat off and tried to beg the Lord to help me pray. Brethren, I do believe that I did beg at that time for knowledge to know how to pray; but all was vain, all seemed to fall down as before to the ground.

I am not able to tell you, my brethren, how often I went out that day, but several times; night came and my poor soul was in great distress, morning came and I was still sick both in soul and body, I begging to know the Lord's will concerning me. I went to the law, took the Bible and went out in the field and tried to read his word; but I had not been to school enough to read any of account, and what I had learnt at school I had forgot; but I tried to spell and read as well as I could all that day, and so on till the seventh or eighth day, when I went into the field as I had been doing the rest of the day, and about sun down I was on my knees when I became so sick that I began to faint and thought that I could not go to the house, but got up and started home and made out to get almost in the yard when my wife saw me and ran and caught me. I was going by the house, she helped me in; I took my bed for seven weeks before I was able to sit up in a chair.

You may guess that I made many fair promises to the Lord if he would spare, that I would serve him all the days of my life. We had four children down, and when morning would come I did not expect to live till night. But it pleased the Lord to spare us all and restore us to health, but O, my brethren, when I got well I became the most profane man that ever lived on the earth. I cursed and swore so hard after I got well, that it seemed to me that I could almost feel the hair rise on my head. I went into all the follies of the earth, to drinking and getting drunk, and gambling; till one day I and one of my neighbors went to a country store and there he and I both got drunk and stayed till most dark, when we started home. We were riding along and his horse began to kick up and kicked me on the leg. We went on till my neighbor got so drunk that he could not ride any further. We were close by one of our neighbor's houses. I called to him to come and help me get the man to the house. It was raining, and when we got to the house every step that I stepped on

the floor there was a great splash of blood on the floor. It was dark and I had not seen that my leg was bleeding. I left my neighbor at that house and went home, and when I got by the fire the liquor and the hurt together made me so sick that my wife sat by me all night, as I lay on a bed before the fire.

The next morning I felt as miserable as I reckon any body on this earth ever feels. I felt just like the Lord had forever withdrawn from me. I surely had sinned away my day of grace. Sure enough I had committed the unpardonable sin. Mine was a gone case. That I think was in January, 1822. I got up and was knocking about the house some, and then had to lie down on the account of my leg. There came my uncle after the flesh and my brother-in-law to see me. I got up and sat some liquor on the table and asked them to drink, but they both vowed that they would not without I would drink first. I went to the bottle and poured out a small drink. I told them that I thought that that drink was the last one for me, and it has been so far. God knows when I will drink the next.

I reckon that was the beginning of true conviction. I was in distress from that good hour till some time in the last of April, or the first of May, I do not recollect what day of the month or month; but I fled to the law for justification, but every sentence condemned me. I was in such distress that I tried to pray, but I never thought that I knew how to pray. It was my whole prayer to God for conviction until I was lost in good earnest. I tried all of my own works, but found when I would try to pray that there was enough sin mixed with one prayer to sink a world. And when all my hopes were gone, as I was ploughing one evening my plough handle came off; I went to the house to get a nail, when looking for a nail I found a small pamphlet. I picked it up and read in it a little, and laid it down and went to work. The next morning when I came home to my breakfast, after I got done eating, for it was very lit-

tle that I eat, I went and took down my little book and commenced reading; it was about a converted soul, and when it described the soul that was changed in its whole disposition, the thing that it once hated it now loved, all at once it seemed to me that something said, you are the man. I stopped reading, and it seemed to me that my heart flew up into my throat; it was repeated that, you are the very man.

Brethren, my soul leapt within me. I got right up, and not knowing where I was going I met my wife in the yard as I went out of the house and she was coming out of the smokehouse. I told her that my soul was converted. I ran and got my mare out of the stable and went to ploughing, not hardly knowing where I was going or what I was doing; but this I knew I was singing glory to God most all day. And it did appear that every thing that I saw was praising God, every thing did look so pretty; and all of the birds of the forest were praising God. My mare that I was ploughing was the most tractable brute that I ever ploughed with, before or since.

Brethren, I have thought about that day's ploughing many a time; it was the first experience that I ever heard and, brethren, I have wondered that I ever knew what it was, I was so ignorant about God and religion. O that men would praise God for his wonderful works towards the children of men, for his mercy endureth forever. It was a great thing that God so loved us that he gave his only begotten Son to bleed and die, and still more to me that he should die for me; for such a great sinner who had run so much in debt to sin, had sinned for almost thirty years of my time away, and had given God the back and not the face.

Brethren, I can write all about the goodness of God; but O that his church might have his presence to help them on in this world. Brethren, I can't write all at once. We have separated ourselves from the many inventions of men. I want to come to a close, but things crowd on my mind, and I can't give up the pen till I

tell you what I believe in part. Brethren, I believe that all the church was treasured up in the wisdom of God before the world began; and that there will not be one added to it, nor one taken away from it. If I go away I will come again and take you to me, where I am there you may be also.

Brethren, there is one inquiry that I want to make of my old brethren. What is the gospel step to be taken with a brother that is a public transgressor, and a brother sees him in the act? Please answer it, you who will, and it will be thankfully received.

I must come to a close by subscribing myself your humble servant, praying that God would give all my brethren a spirit of prayer that they would pray for me and my family. *JOSIAH M. MISSEY.*

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Sweetwater Baptist Association, convened at Four Mile meeting house, Blount county, E. Tennessee—Friday before the fourth Saturday in September, 1844, and following days:

4. The Association agreed to take under consideration the proceedings of a council of the churches, held at Pleasant Grove m. h. on the 23rd of Dec. 1843, which proceedings, being read, were unanimously agreed to and ordered to be appended to our Minutes.

5. The Association took under consideration the Churches and Ministers that have failed to represent themselves in this body; and after deliberation, think it due to the cause of God to spread the following on our minutes, for the safety of the churches and our sister Associations, viz: We believe the Churches that have declared their principles publicly, and are standing out against the doctrine of *Election* and *Predestination*, are unsound in holding to the Arminian doctrines and schemes, and in clinging to the word *united*, when in reality it is nothing but the principles which the old Baptists profess,

which they oppose, and their Ministers leading into disorder, the members belonging to Bethlehem, Big Spring, Nine Mile, Christiansburg, Old Friendship, New Friendship, Mount Zion T. R., Pleasant Hill, New Hopewell, and Mount Pleasant Churches: and, as many in the bounds of this Association, are partaking in this unsound, unscriptural course and doctrine; and who are led by John Givans, Isham Simmons, Zech. Rose, E. Clayton, E. Ward, C. Saunders, T. B. Waller, and Wm. C. Lee we, hereby notify our brethren, Associations, churches, and the world, of their unscriptural course; although we hope and believe there are some among those churches, who are sound in the faith.

Declaration of a call meeting of the churches of Sweetwater Association of Baptists, held at Pleasant Grove meeting house, on the 23rd of Dec., 1843.

We, a portion of the Sweetwater Baptist Association, having convened for the purpose of consulting what would be most for the glory of God, and the support of his cause; being heretofore prohibited from giving the right hand of fellowship to our Primitive Baptist brethren of our faith and order; and, after consulting together, we think the most prudent course to be pursued by us, as we have been denied the privilege of members in full fellowship, is as follows:

1st. We believe ourselves the people that are maintaining the old Baptist principles; and that we have not departed from former principles; in any thing but dropping the name *United*, which the Constitution has not forbid us to do in our churches.

2nd. And, whereas, there is a part of the churches, members, and ministers of this Association, that are unsound in faith and practice, that are driving off our ministers from their stands and declare that they will cut off all churches, members, and ministers that do not comply with their unsound, unscriptural course and no-

tions, thereby lording it over God's heritage: and, whereas, we believe it our duty to withdraw ourselves from all churches, members, and ministers that hold the Arminian principles; for they have deprived us of corresponding with other Associations of the same faith and order. Therefore,

Resolved, That we, as churches who are undernamed, do hereby withdraw ourselves and declare that we are the SWEETWATER ASSOCIATION BAPTISTS.

The churches met in this council, by their delegates, are, Union, Blount co., Four Mile, Pleasant Grove, Springtown, Zion Hill, and New Providence.

ROBERT GREGORY, Mod'r.

CHARLES N. GEORGE, Clerk.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Corresponding Association of Old School Baptists.

CORRESPONDING CIRCULAR.

The Messengers and other brethren meeting for mutual correspondence, with the Bethlehem church, Prince William County, Virginia, August 9th, 10th and 11th, 1844, would respond to the expressions of love and fellowship, from the Churches, Associations, and Meetings, whose Correspondence we have received, whilst we would also extend expressions of love to all who love our Lord Jesus Christ in sincerity and truth.

BELOVED BRETHREN:—We recognise you as having obtained like precious faith with us, and as owning the same one Lord, although we have not in our meetings set up any formula, called articles of faith, by which to test your unity with us. We hold it incumbent on the disciples of our Lord, to show forth their faith at all times; and on all proper occasions to make an honest, unequivocal declaration of their views of the doctrine, practice and order, taught in the Scriptures; but the setting up of these formulas of faith, of human

composition, we think we have found by experience, to be productive of more evil than good. Whatever may have been the case in the commencement of the practice, these formulas have long since ceased to be a criterion of the soundness of the faith of those who may publish or subscribe to them. In cases where an acknowledgment to certain Articles of Faith, is made a test for membership, we have found that persons wishing to join, would acknowledge to them when read, of whom it would appear, that in doing it, they had no design of expressing thereby their own particular views of doctrine; they wished to get into the Church, and they made this acknowledgment as a mere form in joining. In the divisions of Churches, we have seen each party claiming the Constitution, with the Articles of faith on which the Church was constituted, though the parties differed in their views of doctrine and practice, as widely as the east is from the west. We have seen the same to be the case in Associations—Hence, also, we have heard letters read, headed with a certain profession of faith, when we had no reason to suppose that a majority of those from whom they came, believed the doctrine therein expressed. We have therefore, concluded, that the setting up and subscribing to Articles of Faith, is at the best, but a *showing of our faith without our works*—James 2d, 18. But we would not be understood hereby, as charging all Churches and Associations which have certain published Articles of Faith, with only *showing their faith without their works*. We confidently believe that whilst many of our brethren still cling to formulas of Faith, as important, they also conscientiously seek to *show their faith by their works*, and that their works satisfactorily prove the soundness of their faith. We mean only by our remarks to show what these formulas are in themselves; that there is no dependence to be put on subscribing to them, as evidence of soundness of faith; it is deceptive, having been used as a cloak to cover some

of the most pernicious errors. We will ask your indulgence, brethren, whilst we attempt to describe some of those works which show, from the nature of them, that the faith of our Lord Jesus Christ is therein exercised. We do not understand James to mean by *works* in this case, a mere round of legal or any other external duties. Faith is a fruit of the spirit; as it has its origin in life, it must therefore show its existence by corresponding action. Thus—

1st. Faith will so discover to us the holiness of God, as manifested in the law, as that contrasted with it, our hearts and every thing proceeding from us, appears turned to corruption and sin. Hence, he that has faith will show it, not only by renouncing all claims to being righteous before God, through his own doings, but will also show that he has no confidence in his own heart, nor in any efforts of his, to secure his own acceptance with God; or, in any way to procure the salvation of others. All boasting with him is excluded, and he shows by his self-abasement, that he is, from day to day, a debtor to grace—an object of mercy.

2d. Faith leads us to a knowledge of God, as he has revealed himself in the Scriptures, and in his works. It gives us such views of his entire independence in all his attributes—of the infinitude of his knowledge, his power and his sovereignty, as that we are made to feel that he who has given a just proportion to the water, and a right measure to the dust of the earth—who has given to Heaven its proper expansion, and to the mountains and hills, their due size and solidity by his own independent knowledge and power—without needing any of those instruments of machinery, which man has to resort to, for accomplishing his puny works—can never depend on men, to direct his spirit in his operations, or to instruct him in any of his works, either of his providence or of grace—that He, before whom the nations are as a drop of a bucket, and are counted as the small dust of the balance, (neither of which can make any perceivable

ble difference;) yea, before whom *all the nations are as nothing, and counted to him less than nothing;* and who *taketh up the isles as a very little thing,* rolls on his own decrees and carries out his own glorious purpose, unaided or undirected by any of the contrivings or efforts of men; and unobstructed by any of the commotions among the nations, or by any opposition which sin, earth, or hell, can array against him. (See Isa. 40th ch. 12, 17.) Must not such a belief in God, lead us to sink into insignificancy before him, to be humble under his afflicting hand—to go forward in what he has showed us to be the path of duty, confident of his bearing us through—and to show a like confidence in him, amid reproaches and persecutions;—to rely alone on him to accomplish his own promises, concerning Zion, and the salvation of his people; and to show this reliance by a strict subjection and conformity to the ordinances of his appointment.

3d. Faith apprehends in the Lord Jesus Christ, the only way of salvation, *such fullness of grace, of wisdom, righteousness sanctification and redemption,* that we are constrained to believe neither our unworthiness, nor our ignorance, our want of conformity to the law, our awful corruption, nor our having incurred the curse of the law by sin, can obstruct our entire and everlasting salvation in and through him. Hence, it will show itself by our going in all our straits, to the *throne of grace,* in his name, *to obtain mercy and find grace to help;* and by our hope in God, of acceptance with him in Christ. If we are preachers it will lead us to know and speak of nothing as the means of grace, or way of salvation, but Christ, and him crucified—to proclaim his fulness to be just such as meets the whole case of the poor, perishing sinner—and that the stripped, condemned, broken-hearted sinner is just the object for which the grace of God has made such rich provision in Christ. If not preachers, this faith will still lead us according to our station and ability, to bear our testimony to the truth, that salvation

is found alone in Christ, and to the fullness, freeness, and holy nature of that salvation.

4th. Faith apprehends the Lord Jesus Christ, as the only King in Zion, and head of the church—as the alone high-priest of our profession, and as the fore-appointed Prophet, to declare God unto men. Hence, it will lead us to honor him as the head and Lord of the Church, not only by observing the ordinances and order of the church, as he appointed them, but also in being governed in our lives, by all those instructions and exhortations which he has addressed to his people in the New Testament—consequently, among other things, we shall regard that *new command* which he gave his disciples, *to love one another, as he had loved them,* and show this love by our delight in frequent intercourse and communion with brethren, by seeking to know of each others welfare, and to encourage each other by an intercourse through correspondence, where more intimate communion cannot be enjoyed—by shunning in our whole deportment, such things as would tend to bring reproach upon our profession, and wound the feelings and mar the fellowship of our brethren.—This faith will lead us to honor Christ as the high priest of God's appointment, by resting upon no other plea than that founded on his sacrifice, and trusting alone to his intercession; discountenancing all intermediate intercessors. And, brethren, whilst others may boast of their great success, through the multitude and public display of their prayers, we may sing:

“Our cause can never, never fail—

For Jesus pleads, and must prevail.”

Again this faith will show itself, by our going to Christ and to his word—not to men, to be taught of God and his will;—and by our having such childlike confidence in his divine teaching, as that in the face of whatever persecution or reproach may arise, we will receive, profess, and adhere to what he has declared in the Scriptures of God, and of his will and purpose.

5th. Faith leads us to understand, from the revelation and operations of the Holy Ghost that he is God; and that he alone can quicken the sinner, and give efficacy upon the heart to the word of his grace; hence that the work of quickening or regenerating, or imparting the principle of spiritual life to the soul, is his sovereign and independent act, as well as the applying the word of the gospel so as to lead the quickened sinner to the knowledge of the truth as it is in Jesus; hence, also, that those whose receive Christ by faith, are *born, not of blood, nor of the will of the flesh, nor of the will of man—but of God.* In like manner by faith we understand that the impartation of the *word of wisdom and of knowledge*, and of the various gifts in the church, is what the same spirit *worketh according to his own sovereign will.* (See 1 Cor. 12th. 11.) Hence, where we are led by faith we shall countenance nothing as gifts in the church but such as bear the evidence of being given by the Holy Ghost, and those which bear this mark we shall honor. We shall also discountenance every scheme of men to manufacture gifts for the ministry or to give efficiency to those which the Holy Ghost has imparted. Faith also leads us to wait the will of the Holy Ghost, to regenerate sinners, & to bring them into the liberty of the gospel, and not to anticipate his special work, by raising excitements, or by other means. It of course lead us to guard against admitting any to the ordinances of the gospel, and fellowship of the church, before they give evidence of being fitted for a place in God's house by being born of God, or by the *spirit of God's Son having been sent forth into their hearts crying Abba, Father.*

Thus, brethren, having named some of those works which a living faith produces, we would ask you in the spirit of brotherly kindness, whether those in whom you discover these works of faith, will need to subscribe to a particular formula of faith, before you will be constrained

to acknowledge them as brethren, or be justified in so acknowledging them? And whether the professing of a certain form of faith, by those who have not these works, will give you true fellowship for them as brethren?

Brethren, are such works necessary, to show forth a living faith? How important then, that we should seek to maintain them. We might have contrasted the works produced by the popular systems with these works of faith, but the length of our letter forbids; suffice it to say, that works, the opposite of these, evince a want of that faith which *stands in the power of God.*

Our meeting has been pleasant, and we think we feel truly thankful to our Heavenly Father, for having put it into the hearts of so good a number of brethren, both preachers and others, from a distance, to meet with us in correspondence, and for having brought them on their way in safety, so that we have been refreshed, both by their presence and by the messages of love which they brought from the Churches, Associations, &c., from whence they came, as well as by the precious gospel as preached by those who labor in word and doctrine--May the Lord return them to their places in safety, and own and bless their labors, in whatever sphere and place they may be called to labor in his service. Our sister church called Ocoquan, Prince Wm. County, having invited a meeting for Correspondence to be held with them, to begin on Friday before the 2d Lord's day in August, 1845, we therefore, hereby approve of said meeting being held with them, and cordially unite with them, in inviting our brethren to attend the meeting, and O. S. Churches, Associations, and other meetings, to correspond with our Churches, through said meeting, by Letters and Messengers.

R. C. LEACHMAN, Moderator.
JOHN CLARK, Clerk.

If sinners entice thee, consent thou not.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 28, 1845.

TO EDITORS PRIMITIVE BAPTIST.

*Randolph county, N. Carolina, }
September 2nd, 1845. }*

DEAR EDITORS of the Primitive Baptist, the circulating medium of the glorious and good tidings of great joy which is calculated so much to console the saints of God, and show to mourners and sinners the true, the good, and the right way; the way of salvation, the way in which God's saints live and are the great contrast between God's holy, just, and true gospel, and the alarming delusions of the present day.

The session of the Abbott's Creek Union Baptist Association for the year 1845, began with the church at Timber Ridge, on Saturday before the 4th Lord's day in August past, and was conducted after the order of peace, union, and fellowship of its members and delegates, though I was not present. I am informed that it was attended by Elders, A. Swain, A. Peacock, L. Snyder, P. Puckett, and Elder Steele, Elder Presley, and Elder Smith.

I will cease to write further on the present occasion, praying and beseeching God of his mercy and great goodness in abundance to bless the administration of his glorious gospel to all, both saints and sinners in time, and save them from that death that never dieth, and from the fire which will never be quenched. Finally, Farewell. *M. MILLER.*

TO EDITORS PRIMITIVE BAPTIST.

*Long Level, Cabell county, Va. }
June 11th, 1845. }*

DEAR EDITORS: I take my pen in hand to let you know how we do, and the difficulties we undergo. We are as lambs in the giant's hands, we are encompassed with numerous foes, as it is written: The devil went up on the breadth of the earth,

and encompassed the camp of the saints round about. See Rev. 20 chap. 7 and 8 verses.

I think, dear brethren, satan is loosed out of his prison, because it appears like the whole world is filled with false doctrine, as it is written: All the world wondered after the beast. So it is now in our time, because men are inventing new plans to get to the kingdom of heaven, wherein they are trying to make the plan easier for men to get to heaven than God had already designed. Yes, he had fully finished the road to heaven; yes, Jesus Christ finished the road to heaven which the prophets had surveyed. But there are numbers of new roads now-a-days which they say lead to heaven, but if any man can show me more than one road, or name, given under heaven whereby men are to be saved, they will deceive me very much. Well, says one, the apostles saw others casting out devils in Jesus' name, and they followed not us. All you who rest yourselves on such a foundation, consider that your new road was only constituted a few centuries ago, perhaps not one century since, by some worldly wise man; who pretended to know God, yet was deceived and led away after vain doctrine. Well, says the contending party, our worldly wise man as you called our constitutor surely was a Christian. Please hear my opinion of such a Christian. Such a man is influenced by the devil, not ordered to work by God.

Tell me then, how it comes that so many are entirely wrong? Peter says, the devil is a roaring lion going about seeking whom he may devour. Again, it is written, the devil is transformed into an angel of light. You must consider all the new societies formed after Christ was on the earth are false in some sense of the word, just smoothed over with the works of the devil, made easy and plain, but are utterly full of darkness, because he was a liar from the beginning, and does put lies in men and fills them up with self-righteousness and deceit.

We then conclude the old road is the

best, because it was surveyed by the prophets, cut out by Christ, dug by the apostles, and kept up by the Lord's ministers. What objections have you to these new roads? They are full of logs, steep banks, stumps, and rocks. Well, says the man who walks in these new roads, why are not our roads the best, seeing our country roads when new are better than the old roads. Your new roads have been made since the apostles quit work. Seeing then that Christ nor the apostles had no hand in making so many new roads as they have got on hand now-a-days, I apply to you, new road men, to know who surveyed and made all these new roads? Can you answer the question? If neither Christ nor the apostles did not, we cannot tell.

I shall take the liberty to try to tell for you. All works and ways doctrine which is not of God, undoubtedly is of the devil; seeing that the devil was the first institutor of sin, by deceiving the fore parents with vain doctrine, and bringing them into sin and bondage. And I fear he will deceive thousands in our time, that are in an enlightened land; but if that light be made darkness, how great shall the darkness be? And I believe there is plenty of such darkness in this age of the world, seeing there are so many kinds of pretended lights, which they say conduct to heaven. But stop, before we give credit to all teachers: I am the light of the world, says Christ, the truth, and the way. Then if ye have not Christ's spirit ye are none of his. See Philippians, c. 3. vs. 18, 19, 20, 21. Well, say some, how did so many different societies get a fair start in the world? Because the devil and the world and sin all work together, and men give heed too quick to false teachers. If you want to find how you are, and how you were deceived, see 2 Tim. c. 3. vs. 1, 2, 3, 4, 5, 6, 7, 8, 9. Again, see 2 Peter, and 2 chapter. Again, see Gal. c. 1. vs. 6, 7, 8, 9, 10, 11, 12. See Mark, 13, and then learn from whence the false prophet came. Rev. c. 16. vs. 13, 14. Rev. c. 20.

See the crucifixion of Christ—it is fin-

ished. Yes, the plan of salvation was finished, and the redemption of man made complete. Seeing this, why should men pretend to be so wise as to make new plans of salvation, wherein they openly profess to be wiser than God was 1800 years ago?

So I bid you farewell. You may not expect a youth not twenty years of age to write any great things, who don't read very much; but what I have written will apply to mission and all other new societies formed since Christ was on the earth, as I before said.

LEVI MYNES.

FOR THE PRIMITIVE BAPTIST.

A FEW SKETCHES OF THE LIFE OF
JOSEPH B. LEWIS,

Who was born September 30th, 1765, in South Carolina, and died March 24th, 1845, in the 82 year of his age.

His father died when he was very young, and he was brought up an orphan boy, during the time of the Revolutionary war, without the instruction of a father teacher; but by his perseverance and industry, he was enabled to read and write, tolerably well, after he had become a man of family. About the close of the war, he volunteered in the defence of his country, under the command of General Marion, in whose service he continued, until the close of the war. He married when quite young, the exact time not known. In June 1802, he became a member of the Ogeechee church, in the State of Georgia, and was baptized by John Stanford; he shortly after was ordained, deacon by the same church.

In 1811 he emigrated to the (then) Mississippi Territory, and in 1812 was, the instrument in constructing a church, known as the Half Moon Bluff, now in Louisiana. He was the means, by which many other churches were organized. He obtained license to preach the gospel, at Hepzibah church, Pine Bluff, Copiah county, where he continued to labor faithfully, until his death. He survived to bring up 12 children, and to see them all heads of

families, and members of the Baptist church, with the exception of one. He had more than 50 grandchildren, one Baptist minister among them; 15 of the remainder, members of the church, and about 20 great-grandchildren.

The missionary question, was but little known in the section of country where he lived, until about the year 1840. He was much opposed to the then called new schemes of the day, though the question never ran so high, as to cause a division in any church, in the section of country where he lived. He died, March 24th, 1845. He was a real Christian—not by profession merely, but a venerable “father in Israel,” whose heart was filled with the divine spirit of the Master he served—one whose daily walk and conversation reflected the moral loveliness of Christ, and constantly inclined him to acts of benevolence and love. Although his children, in common with a vast circle of his brethren and friends, lament his death; yet, consolation should be derived from the reflection that Providence had given him many days on earth, and permitted his years to be prolonged almost to the limit of human existence. And there is good reason to hope and believe that he has but exchanged the infirmities of old age and the cares of a troublesome world, for eternal youthfulness and the glories of heaven—that even now his pure spirit hovers about the eternal throne of the great God, and gazes upon the unrevealed glories of that upper world—that he wears a crown of rejoicing, and no longer feels the cares and miseries of life.

At the request of his children I send you the above article, which you will please insert in your paper.

S. TILLMAN.

Pine Bluff, Mi. 28th Aug. 1845.

TO EDITORS PRIMITIVE BAPTIST.

Warrenton, Georgia, }
Sept. 8th, 1845. }

DEAR BRETHREN: I have been a reader of your paper for several years, and am

well pleased with the doctrine that it holds forth; for if I know myself, it is the doctrine that my soul lives upon. I will give you a small sketch of my experience, if you think it worthy a place in your paper; if not, throw it by among the balance of the trash.

I was born in the year 1812, a Methodist, and at the age of fourteen there was a great revival broke out among the Methodists in Warrenton, at which time all my schoolmates in the town joined them. They then began upon me. The preachers preached up hell and damnation to me, and told me that unless I joined the church I would be sure to go to that place; and that all my associates were going to heaven, and that I alone would be left to go to hell. My young friends got around me, full of fox fire, and begged me to go with them, that they were not willing to leave me behind, but wanted me to join the church and go with them to heaven. And through their persuasion, and the fear of going to hell, I made it manifest that I was a Methodist by joining the church; and so long as the fox-fire lasted, I got along pretty well, went to meeting regular, said my prayers twice a day, and if I happened to do any thing that I thought was wrong, I would go and say my prayers, for saying prayers was all, and I thought by that means I had got the Lord in a good union with me.

But it was not long before the fox fire went out, and I lost my religion. Then what to do I could not tell. To come out of the church I would be laughed at, and to stay in I would be acting the part of a hypocrite. I talked to some of the professors about my situation, and they told me that they were confident that I had experienced religion, but I had lost it; but to stay in the church and I would get it again. I hung on to the church about five years, thinking that if I could get it again, I would watch better next time and not let it go. But at last I got in with a man to clerk it for him, and had to go to a strange place where no person knew me. I thought it would be a good time to get

out of the church. When I went to start, the class leader wanted me to take a letter to join at the place that I was going to. I thought then I could talk plain to him, so I told him I had acted the part of a hypocrite long enough, that I had no religion and wanted him to take my name off of the class book, and thus ended my fox fire religion.

I was then like a bird that had been caged up for many years. I felt like that I was free one more time, and now ready to go into any kind of sin that came in my way; and thus became one among the worst out-breaking sinners perhaps that ever lived. Horse racing, card playing, or any thing of the kind I was up for. And thus I went on in that way until 1838. About that time there was a split in the Baptist churches in the neighborhood where I lived, and a few of the Primitive Baptists constituted themselves into a church under a grove in an old field. And as I always was opposed to the missionary spirit from my earliest recollection, and thinking that they had not treated the Primitives with justice as they were trying to keep every person from going to hear them that they could, and having meetings on the same day within a mile of them, I thought I would go to hear the Primitives, and get every one to go that I could, not thinking that ever I should be an old hard shell Baptist, or antission as they then called them.

But while hearing Elder Wm. Abbott preach, his text was where the children of Israel were commanded to take for their journey pure oil olive beaten, that their lamps might burn always—as soon as he took his text it appeared to take hold of me that I lacked that pure oil, it was on that account that I had lost my fox fire religion; that I had never had that pure oil, and therefore my lamp had gone out. I went home and this text still stuck to me, that pure oil olive beaten. I tried to get rid of it by going into lively company, among old companions, around the gaming table; but they were no company for me. Then I tried to drink it off, but all

would not do. When I got to myself, it would come upon me with double force, that I lacked that pure oil olive beaten. All this time I had not got rid of this Arminian principle. I thought the oil that was lacking was for me to give up to it, and try and I could get religion. So when I found that I could not get rid of the impression, I thought that I would set about the work. So there was a camp meeting coming on in the county, and I pitched upon that time to get religion, so I fixed up and went to it to tent, determined upon going up to be prayed for the first opportunity that offered. I got there in the evening and at night they called up the mourners. I took my wife by the hand and went into the altar, determined in my mind to get religion.

But how sadly was I disappointed. As soon as I knelt down it appeared to come to me as plain as if some person had spoken to me, thou fool, do you think that you have God at your command, that you can pick your time and place to get religion. I could not pray. I thought then that I had committed the unpardonable sin to be so simple as to go into the altar among so much confusion, expecting to find God Almighty there.

I went home a miserable creature, I had lost my only hope then, I had tried to get religion in my way and failed. I then thought that there was no chance for me. I was then made willing to receive it in whatever way God might see proper to give it to me, if it was his will that I should have it at all. I could then cry out, Lord, not my will but thine be done; that if thou damn me it is just, and if thou save me it is thy mercy. In this situation I lingered for some weeks. I had no disposition to sleep and but little to eat. I would read the scriptures, and pray to the Lord to enable me to understand them; but I could find no consolation there, could find plenty of promises to the Christian, but none for such a hell deserving wretch as I thought I was. I thought that God intended to take my life and send me to hell as a warning to others that were trav-

elling the road that I had travelled. I would go to meeting to hear preaching, but could get no relief there; for when I would cast my eyes upon the members, it would strike me, here are the people that are possessed with that pure oil olive beaten, and that their lamps are still burning, and would burn brighter and brighter until eternal ages rolled around; while poor me had to go to that lake that burns with fire and brimstone.

I had by this time given up all hopes of ever getting relief, but had come to the conclusion that if I went to hell I would go there praying. One night while trying to plead with God that if he could be just and save such a hell-deserving sinner as I was to take me out of my trouble. About the time that I thought that all hopes were gone, the burden rolled off and I felt like a new creature, and was constrained to say, thank God, O my soul, and forget not all his benefits. I felt like I wanted to tell what the Lord had done for me. But I was afraid that it was too good news, that it could not be possible that God had forgiven such a miserable sinner as I was. And thus I got into doubts and fears that I had only imagined it, and I was then I thought in worse fix if possible than ever. My burden was gone and I not able to lay hold of the promise, but I would still try to plead with the Lord that if I was deceived to undeceive me, and if it were possible that he had pardoned my sins, to give me a brighter evidence.

I was in this situation about two weeks, at which time there was a meeting coming on about ten miles of some of the Primitives, who had come out from among the missionaries, and built them a shelter in the woods, and appointed a meeting at the place. I went to it, and on Sunday before preaching commenced I was called upon by some of them to help sing a song; and while singing these lines—

Give joy or grief, give ease or pain,

Take life or friends away;

But let me find them all again,

In that eternal day.

It appeared that the Lord opened my

heart and enabled me to see the light of his reconciled countenance, and joy flowed into my soul. I could then see how God could be just and save sinners. When I looked around upon the congregation, it appeared to me that they were the happiest people that I ever did see. I was then enabled to lay hold of the promise of the gospel. I then felt like I wanted to follow my Lord and Saviour Jesus Christ, and the only way that I could do it, was to join the Primitive Baptists; for I then thought and still think that they come the nearest to following his footsteps of any other denomination in the world, and thought that the one for me to join was where I was first convinced that I was a sinner. So at the next regular meeting when the door was opened, I ventured up to talk with the church, thinking if it was of the Lord and they received me, I would go with them; and if I was deceived, they could give me some advice. But to my astonishment I was received without a dissenting voice, and on the next day was baptized; and thanks be to God I have never repented it, and hope that I never shall.

Since that time I have been trying to serve God in my feeble manner. Sometimes I have my doubts, at other times I feel that if I were called to die I could say, Lord, not my will but thine be done. We are a poor persecuted people, surrounded by missionaries or New School Baptists, who I do believe that if it was not for the laws of our country, would take our lives.

I see in one of brother James Osbourn's communications that he expects to visit Georgia next year. I would say to him, that if he should ever come this way, we would be glad for him to visit Warren county, and all other ministering brethren of the Primitive order. Brethren, I desire an interest in all of your prayers, for I am a poor afflicted creature both in soul and body. I will close by subscribing myself yours in hopes of eternal life.

JACOB A. H. RIVIERE.

Let not mercy and truth forsake thee.

From the Signs of the Times.

CORRESPONDING CIRCULAR.

The messengers of the churches composing the Chemung Baptist Association; assembled with, and under the supervision of the church in Asylum, (though the place of meeting was in the edge of the township of Wyolusig,) to all who love and walk in the truth. Wishing grace, mercy, and peace from God the Father, and our Lord Jesus Christ may abound toward you as sin has abounded in you; that ye may be found neither barren nor unfruitful in the work of the Lord.

May your work be peace, so wrought in you of God, as a work of righteousness, that the effect of it may be quietness and assurance for ever. That you may feel the comfort of truth in evidence that you are of those that are interested in the covenant of life and peace, which is summed up in him who was given for a covenant of the people, who is himself the messenger thereof, and gives the peace thereof, a peace that the world can neither give, nor take away; and with which the stranger intermeddeth not. As Christ is the prince of peace, the man who is our peace, by whom peace was, and is preached, and in whom we have peace. Yes, who said to his disciples, "Peace I leave with you, my peace I give unto you, not as the world giveth; give I unto you. Let not your heart be troubled, neither let it be afraid." In the doctrine of peace several things may be noticed.

1. Peace with God. Men are naturally enemies to God, and reconciliation is only by the death of Christ. He gives peace, and is our peace. In him is enjoyed the peace of God, which passeth all understanding.

2. Peace of conscience, occasioned by the revelation of the gift of Christ, causing joy in the Holy Ghost.

3. Such as are reconciled to God, are directed to be at peace among themselves, to have peace one with another. And fourth, in the directions given, we are to

love our enemies, pray for such as persecute, and despitefully use us; as we have opportunity, do good to all men, according to the rule given. Rejoice with them that do rejoice, and weep with them that weep, and be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits; recompense to no man evil for evil, provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, "Vengeance is mine, I will repay, saith the Lord." Therefore if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good." But it would seem that some are so fond of peace that they would have no fighting in order to enjoy it; or in defence of the truth any way. And they vainly would apply the scriptures cited, and all the rest, to support their notions of peace.

They seem to have forgotten or never knew that there was a time of war, as well as of peace, and that God has said, "There is no peace to the wicked," and that, "The way of peace they know not, and there is no judgment in their goings; They have made them crooked paths; whosoever goeth therein shall not know peace." Yet what vast multitudes seem engaged to heal the hurt of the daughters of Zion slightly, saying "Peace, peace when there is no peace." How many indeed, answer to the description given by the prophet of old, who make people to err, "That bite with their teeth, and cry peace, and he that putteth not into their mouth, they even prepare war against him." Thus we have their character upon record, and by it are shown, that notwithstanding their great love of peace, and aversion to that war in which the saints are engaged, with their great cry of peace, peace; union, union. The soldier of the cross must yield to them, support them in their falsehood and

follies, or "they prepare war against him." These things some of us know by experience, as well as from divine testimony. And some of their pleas and arguments we would notice. They plead that Christ is king of peace, and that his kingdom is a kingdom of peace; that Christ gives peace, makes peace, that his gospel is the gospel of peace, a proclamation of peace to them that are far off, as well as to them that are nigh." That Christ is the prince of peace, makes peace, and gives peace, we will not deny, for so the word reads. But of the character described, we would inquire, "what hast thou to do with peace? what peace so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many." As to his kingdom being a kingdom of peace," we rejoice that it is so, but it is not of this world. And though it be a kingdom of peace,—it is not with the spirit,—principles, tempers, maxims, or dominions and customs of this world, which are vain. Not such peace as carnal Israelites, formal professors, the Zidonians and Babylonians love. From such as these, both the king and his subjects have suffered much, and, with such as these, he has proclaimed war, and calls upon his soldiers to fight. Therefore the gospel of his kingdom, neither proclaims nor brings peace to any, but such as it is the power of God to their salvation; who were "sanctified by God the Father, and preserved in Jesus Christ." Being "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Therefore he makes peace with none but such as are reconciled to God by his death; who are willing that Christ should make such divisions among men, as is well pleasing in his sight, and rejoice that "the Lord is a man of war." And that he said, "I am come to send fire on the earth, and what will I if it be already kindled? suppose ye that I am come to give peace on earth? Here he seems addressing just such characters as are now making the very plea, which we are considering, and in answer to their plea for their false peace, "I tell

you nay! but rather division." "From henceforth there shall be five in one house divided, three against two, and two against three. The father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother, &c.

Paul directed Timothy to "Fight the good fight of faith." And said respecting himself, "I have fought a good fight, I have finished my course." Even Jesus, the prince of peace, the captain of our salvation, is represented as judging and making war in righteousness: riding on a white horse, (the gospel declaration,) having a bow, and a crown was given unto him; and he went forth conquering and to conquer. And the armies in heaven followed him on white horses. According to the letter and in the spirit of the gospel, war, or fighting, (not after, or according to the flesh, nor with carnal weapons) is a heavenly exercise: an exercise of the spirit of holiness in them that are born of the spirit.

"The weapons of our warfare are mighty through God, to the pulling down of strongholds, casting down imaginations, and every thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ, and having in readiness to revenge all disobedience. May we then, brethren, exhort one another to endure hardness as good soldiers of Jesus Christ. They are counted happy who endure. May we all also be careful not to entangle ourselves, by making peace with our enemies, as Israel did with the Gibeonites. May we ever keep in mind that, "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God;" as Jesus said, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Remember, brethren, that the exercise of life in the child of grace, is spoken of as laboring, wrestling, contending, and fighting. "Wherefore, take unto you the whole armor of God, that ye may be able to with-

stand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet, shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Thus arrayed in panoply divine, with King Emanuel at our head for our leader, we are sure to be victorious. For "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." May we then, brethren, experimentally join with the apostle, saying, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

May we also by faith view the victory as complete in our Lord and head, and know that we shall overcome *by the blood of the Lamb and, the word of our testimony?* And may this encourage us in our sharp conflicts, that to such as *overcome, he will grant to set with him on his throne, even as he also overcame and is set down with his Father on his throne.* Therefore brethren, beloved, knowing that there can be no real calm, holy, spiritual peace of long continuance enjoyed, while we are either too indolent, or too cowardly to war a good warfare. For if we would seek or indulge the friendship of the world, it is certain we are not the children of God; or are captivated, living and acting with, and among our own, and our Lord's enemies, as their servants, and shall not appear as the children of the King, or as real friends and lovers of holiness. May God of his infinite mercy deliver us from such base cowardice and vasalage, and make us valiant in fight, putting to flight the armies of the aliens, for his name's sake.

Our session has been sweetly harmonious, and the gospel preached by the

brethren who visited us was truly refreshing to our spirits, showing the power of God unto salvation. We sat together in a heavenly place. Praise the Lord for his great goodness to creatures so undeserving.

Our next session is designed to be held with the church on Pine Creek, in the vicinity of the Second Fork, on Wednesday and Thursday before the fourth Lord's day in June, 1846; at which time and place we hope to meet as many of our brethren from abroad as God shall dispose and give opportunity to come.

A. WEST, *Mod.*

H. ROWLAND, *Clerk.*

P. S.—We desire to be deeply humbled under the hand of God, who has visited his Zion in this region with an afflicting providence in removing by death two of her watchmen, viz:—Elders Jireh Bryan and D. E. Jewett, within a few days of each other. May such as he has been pleased to spare be stirred up to diligence in the work of the Lord: and may we all with one heart in submission to the divine will, pray that the Lord would set others on the walls, similar to those mentioned, Isa. lxii. 8, *which shall never hold their peace, day nor night:* and may God also give us a heart to sympathise with their bereaved widows and afflicted orphans.

In behalf of the Association.

H. WEST.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Pearce* expects to preach at Tison's m. n. on the 18 and 19 October; 21, at Autrey's Creek; 22, at Meadow; 23, at Poor House in Green, on his way to the Contentnea Association, to be held at Nauhunta m. h. 24, 25, 26 October.

☞ Elders *James Wilder* and *John Stadler*, will preach at Sappony on Wednesday before the 1st Sunday in October; Thursday, at the Falls Far River; Friday, at Hardaway's—on their way to the Kehukee Association, to be held at Cross Roads m. h. Edgecombe county, on Saturday, Sunday, and Monday.

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FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGughy, *Bullie's Ferry*. Benjamin Gar-lington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.*. J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Wash-ington Watts, *Corneliusville*. Levi Lancaster, *Canon*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somersel*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*. Jesse Lankford, *Bowers's*. Elijah Hans-brough, *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Lauré Grove*. Thomas w. Walton, *Pleasant Gap*.

Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zachaeus Parker, *Iowa City*.

RECEIPTS.

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Mrs. T. Whitehead,	1	N. Amason,	11
Levi Bishop,	1	Moses Joyner,	1

TERMS.

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THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

VOL. 10.

SATURDAY, OCTOBER 11, 1845.

No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Cross Roads m. h. Edgecombe county, N. C. commencing Saturday before the 1st Sunday in October, A. D. 1845.

SATURDAY, Oct. 4th, 1845.

1. The Introductory Sermon was delivered by Elder C. B. Hassell, from Jude, 1st and 2nd verses: “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called: Mercy unto you, and peace, and love, be multiplied.”

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman, and proceeded to business; when Elder William Hyman was chosen Moderator and Joseph D. Biggs, Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order), were invited to seats with us; when Elders John Stadler and James Wilder, from the Country Line; Iehabod Moore, from Contentnea; and Josiah Smith and Edward W. Cox, from the White Oak Association, seated themselves.

4. On motion, the Rules of Decorum were read.

5. Letters from thirty churches were handed in, read, the names of the delegates enrolled, and the representation stated in the table of churches.

6. Petitionary letters for membership in this Association were called for.

7. Letters of correspondence and corresponding delegates were called for, when a file of Minutes from the White Oak Association was handed in by their delegates, Elders Josiah Smith and Edward W. Cox; Elders John Stadler and James Wilder handed in a file of Minutes from the Country Line; brethren Jesse C. Knight and James Griffin, and Elder Parham Puckett, handed in a file of the Minutes from the Contentnea Association.

8. The following committees were appointed, (viz.) brethren James S. Battle and Robert D. Hart, on finance; Elders Stadler and Wilder, and brethren Battle and Biggs, and the writer, to examine the Circular Letter.

9. On motion, the Rules of Decorum were read.

10. Resolved, that we correspond by letter and delegates with the following Associations: White Oak, Contentnea, and Little River. Elder B. Cooper was appointed to write to White Oak; Elder C. B. Hassell, to Contentnea; and brother R. D. Hart, to Little River Association.

11. The Minutes of the different Associations with which we correspond, were distributed to the delegates.

12. Elders Stadler, Wilder, and Smith, were requested by private ballot to occupy the stage to-morrow by preaching, and that

divine worship commence at 10 o'clock, A. M.

The Association adjourned till Monday next, 9 o'clock, A. M.

SUNDAY, Oct. 5th.

Elder Wilder preached from 2 Timothy, 4 chap. 7 and 8 verses: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Elder Smith preached from Solomon's Song, 2 chap. and latter clause of 3rd verse: "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Elder Stadler, from Solomon's Song, 4 chap. and 12th verse: "A garden enclosed is my sister, my

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptized.	Healed by l ^o r.	Disciplined.	Deceased.	Restored.	Number in Fellowship.	Assoc'n Fund.		Yearly meetings, Sunday & Saturday before.
								\$	Cts	
1 Beargrass, <i>Martin county,</i>	WM. WHITAKER, Ab'm Peal.			1	1	1	23	1	00	3d in Aug.
2 Blount's Cr'k, <i>Beaufort,</i> †	[David Woolard.									3d in Mar.
3 Conoho, <i>Martin,</i> —	BLOUNT COOPER, John Bryan,	3	1	3			39	1	00	1st in Sep.
4 Concord, <i>Washington,</i> ---	Max. Tatum, Jesse Sawyer,	1			3	2	34	1	00	4th in Sep.
5 Conotoe, <i>Edgecombe,</i>	JOHN H. DANIEL, W Thigpen				1		31	1	50	3d in Sept.
6 Cowenock, <i>Currituck,</i> †	SAMUEL TATUM,*									2d in Mar.
7 Cross Roads, <i>Edgecombe,</i>	WM. HYMAN, Sov'n Purvis,	1			1		30	1	00	2d in Sept.
8 Cedar Island, <i>Currier,</i> —	Thos. Robertson, S. Lupton,*		2	1	2		23	1	50	
9 Deep Creek, <i>Halifax,</i> — †										
10 Falls Tar River, <i>Nash,</i> —	James S Battle, Robt Sorey,	4	1	2			64	2	50	2d in Sept.
11 Flat Swamp, <i>Pitt,</i> —	W. W. K. Philpot, Irvin Page					3	38	1	25	1st in Sep.
12 Flatty Creek, <i>Pasquo'k,</i> — †										2d in Nov.
13 Fishing Creek, <i>Halifax,</i>	W. Powell, Jethro Parker,	5					39	1	00	4th in Sep.
14 Gum Neck, <i>Tyrrell,</i> —	I. Meekins,* H. Simmons,	1	1				20	1	00	
15 Great Swamp, <i>Pitt,</i> —	H. Whichard, J. S. Brown,		1		4		49	1	00	3d in Sep.
16 Goose Creek, <i>Beaufort,</i> —	James Potter,	1	2		1		22	1	00	3d in Sep.
17 Joyner's, <i>Northampton,</i> —	Thos. Joyner, Abm. Joyner,*				1		19	1	00	
18 Kehukee, <i>Halifax,</i> —	Gen'l Young, Turner Brewer,		2	2	2		103	75		4th in Aug
19 Lawrence's, <i>Edgecombe,</i> —	Arthur Parker, R'd Harrison,				1		47	1	50	
20 Little Alligator, <i>Tyrrell,</i> — †										
21 Moratock, <i>Washington,</i>	W W Mizell, Daniel Leggett,	3	4	1	3		74	1	50	
22 North Creek, <i>Beaufort,</i> —	E. Foreman, Jos. H. Clark,	1	1				36	1	70	4th in Aug.
23 Picot, <i>Martin,</i> —	Clayton Moore, SB Williams				3		24	1	00	3d in Aug.
24 Powell's Point, <i>Cur'k,</i> —	Wilson Sawyer, S. Sawyer,	1			1		46	1	00	2d in Jan.
25 Pungo, <i>Beaufort,</i> —	H. L. Davis,* Aquilla Davis,	1			3		22	1	20	2d in Aug.
26 Rocky Swamp, <i>Halifax,</i>	L. B. BENNETT, S. Nickels,	2	4		1		57	1	00	3d in Aug.
27 Saspony, <i>Nash,</i> — †										1st in Sep.
28 Scuppernong, <i>Tyrrell,</i> — †										
29 So, <i>Mattamuskeet, Hyde,</i>	G. W. CARROWAN, A. B.	6	2	3	1	1	88	2	50	1st in Sep.
30 Sandy Grove, <i>Nash,</i> — †	[Swindell,									2d in Oct.
31 Skewarkey, <i>Martin,</i>	C. B. HASSELL, Jos D. Biggs,	3			1		49	1	50	2d in Aug.
32 Sawyer's Cr'k, <i>Camden,</i> — †	[A. L. Gardner,									
33 So, <i>Quay, So'ampton, Va.</i>	E. HARRISON,* Jona. Darden,	1		1			82	2	00	1st in Jan.
34 Smithwick's Cr'k, <i>Mar'n,</i>	John Hodges, D. Singleton,						17	75		4th in Aug
35 Sound Side, <i>Tyrrell,</i> —	A. J. Swain, T. Cahoon,	5	1	1	1	1	31	1	00	
36 Spring Green, <i>Martin,</i> —	J. Griffin, S. Outterbridge,	2					32	1	00	4th in Sep
37 Tarboro', <i>Edgecombe,</i> —	Rob't D. Hart, Coffield King	1		1	2		54	1	50	1st in Aug
38 Washington, <i>Beaufort,</i> — †					1					1st in Aug
39 White Plains, <i>Beaufort,</i>	J. WALLACE, Arnet Waters,				1		28	1	00	1st in Aug
40 Williams's, <i>Edgecombe,</i> —	D. Bradley,* Ed. Power,				1		31	1	00	3d in Aug.
		43	616	18	39	5	1252	37	65	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic*; those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

spouse; a spring shut up, a fountain sealed."

MONDAY, Oct. 6th.

The Association assembled, and was opened with prayer by Elder John Stadler.

13. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

14. Elders Edward W. Cox and John Stadler were requested to occupy the stage this day by preaching.

15. The committees appointed on Saturday were now called on to report. The committee of finance reported that—

There was in the hands of the Treasurer at the close of last Association the sum of	\$48 90
Paid for printing the Minutes of last year,	\$25 00
For superintending the printing & distribution as usual,	10 00
	— 35 00
Now in the hands of the Treasurer.	\$13 90
Received in contributions from the churches at this Association,	37 65
	— 51 55
Making	\$51 55

The Association concurred with the report.

16. Elder Blount Cooper, who was appointed to write to the White Oak Association, handed in a letter, which was read and approved.

17. Brother Robert D. Hart handed in a letter to the Little River Association, which was read and approved, and appointed brethren Robert D. Hart and James S. Battle to bear the same.

18. Elder C. B. Hassell handed in a letter to the Contentnea Association, which was read and approved, and appointed Elders William Hyman and John H. Daniel, and brethren John Bryan and William Thigpen to bear the same.

19. Resolved, that Elders John H. Daniel, C. B. Hassell and Geo. W. Carrowan, and brother Wilson W. Mizell, be appointed our messengers to the Country

Line Association, and that they carry 25 copies of our Minutes.

20. Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association 25 copies of our Minutes.

21. The committee appointed to examine the Circular Letter reported, that they had performed their duty and recommend the reading of the same; it was read, approved, and ordered to be attached to these Minutes.

22. Resolved, that our next Association be held with the church at Williams's meeting house, Edgecombe county, to commence on Saturday before the first Sunday in October, A. D. 1846; and that Elder Blount Cooper be requested to preach the Introductory Sermon, and in case of failure, Elder John H. Daniel; worship to commence at 11 o'clock, A. M.

23. Elder C. B. Hassell was appointed to write a Circular Letter for the next Association.

24. The following query was received, read, and debated. Is it agreeable to the word of God for a church that has no male member, to ask visiting brethren to assist them to hold a conference, and receive and baptise members? Answer. Yes.

26. Resolved, that the fund left in the hands of the Treasurer as a fund to defray the expenses of delegates, be paid over to the different churches that contributed to that fund.

26. The following query was presented on Saturday, and read this day, and on motion was laid on the table. Does the Kehukee Association believe in a gospel debt?

27. Resolved, that brother Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 700 copies printed, and record one copy on the Association record, and distribute them as usual, and that he be allowed \$10 for his services.

The Association then adjourned with an exhortation and prayer.

WILLIAM HYMAN, Mod'r.

Jos. D. Briggs, Clerk.

CIRCULAR LETTER.

The Kehukee Baptist Association now in session with the church at Cross Roads meeting house (Edgecombe county) to the brethren and sisters throughout her bounds.

BELOVED IN CHRIST JESUS, CHOSEN OF GOD AND CALLED: Through the kind indulgence of our heavenly Father, we have again been permitted to assemble in our associate capacity; and whilst error, delusion, and falsehood are sweeping over our land as with the besom of destruction, we feel to rejoice that we are so highly favored as to address those whom we have great reason to believe adhere to and are contending for the glorious truths of the gospel—worshipping the only true and living God, and contending for the faith which was once delivered to the saints.

In writing to you, beloved, this our yearly epistle, we shall confine ourselves more immediately to the subject of the two *covenants* so frequently mentioned and alluded to, in the volume of inspiration; and shall endeavor so to address you as (we hope) to strengthen the weak hands, confirm the feeble knees, and comfort those that mourn.

While in the common Providence of God, his mercies and blessings are extended to all his works of creation, to men, **beasts, fowls** and insects; causing the earth to send forth her treasures from time to time for their supply; feeding the raven and swine which toil not, neither spin, as well as the peasant and the monarch; yea his *covenant* mercy as contemplated in our subject, is restricted to his works of grace, and his providential care for, his chosen and peculiar people; for whom he has ever evinced a regard, above that shown to the world of mankind in general. These we shall notice for the present as national and spiritual Israel; which brings us to the language of our text, Heb. 8 c. 8 v.: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and house of Judah; in that he saith a new covenant, he hath made the first old."

A *covenant*, is generally conceded to be, a contract, or an agreement between two or more parties embracing certain conditions; and when proposed among individuals, each *party* has the right and power to refuse or accept the terms offered; but when God is a party, it is inconsistent with his omnipotence and sovereignty, to have the terms proposed by a creature; neither can whatever God proposes, be rejected without injury resulting to the person or persons, thus refusing compliance; and here we proceed to notice the subject proposed after that manner, in which our ability and the circumscribed limits of a Circular Letter will permit us to do.

First then; there was a *covenant* of works, the terms of which were, do and live, sin and die—and this first *covenant* was proposed and made by our supreme lawgiver with Adam, the common representative and father of mankind, who by transgression fell from the primeval state of uprightness in which he was created, and brought death into the world and all our wo; and being his posterity, we are ourselves transgressors against God and his holy law, by Adam's sin being imputed to us. Hence we read, Rom. 5 c. 12 v.: "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Immediately after the flood God made a covenant of safety with Noah and his family, the beasts, birds, &c. of the earth, importing that the earth should never more be drowned with water, and that day and night, summer and winter, seed time and harvest, should from age to age return in their order; of this the rainbow was the seal, Gen. 9 c. 13 v.: "I do set my bow in the cloud, and it shall be for a token of a *covenant* between me and the earth." 8. 22. "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease. God made a covenant of property with Abraham, implying that his seed should be numerous and have Canaan for their inheritance;

this he likewise confirmed to Isaac and Jacob, descendants of Abraham. Hence the text, 1 Chron. 16 c. 15 v.: "Be ye mindful always of his *covenant*, even of the *covenant* which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting *covenant*; saying, unto thee will I give the land of Canaan, the lot of your inheritance."

God made with the Hebrews a national *covenant* importing, that he assumed them for his peculiar and chosen people or nation, and gave them the happy enjoyment of Canaan, on condition of their obedience to and observance of his laws and statutes. Hence the language of Moses to the Israelites, Deut. 4 c. 40 v.: "Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever."

God made a covenant of royalty with *David* importing, that he and his family should be kings and governors of the Hebrews, till the promised Messiah should spring from his loins, and be the everlasting king of his church, Ps. 85 c. 3, 4 vs.: "I have made a covenant with my chosen, I have sworn unto *David* my servant; thy seed will I establish forever, and build up thy throne to all generations." That the Old Testament (or *covenant*) writings and characters are typical of, and pointing to the New, a short recapitulation will plainly demonstrate. Adam our federal head and representative, in whom the world of mankind was created, *naturally*, was a figure of the promised Messiah, in whom the church of Christ was created, *spiritually*, Rom. 5 c. 14 v.: Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* of *him* that was to come." Again, 1 Cor. 15 c. 47 v.: "The first man is of the earth, earthy: the second man is the Lord from heaven," &c.

The whole of the Old Testament (or

covenant) is one continued chain of prophecies, all referring to one stupendous and magnificent plan; the New, is the fulfilment and accomplishment of these prophecies. The Old Testament may be compared to the last gleaming twilight of a dying taper: in the language of Peter, to a light shining in a dark place. The New Testament, to the splendor of the sun at noon day. The Old Testament may be said to be the shadow, of which the New is the substance.

National Israel, (the chosen of God under the old *covenant* of works) was typical of and pointed to spiritual Israel under the *covenant* of grace. The obedience of national Israel constituted them righteous in the sight of God, while their disobedience was considered sin and transgression. But their righteousness and justification, guilt and punishment, under the old *covenant*, did not look beyond this present life. To the testimony, Isaiah, 1 c. 19, 20 vs.: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it."

That is the good of the land of Canaan, which the Lord gave to Abraham and his seed as the lot of their earthly inheritance; which land national Israel was peaceably to possess and enjoy by their obedience to the laws of God given them, as a body politic. Again, Ezekiel, 33 c. 11 v.: "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Caleb and Joshua, we are informed, for the faithful discharge of the trust committed to them, for bringing a correct and favorable report of the long-looked for Canaan, were permitted to reach and enjoy the good of the promised land; while Moses, for his disobedience in smiting the rock in anger, was only permitted to view it from Pisgah's height and dies. At the taking of Jericho, Achan (contrary to express command) covets and takes a part of

the spoil. Offended with his crime and to deter others from the like wickedness, God marked his indignation hereat in the defeat of three thousand Hebrews at the battle of Ai, and the complete slaughter and death of thirty-six.

The Hebrews intermarry with the Moabites, whereby their people become enticed to idolatry, which incurred the displeasure of God; and the result was, the death of one thousand Hebrews by public execution, and twenty-three thousand more by a *plague*. The Israelites loathe the manna, and murmur against God; and fiery serpents are sent among them, the sting of which defied all human skill. By attending strictly to the above circumstances and testimony adduced, you will most assuredly discover, that the life and death—righteousness and unrighteousness—rewards and punishments, under the Old Testament dispensation, were entirely of a temporal nature; but unfortunately, through the want of spiritual tuition, through ignorance or design, the two covenants are so confounded, and the scriptures of divine revelation so perverted from their proper meaning and intention, as to produce much of the error—delusion—strife and contention, that are abroad in our land. Divers other circumstances and passages of scripture (of the above import) might be here inserted, but these we deem sufficient, to show the whole tenor of the Old Testament, or covenant.

The righteousness of the old covenant, which was of works, not being sufficient for justification in the sight of God and happiness beyond the grave; even the strictest observers thereof were saved by faith, as the scriptures plainly testify, Heb. 11 c. 4, 17 vs.: "By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was *righteous*, God testifying of his gift, and by it he being dead yet speaketh." "By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten son." These and the various other burnt offerings and sacrifices, offered up to the

Lord in the infancy of mankind, were not only for the purpose of demonstrating that: without the shedding of blood there could be no remission of sins: but likewise pointing out the great sacrifice which was to be made on *Calvary's cross*, which alone could take away the sin of the world. The covenant of works, or the lawgiver at Mount Sinai, to national Israel, was not only for the use of that nation under the Old Testament dispensation; but likewise for the use of God's church, or spiritual Israel, through all ages of the world as an instrument that the great Redeemer makes use of to convince his elect of their sin—misery and helpless condition, and of God's awful majesty and justice as a supreme lawgiver, and is emphatically their schoolmaster, to bring them to Christ. The law given to national Israel at Mount Sinai, was written on tables of stone; but the law given to spiritual Israel is impressed upon their minds, and written in their hearts, as we plainly discover, in Heb. 8 c. 10 v., which brings us to the second division of our subject: "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people."

In this new covenant of grace made with his unconditionally elected and eternally predestinated spiritual Israel of all nations, languages, tongues, kindred and people, God promises to renew them in the spirit of their mind, enlighten their understanding and make them savingly to discern the laws, doctrine and promises contained in his holy word; and by an almighty influence which Deity alone can exert, to impress upon their consciences, will, desires and affections, love to God, his saints and holiness, and a never ceasing desire to feel an unquenchable flame of that heavenly and divine principle glowing within: "I will be to them a God"—that is, being all to them and doing all for them that is necessary for their natural, spiritual and eternal happiness; and by his sove-

reign and all-conquering grace, enable and determine them, to believe in, love, and devote themselves to him; and own and serve him as persons saved, redeemed, adopted and called by him; teaching them likewise that, he gives them, a full, free and irreversible pardon of all their sins, actual and original, which they ever committed or ever will commit, through the atoning righteousness of our Lord Jesus Christ, having promised to be merciful to their unrighteousness, and to remember their sins and iniquities no more.

From eternity, God who viewed the end, from the beginning, foresaw our ruin, and before we fell in Adam, had settled the whole plan of our redemption in a covenant of grace. This covenant was made between God the Father—the infinite and sovereign Jehovah and his eternal Son, as our incarnate Redeemer, surety and atoning high priest; representing every individual, that was chosen to everlasting life in him, Eph. 1 c. 4 v.: “According as he hath chosen us in him before the foundation of the world,” &c. Under the Old Testament, this *covenant* of grace was externally administered by promises—prophecies—sacrifices, &c. &c.—but under the New, it is administered by the preaching of the gospel, baptism and the Lord’s supper.

As it was inconsistent with the perfections of Deity to recover a sinner, to the dishonor of God’s holy law; the Son of God was required in our nature to take on himself the “seed of Abraham,” to submit himself to the broken law and fulfil every demand of its penalty, as the condition of the eternal life of God’s *elect* church or people.

Having said that the Old Testament scriptures abound in prophecies—figures and types, pointing to the New; we will now proceed in a concise way, to shew the analogy between the church in her Egyptian bondage and travel to the city of habitation in *time*; and the church under the gospel dispensation, while on her pilgrimage to Jerusalem above. God was pleased to represent the progress of his re-

deemed church through the world, to their eternal inheritance, by the journey of the children of Israel through the wilderness from Egypt to Canaan. Here all the various steps of the redemption of the church by Christ, were represented from the beginning to its consummation in glory.

The state they are redeemed from is represented by Egypt and their bondage there, from which they were delivered by Moses as a means in the hand of God.

The purchase of their redemption, by the sacrifice of the paschal lamb which was offered up the night in which God slew all the first born of Egypt.

The progress of the church through this evil world, and the various trials and changing scenes through which it passes, was represented by the journey of the Israelites through the wilderness.

The manner of their being conducted by the spirit of Christ, was represented by the Israelites being led by the pillar of cloud by day and pillar of fire by night.

The manner in which the church is supplied with spiritual food and daily communications from God whilst traveling thro’ this poor inhospitable world, was represented by his supplying the children of Israel with manna from heaven and water out of the rock to supply their thirst and hunger.

The dangers, difficulties, distresses and conflicts which befall the church in *time*, were represented by the fiery flying serpents and the various conflicts and battles which the children of Israel had with the Amalekites and others. These and many other circumstances which might be here noticed, are lively images of what the saints or church of God meet with in all ages of the world, and that they were figurative or typical is manifest from 1 Cor. 10 c. 11 v.: “Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.”

The apostle is doubtless, speaking of the very things which we have here mentioned (or alluded to;) as he says expressly that they happened to them for types.

And now dear brethren and sisters in the Lord; after having only glanced (as it were) at the subject to which we wish your attention directed, we proceed to close this epistle, by a few words of exhortation and encouragement to *you*: as Christ's poor, oppressed and afflicted people. Has the Lord, with a high hand and outstretched arm, led you forth by the right way, from under the reign and dominion of sin and satan—your heavy taskmasters; and loosed your Egyptian bondage? and has he brought you to see these Egyptian enemies overthrown in the Dead Sea of the death and sufferings of a crucified and risen Redeemer; while by the same means you have been enabled to make your escape? has God ever brought you to the foot of Sinai's mount, and there revealed himself to you, in such awful majesty, as utterly to convince you by the sovereignty and justice of his holy Law, that there is no dealing with *Him*, without a mediator? and have you seen such a distance between God and yourselves—such holiness and perfection in his law, as has made you flee to him, who is the end of the law for righteousness, to every one that believeth? If so, then in deed and in truth has the Son made you free, and you shall be free indeed. This is God's way of dealing with his children, first, to make them groan under the load of sin and guilt; and then, to open up a way for their escape, by the death and blood of the sin-atonement Lamb: Yea, he maketh sore and bindeth up; he woundeth, and his hands make whole. Notwithstanding the enemies which were overthrown on the day of the deliverance of the Israelites from their Egyptian bondage, were completely destroyed in the Red Sea, so that they were permitted to harass them no more forever; yet amidst their anthems of praise to the Lord for having so triumphantly delivered them; they were soon brought to repine at the bitter waters of Marah; and although you may have been enabled to sing the song of deliverance to the God of your salvation, for having relieved you from the terrors of a guilty conscience and the wrath

of a sin-avenging God in the day of your extremity; yet we pray you, remember that it is through much tribulation that you must go to your heavenly Canaan; but "they that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth forever."

The unprecedented march of the children of Israel through the Red Sea; their march across the great river Jordan at a time when it overflowed its banks—the daily descent of manna from heaven for forty years, by which more than two millions of people were richly fed—the fall of the walls of Jericho at the sound of rams' horns—Gideon's conquest of a numerous host, with only three hundred men having no other weapons than lamps and pitchers—the standing still of the sun in the midst of heaven at the command of Joshua—the wondrous achievements of Sampson, who was endowed with supernatural strength—the miraculous preservation of the three Hebrew children in the burning fiery furnace, and of Daniel in the den of lions, &c. &c. are such striking instances of the amazing power of God—his love to and concern for his chosen, peculiar and redeemed Israel of all ages, as should justly excite our admiration and praise; and should encourage us to trust and confide in a God of such matchless power, goodness and mercy for all we need whilst journeying through this wilderness of *wo*, to Jerusalem above. Then cheer up, ye saints of the most high God; raise up your drooping heads, ye mourners in Zion; gird on your armor, ye soldiers of the cross; take the helmet of salvation, the shield of faith, and the sword of the *Spirit*, which is the word of God; and continue your warfare with renewed vigor against the world, the flesh, and the devil, and *spiritual wickedness in high places*. Never put off your armor, nor look for durable peace, till you close your eyes in death; for as your strength, and hope, and faith, and consolations are increased; so may you expect heavier trials, and severer conflicts, while in an enemy's land.

Tears may indeed now and then furrow your cheeks, and anguish distract your hearts, whilst passing through the perplexing trials, tribulations, crosses and temptations which compose the deep waters, through which you are called to go. But the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, Isaiah, 54 c. 10 v. Then bear up a little longer under the oppression wherewith you are oppressed, and take courage by the way as you press forward to your heavenly patrimony. Yea, we repeat,

In songs of sublime adoration and praise,
Ye pilgrims for Zion, who "press,"
Break forth and extol the great ancient of days,
For rich and distinguishing grace.

His love, from eternity fixed upon you,
Broke forth and discovered its flame.
When each with the chords of his kindness he drew,
And brought you to love his great name.

O! had he not pitied the state you were in,
Your bosoms his love had ne'er felt,
You all would have lived; would have died too in sin;

And sunk with the load of your guilt;
What was there in you that could merit esteem,

Or give the Creator delight;
'Twas even so, Father, you ever must sing,
Because it seemed good in thy sight.

Then give all the glory to his holy name,
To him all the glory belongs;
Be it ever your joy still to sound forth his praise.

And crown him in each of your songs.

Adieu, dear brethren and sisters in Christ. Soon our spiritual Joshua will lead us safe across the Jordan of death to our everlasting inheritance; where no tumultuous passions, anxious cares and changing dispensations shall disturb our repose to all eternity. But where our sighs will be turned into songs of everlasting deliverance; our warfare into victory; and our labor into that rest, which remains for the Israel of God,

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 11, 1845.

TO EDITORS PRIMITIVE BAPTIST.

—
Tarborough, Oct. 7th, 1845.

DEAR BRETHREN IN CHRIST: The poor, despised, and afflicted few who compose the Kehukeo Association, closed their 79th anniversary meeting on yesterday; having convened with the church at Cross Roads meeting house, Edgecombe county, N. C. on Saturday the 4th inst. A very able & interesting introductory sermon was delivered by Elder C. B. Hassell, in a most emphatic and impressive manner; after which, the Association was organized by appointing Elder William Hyman, Moderator, and Bro. Joseph D. Biggs, Clerk. There were divers visiting brethren and Elders present as usual, who sat with us in council whose names may be found in the Minutes, in the preceding pages.

A Circular Letter, written by Bro. Robert D. Hart, was read, approved, and ordered to be printed. Elders, Ichabod Moore and James Wilder, succeeded Elder Hassell and occupied the stage on Saturday. Elders, James Wilder, Josiah Smith, and John Stadler, on Sunday; and Bro. Edward W. Cox and Elder John Stadler on Monday. The congregation was as usual large, especially on Sunday; and although there were frequent showers of rain during the two first days of our meeting, yet the congregation was never thereby broken up; and from the interest manifested in the word preached, we have some reason to hope for better times, and when the spirit of the Lord shall be felt among us as in days past, and the voice of the turtle be heard in our land. Our next Association will be held with the church at Williams's meeting house, Edgecombe county, N. C. *ROBERT D. HART.*

—
*Washington county, N. C. }
Sept. 30th, 1845. }*

BRETHREN EDITORS: I have taken your papers for some months, and in reading

them I find some pieces of great instruction and consolation in spiritual matters; though I see some little jarring, which is not pleasant. There are some few things that I should like my brethren of the Old School order would think on.

Some time back there was a great deal wrote on the two seeds, and it appeared to me that they made out two natural seeds and one spiritual seed. I don't feel to instruct, but wish to set some able writers to thinking. 2nd. We profess to be made Christians, not that we make ourselves; but yet there appears to be a little difference of sentiment. Why are we not of one mind? who maketh thee to differ? why is there not a unity of spirit? Brethren, do we not find even with our preachers of the gospel a difference of sentiment even in explaining the same passage of scripture. Paul said, he spoke from the revelation of Jesus Christ. God never reveals one spiritual light to one of his servants on a passage of scripture, and another spiritual light to another of his servants on the same passage.

Brethren, is there not something wrong? Let us endeavor to keep the unity of the spirit in the bonds of peace. Perhaps this wrong may be through pride or vain glory, or through fear; one through pride may say more than is revealed, another through fear may be afraid to say all that is revealed. Brethren, we are told that the servant opens his mouth and the Lord fills it. Brethren, think on these things, and may the Lord enable us all to mortify the old fleshly mind, which is an enemy of the soul. Brethren, I hope I am yours in the bonds of peace.

MAXIMILIAN TATUM.

P. S. I spoke so short on the seeds you may not understand me. D. Parker and others wrote on the two seeds, and I understood their argument thus—one spiritual seed, and one natural seed mixed with devil, and one devilish seed mixt with nature. I know the apostles say, men of old ordained to this condemnation; and Paul says, vessels of wrath fitted to destruction, and vessels of mercy which he had afore

prepared unto glory; but it seems to me that the apostles thought these all one sort of men till changed by God. Notwithstanding in the mind of God there was a secret, and is a secret—John was told to seal up and write it not. I will quit. I am yours in the Lord, I hope. M. T.

TO EDITORS PRIMITIVE BAPTIST.

Blount county, Ala., }
September 17, 1845. }

DEAR BRETHREN: Permit me to call you brethren; though I am a stranger to you in the flesh, I hope I am not in the spirit.

Dear brethren, I have been taking the Primitive Baptist for the last few months, which has given me much satisfaction to find the cause of my master so ably defended. And O, that God may enable my Primitive brethren, to defend the truth and ever stand fast in the liberty that Christ has made them free.

Dear brethren, I am a member of the Mount Zion Association, which is of the Primitive order of Baptists; and not of the money-hunting Baptists, that made their first appearance in America in the year 1814. Though we are not of that gang, we are not destitute of the trouble of them. Many have gone out from us and joined this greedy family; but I think the cause was that they were not of us. No appeal without cause.

Dear brethren, I think these are the elect deceivers, if it were possible. They tell the people that Jesus Christ and all his apostles were missionaries; and that the words missionary and apostle are one, and mean the same. I am no scholar, but I know better. The word apostle is one that has received mandates from Jesus Christ to preach the gospel, not mere tradition and views of men. The gospel is the word of God and the power of God unto salvation. He commands to preach the word, and to preach the gospel, which is the same; then the gospel is the word and the wondrous God. St. John, 1 and 1. And we understand that the word was

made flesh and dwelt among us. St. John, 1 and 14. Now the word that is made flesh is Jesus Christ, and we find that God was in Christ reconciling the world to himself; then God was in his gospel, and it was his power to bring sinners to himself. Then the gospel is the great power of God in bringing the scattered sheep to the fold of God, and adopting them into the church of Christ.

What does the word missionary mean? It means one sent to propagate religion, or on any business; therefore they expect pay for the service. So would I, if men were to send me to do business for them I would have the money if I could get it; and I would beg mightily for it before I would go without it. Propagate religion! what is religion? Religion is a certain form of worship practised by any set of people, viz. the Pharisees and Sadducees, scribes, that Paul said their religion was vain. There was Saul of Tarsus that was a missionary, or propagator of the Pharisee religion. You will find him sent by the Jewish Council to go to Damascus to propagate their religion, even to the binding the saints of God and delivering them to be punished. Here was a missionary. But God by his holy spirit made him an apostle of the Gentiles, and O that God would change some of the present missionaries of the world to the servants of God.

I can also bring to view some more missionaries in ancient time. And as I have not time or room in this small communication, I will only notice a few of the various kinds of them. We can find a large quantity of them engaged in propagating the idolatrous religion, viz. the 800 prophets of Baal and the Grove. These were propagators or missionaries of the idolatrous religion, and not one of them an apostle of Christ. What was the cause of these propagators? It was to fare sumptuously at Queen Jezebel's table. So in like manner the cause of the present missionary squall is, that men have acquired some degree of education above that of their fellow man, and have not the industry to make themselves a living. And

now we will go to preaching, or to writing pamphlets, or tracts, or be a member of the Convention, or a teacher in the preacher-making machine.

Brethren, I do believe that money or fame is in view, and not the immortal souls of men. Christ says, his kingdom is not of this world. How can it be possible that these institutions are of the world, and of Christ? I am compelled to say they are not of the kingdom of Jesus Christ, and if not of Christ, they are of the world. And O that God may hasten the time when the kingdoms of the world may become the kingdoms of our Lord and his Christ. Amen.

So, brethren, farewell at present.

JEREMIAH DAILY.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Corresponding Association of Old School Baptists, held with the Occoquan church, Prince William county, Va., on the 8th, 9th, and 10th of August, 1845.

CORRESPONDING CIRCULAR.

The Brethren met with the Occoquan Church, Prince William County, Va., in a meeting, for mutual Correspondence and mutual edification, through the ministry of the word—held August 8th, 9th and 10th, 1845—to the Churches whose Messengers some of us are, and to the Associations and other meetings from whom we have received communications, we would reciprocate the expressions of love and fellowship, which they have extended towards us.

Fellowship, what is it? A mutual participation. And what is the fellowship of the gospel? that is, of what do the children of God mutually partake? Not much of which the unregenerate have desire to be sharers in; for from the world, the child of nature's home and beloved portion, they receive nought but scorn, contempt and tribulation. And have these things any desirableness in them to the child of

grace? Not to the *old man*, but to the new man they are valuable. 1st. Because thereby they are fellow-sharers with their Lord, in the reception and treatment he received from the world; and it is *enough for the servant, that he be as his master*—loving him as they do, as the chiefest among ten thousand, and the one altogether lovely, he has given to the thorny path he trod, a preciousness in their estimation, which is not found in all the fine accommodations of the world—first: because in walking it, they are following in his precious footsteps. Secondly, they are thereby enabled to show their love to him, as being greater than their love to the world. And thirdly, because it shows that in the estimation of the world, they have a likeness to him. Again, they esteem this fellowship valuable, because of the blessing in-it; as tending to keep them humble and also by reminding them continually that this is not their rest; it leads them to stretch forward their souls in anticipation of that glorious inheritance, and that sweet rest which awaits them beyond this vale of tears—also, drives them while here, to seek peace in Christ.

But their fellowship consists not alone in what they receive from the world; it is a mutual participating in the things of the Spirit of God. In that spiritual life, with its holy affections, with which they have been mutually quickened. In being stripped of all their own righteousness and of all confidence in the flesh. In faith in Christ; receiving him as alone their hope of pardon, their righteousness, their whole salvation, and in trusting alone in him to present them faultless before the throne of God. In being led into the same one gospel doctrine and order; *the one Lord, one faith, and one baptism*. Is it surprising that a fellowship which manifests so near a relationship; so great a similarity; such a oneness of views, of feelings and of hope, and that for eternity; and which is so peculiar from any thing that can be found in the world, should be esteemed by those who are sharers in it, too precious to be bartered for gold, for the

pleasures of sense, for the pride of life, or any of the world's favors? and being thus precious, that they should manifest an earnest desire to extend and maintain it, that is, the evidence of it—that they should require decisive evidence of it, before they acknowledge it by the New Testament signs—that they should not only be willing to endure much self-denial to keep alive the evidence of it in others, and much deprivation and difficulties to keep up a communion and intercourse with others whom we esteem sharers in it, that the evidence and experience of it may be increased; and that enjoying the manifestations of fellowship with the little despised flock of Christ, we should show a disregard to the frowns of the world, and smile at their rage. Brethren, we have but touched on this subject, but enough we trust has been said to lead you on reflection to decide whether your fellowship is with us; and on deciding that such is the case, the importance of keeping up the manifestations of it by frequent intercourse with each other; and by shunning a conformity to the world in all their old things of religion. To the Churches, we would say, that the letters from them are rather encouraging than otherwise; to some the Lord is making some additions—others, though mourning over their coldness, are kept in peace, in adherence to the truth & order of the gospel, and in an earnest desire after the communion of saints, rather than to seek a share with the popular religionist, in the smiles of the world. To the Associations, we say, that we have been peculiarly encouraged by finding that some have been convinced of the propriety of laying aside the formalities of constitutions, and have carried the same into effect. We thank our Heavenly Father, that our few little weak Churches are no longer left to be a gazing-stock to our brethren, for our peculiarity from them all in dispensing with the forms of constituted Associations. We thank the Associations, for their tokens of fellowship, in sending their Minutes and Messengers with us. We hope for both a continuance and

an extension of these favors, by sending us more of their, and our brethren as Messengers.

The Chappawamsie O. S. Church, Stafford County, Va. having invited a meeting to be held with them, we recommend to the O. S. Churches and Associations, to meet with them by Letters and Messengers, on the Friday before the 2d Lord's day in August, 1846, and to continue the meeting during the two following days. We not only recommend, but request the same.

FOR THE PRIMITIVE BAPTIST.

My dear Brethren, Pittman, Perry and Ferguson, grace, mercy, and peace be with you all.

Through the good hand of God upon me I arrived safe home and found all well on the tenth of last month. My health is still good, though since my arrival home my feet and ankles have swollen prodigiously, and some of my friends have called it the gout, and some the dropsy, and this I believe was the doctor's opinion of the matter. But be this as it may, we are sure that all diseases incidental to man, gout or dropsy, and pains, chills, fevers, smarts, and aches of every kind, whether of body or mind, are the fruits of sin, and whenever they visit us they remind us of our mortality: for indeed, sirs, we are going down hill apace,—time is fast wasting away with us. Every day leaves the number less. A man can renew his note to oblige a friend, but time is not so accommodating,—it knows of no pause. We must be hurried down the common current let the consequences be whatever they may. One in a fright may cry out to the current of time as it approaches him, & say; *Wait a minute!* Another poor thing in a great flurry of mind may say; *Stop a while!* and while he is yet speaking, the current, heedless of what he says, takes him away. Yes, time carries men away as with a flood; they are as asleep: in the morning they are like grass which groweth up, but are soon cut down by the blow

of God's hand. To death we must all bow, and to the house appointed for all living we must go, willing or unwilling, pleased or displeased, prepared or unprepared. *There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war,* Eccl. 8. 8.

Your correspondent feels himself hastening toward the verge of time where he will take a long farewell to this world with all its care and woes, and have no more concern with its dying interest and losses and profits than if he had never drawn the breath of life. The isthmus of time—he now stands on seems so narrow that he can almost see the opposite shore, and at times he feels a little anxious to cross over; for as the Apostle says, so your correspondent can say, to wit, *I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day.*—Against that day, Paul says. What day can that be? Perhaps it is the day when we shall enter into the joy of the Lord. If it is, O what scenes of glory and of grace will open to our view; and what pleasing raptures we shall find ourselves in the midst of.—Nothing there to annoy us;—nothing to becloud our sky;—nothing to estrange our minds from the dear object of our love;—not a vestige of sin will there be found, but all will be well with us thenceforward and for ever.

Transporting indeed is the thought of our dwelling with Jesus in another and a better region than this,—a region of light,—a region of pleasure,—a region of everlasting peace and rest. My soul, rejoice thou in God thy Saviour for prospects so very auspicious as are now before thee, And let Israel rejoice in him that made him: and let the children of Zion be joyful in their king; and let all my brethren in South Carolina, and all the saints of God every where, small and great, *praise the Lord for his goodness, and for his wonderful works to the children of men!* Psal. 107. 8. Brethren, what people have

greater cause than we ourselves; to be thankful to Almighty God, since he hath remembered us in our low estate and made us kings and priests to himself? How can we do less than to remember all the way which he hath led us these forty years in the wilderness, and supplied our many wants, and so tenderly expressed himself in our behalf? O Lord, awaken our naughty hearts, from slumber and apathy to a state of activity in the ways of Zion and there to feel such a deep interest in her peace and prosperity as with good David to say; *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy,* Psa. 137. 5, 6.

May we feel our souls to go out after the Lord, and greatly delight to meditate on him, and on his word, and works, and ways; and also find it profitable to draw near to him at a throne of grace and there to make free with the best of friends and the most bountiful benefactor that ever bestowed a favor on a dying mortal. Signal advantages will arise to us from our making free with the Lord in faith and hope, for he loves a bold suppliant, as we may learn from the case of Jacob at the ford Jabock, Gen. 33. Besides, new covenant blessings are well worth supplicating for since they are sure to enrich the soul and to raise it above the paltry things of this life; and they also are sure and certain pledges of greater joys to come, even the joys of a world of glory. And there also is such a thing as panting after the Lord and true happiness, and it is the Lord himself that bestows this panting grace, and when bestowed, then the soul pants at times with great panting to know more of Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. And who is he that pants after the Lord and the new covenant blessings and doth not, sooner or later, receive the same? God will not be indebted to his children, but will *reward them openly*, Matth. 6. 4; and

when they with all their heart pray unto him, he will hearken to them; and when they search for him diligently, they shall find him, Jer. 29. 12, 13. In short, the Lord will be better to us than what our fears suggest, and always will he be better to us than what we deserve.

Brethren, I know of no better way to get along through this mortal life, than that of living day by day on Christ, the *passover sacrificed for us*, 1 Cor. 5. 7. The world with all its stores and pastimes yield no such dainties as may be found in that just One who once stood condemned at Pilate's bar. To know him as my Saviour, and in him to rejoice with my whole heart, is, as Paul says, *life and peace*, Rom. 8. 6; and this life and peace is the glory of the gospel of Christ our Lord, and the more of it there is in our souls the less room there will be found for the world and its toys. Difficulties indeed may attend us while on our way to Jerusalem above, but the Lord can make them subservient to our spiritual interest, and sanctify every affliction to the good of our souls, and for our farther advancement in the divine life. I think it is a maxim in the *materia medica*, that all bitter herbs are wholesome; and this maxim is no less true in divinity. Under the old Levitical law, the passover was to be eaten with bitter herbs, Num. 9. 11; and under the gospel, Christ is said to be our passover, 1 Cor. 5. 7, and he is sweet to our taste, but the herbs are bitter, and yet Christ and the herbs must be eaten together; and every affliction we meet with is a bitter herb, but Christ can sweeten it for us. Also in the school of affliction we learn many profitable lessons, and one among the rest is, we learn better how to behave ourselves in the presence of the sovereign Lord of all; for it is not suitable for mortal worms to be proud and pert before him. He says to us; *Be still and know that I am God*, Psa. 46. 10; and if we are heedless of what he here says to us, or will not hear his voice, he will make us feel the *blow of his hand*, Psa. 39. 10; and under this blow he will *make our beauty to consume away*

like a moth, verse 11. The Lord knows far better how to dispose of us and all our affairs than we do; and whatever may be his method with us, we may be sure that in the same he consults our best interest, and his own declarative glory, nor will he ever lose sight of these two grand objects, but under all circumstances hold them in view and make every thing subservient to them. And this, of course, he can easily do since the reins of government are in his hands, and he controls all things just at his own good will and pleasure. He measured the waters in the hollow of his hand, and meted out heaven with the span, and weighed the mountains in scales, and the hills in a balance; and before him the nations of the earth are as the drop of a bucket, and the isles he takes up as a very little thing: and David says, he casteth forth his ice like morsels, and who can stand before his cold, Psa. 147. 17.

Beloved, this God is our God for ever and ever; and he will be our guide even unto death. And what if our pathway be thorny, the end will be everlasting life. In this gracious God then, may we confide, and of him make our boast, and as we move along to Jerusalem above cry out and say, *Alleluia; the Lord God omnipotent reigneth!*

Pray how are you getting along in the divine life? Do you advance much? Do you grow as the lily? Does your light increase considerably? Does your taste for evangelical truth become more and more keen? Do you discover what a dark and bewildered state most religious affairs are in among us? Do you not very clearly see that truth is fallen in the street, and equity cannot enter? and that Zion's gold has become dim, and her most fine gold changed? And do you not feel somewhat like the church when she cried out and said; *For these things I weep; mine eye, mine eye runeth down with water, because the comforter that should relieve my soul is far from me*, Lam. 1. 16.

It is a serious fact, that divine truth, and the power and life of it, is but little known among us at this time. Religious quack-

ery and another gospel we have an ample stock of, but your correspondent has no fellowship with it; nor can any one who has correct views of the gospel, and knows the worth of truth. May the Lord increase your light and knowledge of the true gospel of the Son of God, and of the way of life and salvation through Jesus Christ our Lord. And now for a few things concerning my next visit to your State.

I expect to leave here in November next, and to be in your parts about February and so proceed on to Fairfield district, &c. I hope our coming together again will be for our mutual edification and the glory of God. What higher end can we have in view than this? and no end below this should we allow ourselves to indulge in. I long to see you all once more, and I hope we shall be happy together in the Lord, and be strengthened by his spirit's might in the inner man. And I hope gospel truth will be sweet to our taste, and stand high in our esteem. Next month, by the strong solicitations from many of my old friends, I have to perform a preaching tour far north of this place, even above the city of Albany, some four hundred miles from Baltimore. I trust the Lord will be with me there also,—I believe he will, and that he will make us joyful together in the gospel, for there are people that love the gospel, and love me for the gospel's sake, and in this gospel we are one,—a unit. There is that in the gospel of Christ which is very inviting, and hence men of a gospel spirit are warmly attached to one another; and it is in this way that Pittman, Perry, Ferguson, and Osbourn, are spliced together, and it is joint work; and what God hath joined together, let no man put asunder. Indeed, gospel union can never be dissolved in time, nor yet in eternity,—it stands as permanent as the throne of God. In this glorious truth my soul rejoices and feeds on as on marrow and fatness. May you thus feed, and thrive, and grow, and live for ever and ever. Amen. Praise ye the Lord! I am yours very affectionately. *JAMES OSBOURN.*
Baltimore, Aug 1845.

Appointments for Elder Blount Cooper.

Nov. 4th, at Skewarkey; 5th, at Picot m. h.; 6th, at Moratlock; 7th, at White Plains; 8th and 9th, at Bethel; 10th at R. M. G. Moore's; 11th, at Court House; 12th, at Wade Swindell's; 13th, at Lake Landing; 14th, at Tar Creek; 15th, at North Lake; 16th, at Rose Bay; 18th, at Moratlock; 19th, at Concord; 20th, at Liverman's; 21st, at Gum Neck; 22d, at Reder's Creek; 23d, at Sound Side; 24th, at Angeley's; 25th, at Concord.

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6th, at Red Banks; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Moratlock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powell's Point; 24th, at Cowenjock; 25th, Sawyer's Creek; 26th, at Wm Forbes's; 28th, at Flatty Creek; 30th, at Sawyer's Creek—December 1st and 2nd, at Cowenjock; 3rd, at Brinson's; 4th and 5th, at Ketohauk; 6th and 7th, at Roanok Island; 8th and 9th, at Powell's Point; 14th, Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Moratlock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravenville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington*. C. H.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and

William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. Geo. Leeves, *Milledgeville*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarrell, M. G. Sumnerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Colton River*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. I. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Lovundesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upehurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

TENNESSEE Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. Sr Smith, *Winchester*. Ira E. Douthit, *Lynchburg*. G. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Payettville*.

[Names of other Agents omitted this Number.]

RECEIPTS.

Green Daniel,	\$1	Josiah Stovall,	\$2
W. W. Mizell,	2	John Sample,	1
Richard Peacock,	2	Elijsh Pirkle,	5
Thos. Robertson,	1	Isaiah Parker,	1
Michael Griggs,	1	Step'n Youmans,	5½

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10.

SATURDAY, OCTOBER 25, 1845.

No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the South Carolina Primitive Baptist Association, at her sixth Anniversary, held with the Bethsaida church, Kershaw district, S. C., commencing Saturday before the first Lord's day in October, 1845.

1st. The Introductory Sermon was delivered by Bro. D. Wooten, from St. John, 14th chap. part of 6th verse: "I am the way, and the truth, and the life."

2nd. After intermission, repaired to the school house, called and read the letters from the churches, and enrolled the names of the delegates.

3rd. Opened a door for the reception of newly constituted churches, and Pilgrim's Rest came forward with delegates and letter, and was unanimously received.

4th. Elected Bro. M. McGraw, Moderator, and J. L. Simpson, Clerk.

5th. Called for corresponding letters from sister Associations, and a petitionary letter for correspondence from Bear Creek Association, N. C., by the hands of their messengers, brethren George Little, Hosea Pressler, Wm. M. Rushing, and Obed. H. Sinclair, was handed in and joyfully received, by the Moderator giving them the right hand of fellowship and inviting them to a seat with us.

6th. Read our Constitution and Rules of Decorum.

7th. Agreed that we discuss all requests and queries in the body.

8th. Appointed brethren W. Nelson, Kirkland D. Wooten, H. Price, and J. Mickle, to arrange the preaching to-morrow.

9th. Adjourned till Monday morning, 9 o'clock. Prayer by Bro. Rushing.

10th. The Sabbath was spent in preaching to a very attentive congregation; and we trust the good seed sown on that day will produce a copious harvest to the glory of God.

11th. Monday morning, 9 o'clock, met according to adjournment, and after prayer by Bro. Pressler, commenced the business of the Association.

12th. Read the Minutes of Saturday, and called the names of the delegates.

13th. Appointed messengers to sister Associations, viz. to Springfield, brethren McGraw, V. Bell, W. Nelson, D. Duncan, and J. Mickle to write the letter. To the Lexington, V. Bell, J. C. Lucas, J. L. Simpson, Bro. V. Bell to write the letter. To Bear Creek, D. Wooten, W. Nelson, A. Hill, V. Bell, M. McGraw; Bro. M. McGraw to write the letter.

14th. Called for, read, and adopted the Circular Letter.

15th. Appointed the next meeting of this body to be held with the Beaver Dam church, Kershaw district, 12 miles west of Camden, to commence, by divine permission, on Saturday before the 2nd Lord's

day in Oct. 1846; Bro. V. Bell to preach the Introductory Sermon, and Bro. A. Hill his alternate.

16th. Appointed union meetings as follows, viz. 1st. at Colonel's Creek, on Friday before the 5th Lord's day in November next; 2nd, at Mount Olivet, Darington district, in March, 1846; 3rd, at Pilgrim's Rest, Lexington district, in May; 4th, at Big Creek, Anderson district, in August.

17th. Called for, read, and approved letters of correspondence to sister Associations, and handed them over to the messengers.

18th. Received \$8 15 for the printing of our Minutes, and handed it over to the Clerk.

18th. Agreed to publish a letter written by Elder James Osbourn, directed to the S. C. Primitive Baptist Association, with the Minutes of this session.

19th. Agreed that we adopt the N. C. Sonnets, as the standard Hymn Book of this Association.

20th. Agreed that Mr. George Howard be directed to print our Minutes in the Primitive Baptist paper, and forward as many as he can to each church for their money.

21st. Appointed Bro. W. Nelson to write the next Circular Letter, and Bro. V. Bell his alternate.

22nd. Requested Bro. M. McGraw to prepare our Minutes for the press, and request the Constitution and Rules of Decorum to be printed with these Minutes.

23rd. On the suggestion of the Crooked Run church in her epistolary communication, agreed to take up and reconsider the queries sent last year by that church to the Association.

First Query. Suppose a member of a New School church, who has been baptized by a New School preacher since the fellowship has been broken between us and them, and the division has occurred, were to propose to connect himself in his immediate fellowship with an Old School church, would it be consistent with church order and the principles of the Old School

Baptists, to receive him without his being baptized again?

The Association agreed to the following items in reference to said query:

1st. Agreed, that the reason we gave a negative answer to this query was, not that the New School preachers do not administer the ordinance of baptism according to the Primitive and apostolic mode; but because we consider that they do not receive candidates to church ordinances after the due order: (of course that goes to make theirs not a church of Christ.) Forasmuch as the wholesale manner of receiving members at their protracted meetings and camp meetings is virtually equivalent to receiving them without pretending to require a profession of repentance and faith; and their asking for church membership a few leading questions when pretending to examine them with regard to their experimental knowledge of religion, is a mere pretence to conform to the old established principles of the Baptists in that particular: and forasmuch as that we who call ourselves Primitives, being professedly God's people, and continued by him in this world, we know not for what other purpose than to oppose innovations and errors, and vindicate truth and gospel order; therefore we thought it our duty publicly to set our faces against their irregularities and disorders.

Agreed 2nd, that the answer to the query should have been more full in the Minutes of last year, and reasons assigned why we answered it as we did; and that the practice which that answer was intended to recommend was, that in case a candidate who had been baptized by a domestic missionary, (what they call an evangelist,) or a New School Baptist preacher, since the division occurred, were to present himself to an Old School church for reception among them, he would be brought under examination before the church, touching his experimental knowledge of religion; and that if the church approved the candidate in that respect, he be baptized again by a regular administrator.

Agreed 3rd, that the Baptist Associa-

trons have always claimed the privilege of withdrawing fellowship from all those, (even though within their body,) who walk disorderly or become heretical or unsound in principle; yet such bodies act within their sphere, only when they act as advisory councils; and that they "should not presume to impose their sentiments on their constituents under pain of excommunication, nor anathematize those who do not implicitly submit to their determinations"; a conduct this that "would be nothing less than spiritual tyranny, and better comport with the arbitrary spirit of popish councils than with" the pretensions and character of a Primitive Baptist Association, composed of the representatives of independent churches owing subjection and obedience to Christ alone.

24th. Agreed that the delegates from the Crooked Run church have leave to withdraw the second query.

25th. Agreed that we return our thanks to God and the people of this vicinity for their kind hospitality to us during this meeting.

26th. After prayer by the Moderator adjourned.

MARSHAL McGRAW, Mod'r.

J. L. SIMPSON, Clerk.

CONSTITUTION

Of the South Carolina Primitive Baptist Association.

Whereas we, the Primitive Baptist churches, having disclaimed fellowship with the new schemes and principles of the day; feeling it our duty as well as our great privilege to unite in an associate capacity, have agreed to the following rules of confederation; holding believers' baptism by immersion, and laying on of hands in ordination; holding particular election of grace by the predestination of God in Christ; effectual calling by the Holy Ghost; free justification through the imputed righteousness of Christ; and progressive sanctification through God's grace and truths, as is declared in the scriptures of the Old and New Testaments,

which we believe contain a perfect rule for both faith and practice; and final perseverance of the saints in grace; and the resurrection of our bodies after death; and life without end.

Article 1st. We take the only true and living God to be our God; three persons, Father, Son, and Holy Ghost.

Art. 2nd. We take the holy scriptures of the Old and New Testaments, as the revealed mind and will of God, to be the rule of our faith and practice; believing that nothing can be added to them that can aid the spread of the gospel.

Art. 3rd. This Association shall be known by the name of the South Carolina Primitive Baptist Association, and shall be composed of two members from each church in our union, and they should be such as the churches think best qualified to represent them.

Art. 4th. The delegates shall present letters certifying their appointment by a Primitive Baptist church, with the numbers of their church as usual; and they shall be entitled to a seat with us, provided they do not violate the rules further laid down in this Constitution.

Art. 5th. The Association shall have a Moderator and Clerk, chosen from among themselves by the suffrage of the members present; and they shall continue in office till the next Association is formed.

Art. 6th. The Association thus formed shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe any of the internal rights of any church in this union; they shall be considered only an advisory council, of no higher judicature than the churches.

Art. 7th. The Association when organized, shall be governed by a regular and proper decorum.

Art. 8th. New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination (if found orthodox and orderly) the Moderator shall manifest their reception by giving the delegates the right hand of fellowship.

Art. 9th. Every query sent by the churches shall be deliberated, and every motion seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10th. The Association shall endeavor to furnish the churches with the Minutes of their proceedings; each church contributing voluntarily for that purpose, shall be furnished with the number of Minutes in proportion to their money.

Art. 11th. The Minutes when printed shall be regularly filed by the Clerk, and shall be kept by him for the use of the Association, and he shall endeavor to have said book present at each session.

Art. 12th. The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the session rises.

Art. 13th. Amendments to this constitution may be made at any time when two-thirds of this body think necessary to do so.

Art. 14th. The Association shall have power as follows, (viz.) 1st, To provide for and preserve inviolably a chain of union among the churches, and to give them all necessary advice in matters of difficulty, and inquire into the cause why the churches fail at any time to represent themselves in this union. 2nd, To appoint any member or members by and with his or their consent, to transact any business they may see necessary, consistent with this constitution. 3rd, To withdraw their fellowship from any church in this union, which violates the rules of this Association, or deviates from the orthodox principles of religion. 4th, To invite any of the distant Primitive Baptist brethren in the ministry as assistants in their deliberations who may be present at their sitting. 5th, The Association shall have power to adjourn themselves to any future time and place they think most proper and beneficial.

Art. 15th. Any church petitioning for a letter of dismission, on being found orthodox and orderly their request shall be granted.

Art. 16th. All letters of dismission shall state the faith the church is of, and say they are regularly dismissed from us when joined to another Association of the same faith and order.

Art. 17th. No person of other denominations shall sit in council with us, neither shall any leading question on the State Convention and its kindred institutions be discussed in our Association.

RULES OF DECORUM

Of the South Carolina Primitive Baptist Association while in Conference.

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: But any member not satisfied with his decision on a point of order, may appeal to the Association on the same day, but not at any other time.

4. It shall be the duty of the Clerk to make out and keep a regular record of the proceedings of the Association, and to preserve a regular file of the Minutes.

5. In no case is the Moderator entitled to vote except only in a tie.

6. All motions seconded shall be first attended to, except there be postponed business; then it shall be first.

7. But one shall speak at a time, and he shall rise to his feet; nor shall he speak more than three times on the same subject without leave of the Association.

8. There shall be no reflections cast on a brother for speaking nor while speaking, unless he depart from the subject; then it shall be the duty of the Moderator to call him to order.

9. There shall be no whispering by the members, or leaving of their seats, except in cases of necessity; and then it must be by leave of the Moderator.

10. The term *brother* shall always be used in speaking in conference.

STATE OF THE CHURCHES.

Ordained preachers names are in SMALL CAPITALS—licensed, in *italics*. The first column shows the number that have been baptized during the past year—the 2nd, those received by letter—3rd, by disavowal of New School principles—4th, restored—5th, dismissed—6th, dead—7th, excommunicated—8th, total number—9th, contributions for Minutes—10th, days of preaching.

Churches.	Districts.	Post Offices.	Ministers and Delegates.	Bapt'd	By let	By dis	Resto'd	Disav'd	Dead.	Excom.	Total.	Con. f. M.	D. of p.
25 Mile Creek, Jackson's Creek, Crooked Run, Ararat, Mt. Olivet, Colonel's Creek, New Salem, Crane Creek, Bethsaida, Beaver Dam, Big Creek, Pilgrim's Rest,	Fairfield, Richland, Fairfield, Fairfield, Darlington, Richland, Darlington, Kershaw, Richland, Richland, Anderson, Lexington,	Taylorsville Columbia, Brown's, Coocham, Pleasant Vw., Columbia, Effingham, Camden, Columbia, Camden, Stantonville Lex'n C. H.	No representation, No representation, Mansh McGraw, J. Mickle, J. L. Swanson, W. Beckham, Pleasant Vw., A. Hill, Junr. Charles Frost, I. Morris, W. Sammon, W. Nelson, S. Kirkland, V. Bell, H. Price, D. Wooten, R. Warren, D. Duncan, E. Fubanks, J. C. Lucas, D. J. Lucas,	6	3	8	5	4	22	27	8	35	35
				1	1	1	1	1	1	1	17	75	1
				1	1	1	1	1	1	1	48	100	4
				1	1	1	1	1	1	1	37	100	2
				1	1	1	1	1	1	1	37	100	2
				3	3	3	3	3	3	3	62	85	3
				3	3	3	3	3	3	3	14	50	3
				2	2	2	2	2	2	2	12	100	2
				2	2	2	2	2	2	2	8	50	4
				1	1	1	1	1	1	1	16	75	3
				1	1	1	1	1	1	1	16	75	3
				1	1	1	1	1	1	1	21	45	50
				1	1	1	1	1	1	1	19	100	1

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association, at her sixth annual meeting, convened with the Bethsaida church, from the 4th till the 6th October, 1845, to the churches they represent sendeth Christian love.

BELOVED BRETHREN: After our usual manner we again address you by way of a Circular Letter. But we fear that the custom of addressing the churches by way of circulars is of so long standing, that they are looked for by you more as a form, than through an earnest desire for instruction in righteousness.

Beloved brethren, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Then how necessary it is for us to make the word of God the man of our counsel, and the guide of our conduct?

We have selected a passage of scripture as a foundation for our present address which is this: "Thou shalt not plough with an ox and an ass together." Deuteronomy, 22nd, 10th. We find that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3rd, 16th, 17th. In this passage we learn that there is no scripture given in vain, but that "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19th, 7th. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12th, 13th. And on this occasion we are commanded, saying, "Thou shalt not plough with an ox and an ass together."

There being five paragraphs at the beginning of that many verses, each verse constituting a law, or command, we cannot gather any train of ideas from the foregoing passages, or from the context; we must

therefore take up the passage as it stands on record.

We believe that the Mosaic economy was a dispensation of types and shadows, pointing to something under a gospel dispensation, and that all the sacrifices and offerings pointed to Jesus Christ and his church, they being but one. St. John, 17th, 21st, 22nd, 23rd. And as the whole human family is set forth under two general characters, the saint and the sinner, the just and the unjust, the church of Christ and the church of antichrist, we believe the ox and the ass set them forth to a fraction.

The ox clearly sets forth or represents Christ and his church every way. He comes into the world by a clean lineage; and Jesus came into this world by the power of the Holy Ghost, and is called "That holy thing." St. Luke, 1st. 35th. And the members of Christ's mystical body, that is, the church of Christ, come into the world individually under the covenant of grace, and are of the promised seed. (Romans, 9th, 8th.) That is, "they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah, 53rd. 10th. In short, the ox is clean in every shape. God commanded the Israelites to offer the ox in sacrifice to God, and it is said, "when thou (God) shalt make his soul (Jesus Christ) an offering for sin." Isaiah, 53rd. 10th. Thus we see both the ox as the type, and Christ as the antitype was sacrificed for sin.

The Israelites were commanded to eat the ox, and Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." St. John, 6th, 53rd. And as the ox parts the hoof and chews the cud, when the sinner forsakes or is drawn from the crooked ways of sin and folly, as it were he parts the hoof, and frequently feasts his soul on the bread of eternal life by faith in the same promise of God. Or the ox in this res-

pect sets forth the church of Christ when, after she has been led off from the word of God by the church of antichrist, (or the asses of the present day,) she obeys the injunction of her Lord and master and comes out from among them. And if the ox loses his cud he becomes very sick and will finally die, unless he gets another to answer its place; so if the child of God loses the promises of God, how sick his soul becomes. But thank God we have a good and a skillful physician always at hand, and his word is so richly stored with promises, and he always administers timely relief to the truly penitent, and has said, "I will never leave thee, nor forsake thee." "In a little wrath I hid my face as it were for a moment, but my loving kindness I will not utterly take away from you." And as the ox could not be sacrificed to God without some expense and cost to the owner, so "we are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot." And seeing these things are so, we should not consider any sacrifice of carnal appetite or worldly pleasure too great for us to make to the glory of God, and the prosperity of Zion.

The ass is an unclean beast in every shape. He is a stupid animal at best. He does not chew the cud nor does he part the hoof, and yet he feeds on grass as the ox, thus plainly representing the church of antichrist. They are unclean in every shape, not being "children of promise, but of the flesh." Christ says, "I pray for them: (the children of promise:) I pray not for the world; but for them which thou hast given me; for they are thine. And not being illuminated by the divine spirit they are so stupid that Christ says to them: "Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." St. John, 8th. 43rd, 44th. Thus we see the church of antichrist is so

stupid that they cannot hear the words of Christ with the ear of the understanding. "Having ears they hear not, and eyes but they see not, and hearts but they do not understand." And being of their father the devil they are like him, never having departed from the crooked ways of sin and folly. They may say as the people of old said: "For we have made lies our refuge, and under falsehood have we hid ourselves." Isaiah, 28th. 15th. "For they being ignorant of God's righteousness, and going about to establish their own righteousness." They make a flaming profession of the religion of Jesus, and feast their carnal souls thereon. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they do show much love, but their hearts goeth after their covetousness." Ezekiel, 33rd. 31st. "But in vain do they worship me, teaching for doctrines the commandments of men." St. Matth. 15th. 9th. "Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." St. Matth. 15th. 14th. "For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Eccl. 12th. 14th. And if they lose their profession by apostacy and exclusion from the church of Christ, (even justly,) how it inflames their wrath against those that have dealt honestly with them on the side of God and truth. And their refuge is so large that they will say or do any thing to gain popularity or wealth, or make their cause appear fair before men. "When the overflowing scourge shall pass through, then ye shall be trodden down of it. For the bed is shorter then that a man can stretch himself on it, and the covering narrower then that a man can wrap himself in it." Isaiah 28th, 18th. 20th. Even reason itself teaches us that we should not yoke two pointed opposites to plough in the gospel field, and how much more should we adhere to the command of God? Judge ye.

We believe that ploughing here sets forth the using of the means for the spread of the gospel, such as preaching, prayer, church discipline, as well as all other means warranted in the word of God. "The field is the world, the good seed is the children of the kingdom; but the tares is the children of the wicked one; and the enemy that sowed them is the devil." St. Matth. 13th. 38th. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown; and the fruit of thy vineyard be defiled. Thou shalt not wear a garment of divers sorts, as of woollen and linen together." Deut. 22nd. 9th, 11th. And we are exhorted, "Break up your fallow ground and sow not among thorns." Jeremiah, 4th. 3rd. Again, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." Hosea, 10th. 12th. And shall we presume to trample on the command of God, by yoking the church of Christ and the church of antichrist together, when they are two pointed opposites? Or, shall we sow the vineyard (or church of Christ) with divers seeds? And yet some will sow the communion table with different denominations. And if this should become a general thing in the visible church, the result will be the fruit of the vineyard will be defiled, and not such as the gospel produces. Real Christians thus situated must give way some and consent to doctrinal sentiments pointedly opposed to those revealed in the gospel, and thus the faith required of those who would be united to the visible church will be reduced to a historical or theoretical faith. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with belial? or, what part hath he that believeth with an infidel?" 2nd Cor. 6th, 14th, 15th. "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and

sweet for bitter! We unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah, 5th. 20th, 21st "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way." Hosea, 10th. 13th. And shall we fly in the face of the authority of heaven, and plough with an ox and an ass together? God forbid.

And they will not only yoke the different denominations at the communion table, but also in the sacred stand and sow the same church (if it should be called a church) with divers seeds. And not only so, but in their monied societies they will yoke not only the ox and the ass together, but will add the horse and the mule, (or all denominations) and even take some species that have never been accustomed to the yoke, we say the dog and the sow, (or the people of the world.) "For the dog has turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2nd Peter, 2nd. 22nd. And bring thus united in the moneyed, and unscriptural societies, (or refuge of lies,) and teaching for doctrines the commandments of men, they place a profane swearing man at the head of it and style him, "*Mr. President*;" and boast of such societies being great means of great revivals of religion, and that these societies are performing that which the gospel has ever failed to do. And can we unite with or fellowship such a mixed multitude, in using such unscriptural means? "The fruit of the wicked (leadeth) to sin." Proverbs, 10th, 16th. After running with you in this way they are liable to turn against you. Hence St. Peter said, "Wherein they think it strange that ye run not with them to the same excess of riot, *speaking evil of you*." 1st Peter, 4th. 4th. And the more friendly they appear, the more we should be on our guard with them, for they will fly to their refuge to misrepresent us, and the doctrine of the gospel to mislead us, and break our peace, and if possible to get a victory over

us. And their refuge is so large that they will say or do any thing for the sake of popularity or gain. And hence Christ says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." Hence we consider them the most treacherous and dangerous people we ever saw.

Thus we see how exactly the stupid ass fits the church of antichrist, or the monied institutions of the day and all that fellowship them. Wherefore St. Paul says, "And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." 2nd Corinth, 6th. 16th, 17th. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Again, "Touch not, taste not, handle not; which all are to perish with the using; after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the sanctifying of the flesh." Col. 2nd. 21st, 22nd, 23rd. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; *speaking lies in hypocrisy*, having their conscience seared with a hot iron." 1st Tim. 4th. 1st, 2nd. Read also 2nd Tim. 3rd chap. from 1st to 8th verse.

Beloved brethren, we hope better things of you, though we thus write, on things that accompany salvation. But seeing these things are so, we should obey the injunction of our Lord and master who says, "Search the scriptures, for in them you think you have eternal life, but they are they which testify of me." And again, "Watch and pray that ye enter not into temptation." And we would say to you, these things should not move us, knowing

that persecution is a part of the Christian inheritance. "Yea and all that will live godly in Christ Jesus shall suffer persecution." We should therefore, take to ourselves the whole armor of God, and set our faces Zionwards and against every opposition. "And run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." And we should, ever press forward toward the mark for the prize of the high calling of God in Christ Jesus. For we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

And now may the peace, and spirit of God rest in and upon you all and guide you into all truth is our prayer for Christ's sake. Amen. MARSHAL McGRAW, Mod'r.

J. L. SIMPSON, Clerk.

[The letter of Elder Osbourn, mentioned in these Minutes, was inserted in No. 15, present volume of the Primitive Baptist.]

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 25, 1845.

We are somewhat behind the regular time in issuing the Primitive Baptist, in consequence of having the Minutes of several Associations to print—but we shall soon bring up arrears.

Repeated inquiries having been recently made how money shall be sent to us, we would state that it can be enclosed directly to us, at our risk, or distant Agents and subscribers can avail themselves of the new Post Office regulations, as set forth in the annexed article copied from the Union, published at Washington City:—

"We are desired to call the attention of postmasters to regulation No. 549, which provides for the convenient transmission of money from subscribers to editors of newspapers. It is the duty of postmasters to receive the money from a subscriber, and give a receipt for it. It is

the duty of the postmaster receiving the money to give notice to the postmaster who has it to pay, of the amount received, and for what editor, and mark the letter "official business," and sign his name to it. The postmaster receiving the notification will pay receipt when presented. The subscriber who gets the receipt, may send it by mail or otherwise to the editor. The new law prohibits postmasters from enclosing and franking money to editors. The reason of the rule is obvious. A large proportion of the money heretofore lost in being transmitted through the mails, is money sent to editors and franked by postmasters. The frank of a postmaster upon the letter addressed to an editor, is notice to everybody who handles the letter that it contains money. This rule, when understood, insures the payment of the money, without discount to editors, and avoids deductions upon the post office.

In the Circular Letter of the Kehukee Association, published in our last paper, there are several mistakes—on the first column, 292nd page, 15th line from bottom, yea is inserted instead of *yet*—294th page, 2nd column, 8th line from the top, lawgiver instead of *law given*—296th page, 1st column, 14th line from the top, Dead Sea instead of *Red Sea*.

TO EDITORS PRIMITIVE BAPTIST.

*Davis's Creek, Kanawha county, Va. }
Sept. 12th, 1845. }*

BELOVED BROTHERS AND SISTERS: I know nothing that I might write, to particularly call your attention; but as I have some of the old Minutes of the Pocatalico Association, I will give you a short sketch of the same, and annex a Circular Letter written and approved at her first coming out from the Teayses' Valley Association in the year 1835.

At our first Association in August, 1836, our number was quite small, being only 6 churches and 155 members; and last year, 1844, the Pocatalico Association was composed of 14 churches; as there have been several churches that divided and came out from among them, and some new ones have been raised up. This As-

sociation corresponds with one other Association called Mt. Pleasant, in the State of Ohio.

Brethren, there might be much said in regard to our prosperity, since the time of our separation from the new schemes of our latter day; and equally as much concerning opponents with whom we had to contend for many years. But I often see our sister churches complaining of the like difficulties, that I am persuaded that they are acquainted with all that we might say on the subject. So let this suffice, that the Teayses' Valley Association agreed in August, 1835, to correspond with the General Association; and appointed her delegates, and collected \$10 to pay over to the Association before they could obtain a seat with those fine coated gentlemen. Perhaps some would say, I don't believe that ten dollars has been required to pay for a brother to get a seat in that Association. Well, brethren, I saw the money gathered in the hat, and that is what they said it was for. I was there, and saw and heard, and also do recollect and shall never forget. A few more words and I must begin the Circular Letter. The same night after the great correspondence was opened with the General Association, there were many of our brethren declared not to bear with this new way; so was it concluded and done in October or November after, by the hard-sided numbskull Baptists, as they are often called. So I must come to a close, lest I lack for room.

EZEKIEL W. MAYS.

CIRCULAR LETTER.

Approved and attached to the Minutes of the Convention that was held at the formation of the Pocatalico Association.

DEAR BRETHREN: At the close of our Convention, you expect a Circular Letter to be annexed to our Minutes, in which we inform you we have had a very agreeable meeting. We now proceed to give a sketch of the design of the Convention, not that we are tired or dissatisfied with

the Baptist sentiments, but would wish earnestly to contend for the faith once delivered to the saints. With a sympathetic feeling we look back at the time when the Baptists were one people—all was peace and harmony—yea, when we met at our Associations, we met like a band of united brethren; the watchmen all blew the same trumpet, and that trumpet gave a certain sound. How often have we heard from the stand of our Association, eight or perhaps more sermons preached, and all completely connected—no jars—no difference in doctrine, or in the business of the Association—that brotherly love was manifest, so that the world was constrained to say, “see how these Christians love one another.” But now, when we meet in conference, O lamentable! there appears to be a barrier, a wall of partition raised up between brethren even on the stand. Nothing is more common than for three or four sermons to be preached, and not two of them agree. Brethren, how shall two walk together except they be agreed? for if a house be divided against itself, that house falleth. It is now reported, that a few of us are splitting the churches and causing divisions. We do most solemnly deny the charge—we would only wish to put a pair of gospel spectacles on the eyes of the Baptists, that they may see that there are new inventions introduced into the Teayses' Valley Association.

The Baptists once believed that God's people shall be taught of the Lord, and great shall be the peace of his children. But now, theological schools, societies, and regulations that the New Testament gives no account of, are introduced and received, in preference to what the gospel teaches. The spread of the gospel is said to be the ground of contention, but it is not—departing from the gospel rule, and substituting other rules in its stead, is the ground of contention.

Now, dear brethren, we refer you to the word of God. Compare the acts of the General Association with the New Testament, and see if it will justify them. Nay, it condemns the course pursued by its

advocates. Now, brethren, we exhort you to earnestly contend for the faith once delivered to the saints; but we hope that there are a number of Christians of the advocates of the General Association. We love them—but Paul says, “Mark the brother that causes divisions, and have no fellowship with him.” Then, for God’s sake, have respect to the glory of God. With pleasing anticipation we look forward to the time, when the Baptists will be one people. We do not unchristian our brethren who differ from us in opinion, but invite them to the standard of truth.

And now, dear brethren and sisters in the Lord, in the conclusion we exhort you to rally around the standard of King Jesus, and remember that you have enlisted for during the war. Therefore, hold not back—if thy right eye offend thee, pluck it out. Many trials await you here, but a glorious crown awaits you on the right hand of God, who alone is our great head, king, author, and finisher of our salvation. Oh, come then, brethren, let us banquet together with the Lord, and the banner of love will fly sweetly over us. We hope to see the old soldiers of the cross coming at our next Association, with the breastplate and helmet of faith girded on. Dear brethren, don’t let your courage fail you, for one shall chase a thousand and two shall put ten thousand to flight. Finally, brethren, live in peace and the God of peace shall be with you.

FAREWELL.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Black Creek church, Beaufort district, South Carolina, October 3rd, 1845, and days following—5th session.

The Introductory Sermon was delivered by Elder William B. Villard, Sen. from the 10th chapter of Matthew, latter part of the 8th verse: “Freely ye have received, freely give.” After which the

delegates assembled in the house, and after prayer by Elder John Galloway, proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Elder John Galloway, Moderator; and Stephen Youmans, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum were then read.

4th. Called for corresponding letters—none.

5th. On application received into union the following churches; to wit: Prince William, Beaufort district, Prince William parish, So. Ca.; also, Mount Pleasant church, Barnwell district, So. Ca.; which were gladly received, and the delegates given the right hand of fellowship, and made welcome to a seat with us.

6th. Appointed the following committees, (viz.) On revision, Elder Wm. B. Villard, Sen. and Charles Anderson; on preaching, Wm. Hardy and David Preacher.

7th. Called for the Circular Letter, which was prepared by Elder John Galloway; which was read and approved.

8th. Appointed Jacob G. Bowers to prepare the next Circular Letter; also, to preach the next Introductory Sermon, and Elder John Galloway his alternate.

9th. Called for and received the report of the committee on revision.

10th. Called for the report of the committee on preaching, which was received.

11th. Our next Association will be held with Mount Pleasant church, Barnwell district, near Good’s mill, on Jackson’s branch, 20 miles below Barnwell Court House, to commence on Friday before the first Sunday in October, 1846.

12th. Prayer by W. Y. Smith and adjourned till to-morrow morning 10 o’clock.

Saturday morning, met according to appoint—proceeded to business.

Resolved, that we have our Circular Letter printed in the Minutes.

13th. Called for contributions for Minutes—received \$5 37½, as stated below.

14th. The body returns this settlement their thanks for their kindness towards the body during the present session.

Preaching continued on the Sabbath by the brethren Stephen Youmans, Elder John Galloway, Elder Wm. B. Villard, Sen. Elder John Galloway, and Jacob G. Bowers, to a large and attentive audience, in the order of their names.

The Association adjourned. Prayer by the Moderator.

JOHN GALLOWAY, Moderator.

STEPHEN YOUMANS, Clerk.

CIRCULAR LETTER.

Prepared for the Lexington Primitive Baptist Association.

DEAR BRETHREN AND SISTERS: We call your attention on this occasion to the 11th verse of the 13th chapter of Paul's second letter to the church at Corinth: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind: live in peace, and the God of love and peace shall be with you."

The apostle here seems to be desirous of the final welfare of his brethren in Christ, and we believe that every minister of Christ possesses the same desire for the welfare of their brethren, and for the whole church of Christ; knowing that being born of the water and of the spirit, we having passed through the same lava of regeneration, we have the same love, the same fervent desire for the well being of the Christian church and its members, knowing that in Christ all fulness dwells. Then if we have Christ in us the hope of glory, we have sufficient to fare well upon; we have sufficient to make us perfect in believing, that we may not be carried away with winds of doctrine, but should be of good comfort and of one mind; living in peace, that the God of love and peace may be with us.

Brethren, we hope that we feel while we are writing these lines as Paul did when writing to his brethren; that if we never address you in another Circular, we can say in our heart: Finally, brethren, fare you well. And now may the grace of our Lord Jesus Christ be with you all. AMEN.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Forsyth county, }
October 1st, 1845. }

DEAR EDITORS: I take this opportunity of sending on my remittance (\$5) for the little news-carrier, which is much opposed and despised by some who know not the power of God; and yet many of our preachers will get so full of universal charity,

STATE OF THE CHURCHES.

Churches	Districts	Delegates' Names.	Baptized	Received by letter	Restored	Dismissed	Expelled	Dead	Total	Contribu's for Minn's \$cts	By whom attended.
Mr. Calvary, Water Pond, Bethlehem, Sardis, Black Creek, Prince William, Mt. Pleasant,	Lexington, Barnwell, Edgefield, Beaufort, Beaufort, Barnwell,	James Creed, John Galloway, C. Plunket, W. B. Villard, Sen. W. Hardy, S. Youmans, J. Johnston, C. Anderson, W. Y. Smith, J. G. Bowers, D. Rivers, David Preacher,	1	4	1	1	2	3	26	50	J. Galloway.
									17	75	J. Galloway.
									131	15	J. Galloway.
									36	47	S. Youmans.
									50	1	J. G. Bowers
									99	1	J. G. Bowers
									241	5	J. G. Bowers
									5	87	

they will in their exhortations call on all denominations of Christians to the brotherhood, which I do not understand. According to the spirit of Christ I know of one denomination of Christians, and but one; and all other persuasions besides, are false professors and cannot be called Christians by Christians. Therefore, there are a great many denominations of persons of different orders, but the denomination of Christians are composed of these poor, self abhorred, unworthy, without their own justification or merit by their own good deeds. Those that have no confidence in the flesh, but have a full assurance of the faith that was once delivered to the saints; and not bought or merited by the saints, but was freely given them by our Lord Jesus Christ; which he wrought on the tree of the cross for their offences, and rose from the grave for their justification, which they could not be by the law of Moses. These are they that do not draw back unto perdition, but believe unto the saving of the soul. These are they that are redeemed, not with gold and silver, nor bank notes, nor shipplasters, nor any corruptible seed; but by the precious blood of Jesus, for he shall save his people from their sins—not may, or might, but shall. These are the redeemed of the Lord, which the grace was given in Christ for, before the world began. This is the denomination of Christians that I profess to know, and none out of this.

I do not go to all sects or persuasions of all those that say, Lord, Lord, that can and have done many wonderful works in the Redeemer's name; for there are lords many and gods many, and these all have their subjects, or they could not be lords nor gods; without their subjects, where would be their lordship, or what would they lord it over, or to what would they be gods? Now if all these are comprehended in the denominations that are hinted at, at once the reader will see the builder is using untempered mortar, not being tempered with the grace of God, and ought to be left out. For there is one Lord, one faith, and one baptism, which

constitutes a Christian; and I do not find in the good old Book, faiths and orders applied to the believer, for they are all one in Christ Jesus, and not many, as faiths; but one faith, and many members and all of the one body and members in particular. And they are a peculiar people, a chosen generation; and a royal priesthood unto God, distinct and separate from all others, They have COME OUT OF HER, the Mytery, Babylon, by the operation of the spirit of Christ that works in them to will and to do of his own good pleasure; for he that has not the spirit of Christ, is none of his.

So I must come to a close by subscribing myself your unworthy brother in the bonds of the gospel.

ELIJAH PIRKLE.

The glorious light of Zion is spreading far
and wide,

And sinners they are coming unto the gos-
pel tide;

The standard of King Jesus in glorious tri-
umph rise,

While sinners crowd around it with joy
and sweet surprize.

The sufferings of the Saviour upon Mount
Calvary,

Are sounding sweet to sinners, come they
will set you free;

And while this glorious message was circu-
lating round,

Some souls exposed to ruin redeeming love
have found.

And of that happy number I hope that I
am one,

And Jesus he will finish the work he has
begun;

He'll cut it short in righteousness, and I'll
forever be

A monument of mercy thro' all eternity.

It's down into the water where we young
converts go,

To serve our Lord and master in righte-
ousness below;

To lay our sinful bodies beneath the yiel-
ding wave,

An emblem of the Saviour when he lay in
the grave.

I am but a young convert, who lately did
enlist

A soldier under Jesus, my prophet, king,
and priest;

I have received my bounty, likewise my martial dress,

A ring of love and favor, a robe of righteousness.

Poor sinners, think what Jesus has done for you and me,

Behold his painful body hangs torturing on the tree;

His head, his hands, and bleeding side, to you he doth display,

Come tell me, brother sinner, how you can stay away?

Come now, my elder brethren, who are soldiers of the cross;

Who for the sake of Jesus, have counted all things loss;

Come pray for us, young converts, that we may travel on,

And meet you all in glory, where our Redeemer's gone.

If you think proper, you may give this my scribble a place in your paper; and if not, throw it by. *E. PIRKLE.*

TO EDITORS PRIMITIVE BAPTIST.

*Lick Creek, Sangamon co. Illinois, }
September 1, 1845. }*

BRETHREN EDITORS: I take this opportunity once more to inform my brethren that I am in the land of the living, but am surrounded by Hagar's children who stand mocking. For Paul says, he that was born after the flesh persecuted him that was born after the spirit. Even so it is now, for it is written: Rejoice thou barren that bearest not, break forth and cry thou that travailest not, for the desolate hath many more children than she which hath an husband.

It appears that the apostle brings one to view as having an husband, as the lawful wife; while the other is desolate with her children, as having no husband. There is much complaint rendered against the Old Baptists for not mingling with the desolate woman & her children, or church and world. Although the desolate claims to be a branch of the church, and is often inviting the children of the married wife, together with the world, to come and partake with them in the Lord's ordinances; they much denote to me the old lady that

rode on the scarled colored beast, with a cup in her hand, inviting all the world to come and take a sip out of the cup in her hand; besides many other inducements that are set forth to catch the wondering world, in order that they shall receive the mark of the beast in their forehead or hand, and boast much of their morals and great dignity of being far to excel that of others in their benevolent institutions. They have become tired of the Lord's promise, like old Sarah, and have lent to their hand to help the Lord to do his work, and bring about a mocking Ishmaelite.

I have thought that instead of they catching the world, the world have caught them; they and the world I deem to be synonymous, for they are one, or their works. Ye shall know them in forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. Ho, ye young-ladies, keep no company with a young man that will not join the tetotal pledge; for in so doing you will not get a drunken husband—and you, young man, keep not company with a young lady that is not a member of the temperance society, and in so doing you will not get an intoxicated wife. Like a man in a temperance lecture in this neighborhood, in telling of a certain rum shop that was set up in his town, he spoke of often looking with great solemnity toward the place, and seeing many of his neighbors reeling off from the place; and he knew not what father it was, or what Christian it was, or young man or lady. It was in all their oratorical addresses, they harped much on popularity, and I am led to believe they have become popular; as the children of Israel, when they got tired of following their leader Moses, and said to Aaron, make us gods to go before us; as for this Moses, we know not what has become of him. They now call to the world, or for the jewels of Egypt, saying to the young men throw away your tobacco, and cast its cost into the Lord's treasury, to help the Lord

to do his work; besides, you young ladies, seeing you wear fine pearls and costly array, the money it takes to buy your jewelry, if you would cast its cost into the Lord's treasury it might be the means in the Lord's hands of saving some poor heathen from degradation, with corruptible things such as silver and gold, and not the precious blood of Christ, as a lamb slain from the foundation of the world, as Peter describes it.

I remain yours in Christian esteem.

JOHN ALSBURY.

FOR THE PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga. }
May 25th, 1845. }

To brother John B. Moses, of Ohio.

MY DEAR BROTHER: This is a lazy day with me, and I just wish to send you some more of my homespun poetry, for your inspection, and I shall commence with—

The Olive Tree. L. M.

I am the way, the Saviour said,
The resurrection from the dead;
I am the life, as you shall see,
I am the peaceful olive tree.

I am the true and living bread,
By which your souls they shall be fed;
This bread it is divinely free,
I am the fruitful olive tree.

I am the righteous law's great end,
I am the sinner's only friend;
I am the truth, as you shall see,
I am the peaceful olive tree.

I am the shepherd of the sheep,
I will them all securely keep;
I am their peace, as they shall see,
I am the fruitful olive tree.

I am the door they enter in,
The sacrifice for all their sin;
My righteousness and grace is free,
I am the peaceful olive tree.

I am the true and living vine,
In me the branches grow and shine;
I shed my blood to set them free,
I am the lovely olive tree.

I am Jehovah God of all,
On me in trouble you must call;
And then from bondage I set free,
I am the faithful olive tree.

I am the true and living God,
The way to Zion's blest abode;
I am the truly one in three,
I am the lovely olive tree.

I am the great and shining branch,
My works are truly all substantial;
I built the heavens, air, earth, and sea,
I am the fruitful olive tree.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

Oxford, Mississippi, }
Aug. 22, 1845. }

DEAR BRETHREN: I take this method of informing you that I have lost my daughter, and you will please have the following published in your paper.

Died, at my residence, three miles west of Oxford, Lafayette county, Mississippi, August 15th, 1845, Miss Margaret Caroline, daughter of E. A. and Jane Meaders, aged 19 years, 9 months, and 24 days. I was not at home when she died, she however left satisfactory evidence that our loss is her everlasting gain. In her life she was much respected, and in her death much lamented. E. A. MEADERS.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6th, at Red Bank; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Morattock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powel's Point; 24th, at Cowenjock; 25th, Sawyer's Creek; 26th, at Wm Forbes's; 28th, at Flatty Creek; 30th, at Sawyer's Creek—December 1st and 2nd, at Cowenjock; 3rd, at Brinson's; 4th and 5th, at Ketohauk; 6th and 7th, at Roanoak Island; 8th and 9th, at Powel's Point; 14th, Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Morattock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averara, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. I. B. Bennett, *Healville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Fillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr., *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Wimmsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germantown*. J. C. Lucas, *Lexington*. C. H.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. Geo. Leevess, *Milledgeville*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrlltown*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarrell, M. G. Summerfield. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Colton River*.

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TERMS.

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“Come out of Her, my People.”

VOL. 10.

SATURDAY, NOVEMBER 8, 1845.

No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Chambers county, Ala. }
May 28th, 1845. }*

DEAR BROTHERS EDITORS: Through the everlasting love of God, I now am suffered once more to make the attempt to offer you a few of my thoughts, through the medium of the Primitive. I refer you to 1st Epistle of John, 4th and 19th: “We love him because he first loved us.” Here is cause and effect; and the subject of the love of God, I consider to be the greatest, of any subject that ever employed the mind and pen of man, or the tongue of the angelic host, especially when we consider the awful state of those upon whom this love is centred; “but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) Eph. 2, 4. 5. By this we discover that the cause of God’s love to sinners was not in them, nor had they ever in their head (Adam) done anything but what justly merited everlasting punishment; but still when we come fully to examine this subject, we shall find there was great cause for this *first love* of God towards his people. It is said of Christ, that having loved his own he loved them to the end; and the Lord, by the mouth of the prophet in speaking of these same people, says: “I have loved thee with an everlasting love, therefore with loving

kindness have I drawn thee.” There never was any relaxation of this amazing love of God to his rebel children, and one of the strong reasons given by the apostle is, that “no man ever yet hated his own flesh,” but at the same time Paul acknowledges this to be a great mystery; but, says he, “*I speak concerning Christ and the Church.*”

Here indeed is the wonderful mystery of the love of God to his people. By our nature received from the first Adam, we were without strength and without hope; without the shadow of an excuse to palliate in the smallest degree, or to extenuate our crimes in the least; yet in due time,—just time enough to save; at the right time,—the time appointed for Christ to come into the world and die to save the ungodly, was a great and glorious display of God’s first love to us. In the scripture, we are taught that there is but one God, and he is sometimes characterised by the name of love, as, “*God is love;*” and it is also said, that whosoever dwelleth in God dwelleth in love. It is evident that those who truly love God for his first love to them, have their *life hid with Christ in God*, and never lost this life by the transgression and fall of the earthy man.

Let us for a moment take a view of those churches who are brought to view in the subject under consideration, before they are made acquainted with the love of God to them, and of course before they truly could say, we love him because he first loved us. Were they not once dead

in sins and walked according to the course of this world, according to the prince of the power of the air. And the very same spirit that now worketh in the children of disobedience, did it not work in them? Did they not all have their conversation in the lusts of the flesh, and were they not *by nature children of wrath even as others?* Evidently they were destitute of eternal life in them, and without God and hope in the world; but at the same time as many as the second Adam, even Jesus Christ, represented as a spiritual head had their spiritual or eternal life hid in God, and dwelt there in the love of God at the time of man's fall from his primeval state, and was not the least endangered, for it was beyond the reach of harm, or power of the devil to touch or molest it. And therefore I say, this life that was hid with Christ in God, never was defiled with sin, (the satanic poison,) but was ever pure and holy as God himself. This is eternal life, because God is eternal; it is spiritual life, because God is a spirit; and God (or his spirit which is the same) dwells in those who love him, and this produces their love to God. And it cannot possibly be otherwise, for no man ever yet hated his own flesh, (Eph.) neither can God hate his own spirit, nor his spirit which dwells in the true believer cannot hate God; but it enables him to call on all the powers of his soul and say, "*I love God because he first loved me, bless the Lord, O my soul; all within me bless his holy name.*" It is observable that the promise of eternal life to God's elect was before the world began. Titus, 1st. 2nd. If it had been given to Adam in his state of innocency, he surely would have lost it in the fall, and consequently no chance for ever to have been enjoyed by any of his posterity afterwards; but nothing like this has ever been done. God who first loved us has been pleased to fix it more securely than to leave it to the will of man or option of the devil. "This is the record that God hath given to us eternal life, and this life is in his Son." 1 John, 5. 11.

So we discover that it is nothing good

that man ever done that entitled him to the love of God, but we are his workmanship created in Christ Jesus, and chosen in him that we should be holy and without blame before him in love; that the purpose of God according to election might stand, even before the children are actually born. But what are the marks that prove we do really love God? Christ says, if you love me keep my commandments. This appears to be the only way for us to show ourselves, and if so, is it not to be lamented that so few professing godliness come up to this mark. If you believe that every word of God is pure, and that all scripture is given by inspiration of God and is profitable, why not obey the word of God and *prove your faith by your works?* For I tell you of a truth, that God's eternal purposes to save his people with an everlasting salvation, have nothing to do with obviating or setting aside your duty that you owe to him, to yourself, and to his people. As well might Paul have said, that faith makes void the law, as for the Christian to say that God's purposes make void his duty. Ye are my friend, says Christ, if ye do whatsoever I command you, and if any man serve me, let him follow me. John, 12. 26.

The scriptures thoroughly furnish the man of God unto all good works, and therefore will show him what is his duty, and what becometh him possessing godliness; and it will tell the UNGUARDED CHRISTIAN and all others to "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4. 29. Again, another design of the scriptures is that the man of God may be perfect, How, says one, shall I arrive at this state, when I see so much frailty and imperfection about me in all I think and do? I will give you, my brother, in part, a key to this mystery. Read James 3. 1. "If any man offend not in word, the same is a *perfect man*, and able also to bridle the whole body." Well say you, but the tongue no man can

tame, which is truth, but still remember that you do not live upon, nor depend on your own strength in this matter, and if you cannot *tame the tongue*, there is one that can, and it is only your duty to *bridle it*. James 1. 26. "If any man among you seem to be religious, and *bridleth not his tongue*, but deceiveth his own heart, this man's religion is vain." Look also at Eph. 5, 4.

These passages, my brethren, are the word of God as much so as election or covenant, and if we wish to show that we do love him because he first loved us, we would do well to give earnest heed to these things lest at any time we let them slip. Farewell brethren, for this time, and may the Lord stir up his children to do their duty.

WM. M. MITCHELL.

TO EDITORS PRIMITIVE BAPTIST.

Owsley county, Kentucky, }
September 7th, 1845. }

DEARLY BELOVED BRETHREN EDITORS, of the Primitive Baptist: As it is necessary for me, as a reader of your paper, to make some remuneration to Mr. Howard for his trouble, I have been thinking for some time of sending on, but not knowing how fairly to do so. Sometimes I have thought, I would write; then it would occur to me I was not able. I then would conclude, to get some able brother Baptist to write a letter for your paper, and even asked one old brother to write a letter to send on; so I could get to send a little money to the printer.

Dear Brethren, I am almost afraid to say, or pretend to say, anything; for fear I should do something to injure the Primitive cause. But hoping brethren and sisters, that you will read it with a forgiving spirit, and do by it as you think best for the cause of God, not regarding my fleshly feelings, let them be what they may.

Dear brethren, the church of Jesus Christ, in my opinion, is thinly scattered from east to west, and from north to south; and nearly if not all over the universe,

here and there you will find or hear of one, and when you hear from him or her, you will hear this language, (COME OUT OF HER, MY PEOPLE,) and espouse the cause of Jesus, electing grace and predestination.

Brethren and sisters, if election and predestination were severed from the gospel system, where would the salvation of the sons and daughters of men be placed? where would the bride, the glorious Lamb's wife be, that is spoken of so much in the scriptures? where the treasure that was hid in the field? where that kingdom that is to break down all other kingdoms? All these, with many other things tributary to the same fountain, would be lost in the labyrinth of free agency, self ability, &c.; all of which, the good old book teaches, to be doctrines of men and devils.

And now, brethren, I must let you know that we are not here in a perfect state of peace; (though we the old Primitive or Predestinarian Baptists are at peace with ourselves; yet we have all kind of worshippers here, some worship one thing and some another, and some worship they know not what; all of which they plaster over with divers names and flowery discourses, suitable to deceive, and they no doubt make this their study, almost day and night, and traverse land and sea to make one proselyte; and what does the good Book say? he is two-fold more the child of hell than themselves. But this they do to accomplish their purposes, it pleases the world, or the carnal professor, and the world will follow and throw in their money; which I fear is the main spring of their system, although I do not know all their rules and customs. But so far as my knowledge extends, there is not a denomination of people professing to be Christians in all the world, that know any stopping place to collect money, (the old Predestinarian or Primitive Baptists excepted.) They will get all they can by fair subscription from their churches, then all kind of begging for money, and I have no doubt they will stoop so low that they will take any kind of trade at trade rates,

rather than go off without their pay, as they call it.

Brethren and sisters, throughout this inhabitable world there are a small handful of Predestinarian Baptists, constituted at Rock Spring church, of which I, unworthy as I am, claim myself a member, that have both publicly and privately, declared a non-fellowship against all the institutions of men. Let them be covered with whatsoever coat or name, if they fail in the watchword (election and predestination, or shibboleth,) we have sat a firm resolution with the help of God, to have nothing to do with them, only to drive them from us.

Dear brethren, I will now come to a close by giving you a knowledge of nearly all that seems to keep me from despairing. That is this; whenever I find a brother or sister, that believes that the atonement for sin, made by our Saviour, was a special one. and that speciality is applied alone to every soul, that is eternally justified before God, through Jesus Christ our Lord, I cannot for my life keep from loving such a brother or sister. And my brethren, if it was not for this love, and a love I have for my brethren, it seems to me I would almost, if not quite, despair, seeing so many things fall in my way.

And now, brethren, so many imperfections present themselves to my mind, my mouth wants to be almost stopped, and my pen laid by; for when I began to write, I thought it was for the love of God and his cause, I would write; and now I do not know, whether it is from a good spirit or an evil one. So, pray for me and my brethren, in these cold and barren times.

Dear brethren, I cannot advise you, for you all surely know better how to do than poor me. So farewell.

M. C. HUGHS.

P. S. I will inform the brethren and friends of the Old School order, that the Rev. Isaac Tillery, who writes frequently in the Primitive, has moved here & is living with us; and is a workman in my opinion that need not to be ashamed: for I

think he can hew down 500 missionaries, in one day with his club axe, (free unmerited grace.)

Grace what a theme for mortal tongue,
When surely felt and truly sung;

'Tis grace that quickens and prepares
The heart to offer humble prayers.

'Tis grace the first and grace the last,
And grace that holds the Christian fast;
And grace alone my theme shall be,
I hope through all eternity.

This grace my brethren, came from God,
And by his spirit sent abroad;
That all the promised seed should stand,
Securely kept by God's own hand.

This grace it never, never grows;
The God of heaven only knows,
Whether this grace will me array,
Write more of grace my brother May.

Brethren, farewell, as I am young in the cause of religion. If this communication looks as lifeless to you as it does to me, I am sure some old soldier will write to me to hush.

I beg again for your prayers.

M. C. H.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Itawamba county, }
September 25th, 1845. }

DEAR BRETHREN: For the first time in my life I attempt to address you in the Primitive, and I will also show you my opinion, (Job.)

In taking a view of the plan of redemption, we find that God is all-wise and unchangeable in that arrangement in which there was grace given to the children of God in Christ Jesus before the foundation of the world. We will bring up the scripture testimony in proof of those facts which we have just hinted at, and take into consideration the opposition that is against the doctrine of Christ. Our Jesus tells us that they believed not, because they were not of his sheep. This you will find in the 10th chap. of John. In my understanding of the nature of things, if I have got any, it seems to be clearly demonstrated in the scripture of eternal truth, that God has a people in the world

who are the objects of his love; and in showing the union of Christ and the church, I will give you the quotation of Solomon the wise man. He says, thy neck is as the tower of David, builded for an armory, whereon hang a thousand bucklers, all shields of mighty men—and use this as a figure to show the connexion of the head and the body.

We must take this scripture in a two-fold sense—first, the head is that organ which joins the head and the body; the head is that in which the food is prepared, and it goes through the neck into the proper vessels, so that every member of the body is nourished thereby. Therefore I use this as a figure to show the union of Christ and the church in the covenant of God's eternal love. Solomon says again: My dove, my undefiled, she is but one; the only one of her mother, the choice one of her that bare her. So in viewing the connexion agreeably to the scripture, we understand that Christ is the head, and the church is the body; therefore, Christ is the head of the church, and the character in which the spiritual food was prepared before the world began, for the nourishment of the body which is the church. And the neck is a representation of God's eternal love, that united them together in the covenant of eternal redemption.

And now, brethren, I show you my opinion. It is this, that the blessing which God commanded, even life for evermore to the church, is manifested to them upon the principle of God's eternal love to them in the man Christ Jesus. God says that he will be glorified in Israel, so that love that is manifested in the hearts of God's children returns to God in the glorification of his name, in redeeming of poor sinners from their perishing condition of sin. This is the way in which I believe that God is glorified in the salvation of sinners; that is, by the work of eternal redemption, which he purposed in himself, and is now revealed in the hearts of his children.

I would not be misunderstood in my

opinion. This is the way I understand it, that God loves the sinner, and the sinner loves him back with the same love; and this amounts to a glorification in the justification of the sinner by grace. Hence the sinner glorifies God in the same love that he receives in the manifestation of his justification.

Brethren, if this be the truth, it excludes all the false systems of religion that are now extant in the world. Now, brethren, a few closing remarks by way of exhortation or admonition. Go on in the strength and power of Elijah's God. Hold up your heads, ye weeping family of Jesus; look to the hole of the pit whence ye are digged, and the rock whence ye are hewn. Thus a few more days of sorrow and pain in this world, and Jesus will come the second time without sin unto salvation, and thus the family of Jesus will resolve into eternal glory.

Brethren, this is the very theme of my soul, and the honest sentiment of my heart. And now with David I hope I can say, that I hate every false way. And all these money hunters and hirelings are deceivers, and would deceive the very elect, if it were possible. This implies that the elect cannot be deceived in the spirit, because they are taught of God in the spirit. What I have written is my opinion, tho' it has been in a scattering way. Brethren, the children of God are liable to be deceived in the flesh, and this is all the way they are deceived, in my opinion.

Now, brethren, use this as you see proper, and I will be satisfied. My sheet is full and I will come to a close by subscribing my name, your unworthy servant in the bonds of the gospel.

ROBERT RICE.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the third annual session of the Wetumpka Baptist Association, held with Elem church, Macon county, (Ala.) from the 18th to the 20th October, inclusive, A. D. 1845.

CIRCULAR LETTER.

The Wetumpka Baptist Association to the Churches of which she is composed, sendeth greeting:

DEAR BRETHREN: God, who has been in all time the support of his Church and the solace of his people, has not withheld from us in the past year the mercies of his hand. The enlivening sun and the genial shower, the products of earth and the blessing of health, the charms of nature and the sweet converse of friends, and above all the delightful interchange of Christian affection and the consolations of the Gospel of Christ, have all been extended to us by a kind Providence and an indulgent Parent. And what have we rendered in return for all these benefits? Alas, brethren, naught but ingratitude, which swells above our faint praises and feeble aspirations, and lifts its brazen front on high, and irreverently claims the bounties of heaven as its due. Nature, fallen and corrupt, knows nothing of God, or Christ, or heaven. Christ is as a root out of dry ground to it; the carnal mind is enmity against God; self is the idol upon whose altar all the powers and capability of soul, spirit and body are offered up. No age, sex, or condition, is exempt from its operation. No effort of the mind, no energy of the body, no sacrifice of the hand can eradicate these things from the heart, for they constitute its being. But, brethren, we have not so learned Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus.

That truth has taught us to know something of ourselves and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed; we awoke and found ourselves undone. The spell which bound us was broken, but we were left weak and powerless as the feeble infant when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there, God in his mercy withholding a full disclosure. Oh, who

can know the corruption of the human heart. Time may furrow the cheek and silver the locks of the child of God—and could his life be prolonged till time should be no more, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things and desperately wicked. Brethren, we can not trust it, it has prompted us, and it will prompt us again to rely upon our own strength; whereas we are as weak and helpless now as when we first believed. The experience of every day shows us that in our weakness lies our strength, that in prosperity and in adversity, in sickness and in death, in trial and in triumph, in joy and in sorrow, in all the vicissitudes of this mortal life, the dust from whence we sprung, and to which we must return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengtheneth him. But this lesson, engraven on our hearts by the Spirit of God, not only taught us our weakness and nothingness, it not only laid open the fountain of our pollution, but it taught us something of God and Christ, and heaven. It directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives, like the rest of mankind, heard of Jesus, but our eyes had never beheld the King in his beauty. We had all our lives heard of his mercy & kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked, we felt our condemnation; it was that his mercy, in all its richness and abundance, sheltered our weary sinking souls, and filled us with joy unspeakable and full of glory. But it was not merely the kindness of Jesus in lifting us above the ruin of fallen and depraved nature; it was not alone the sense of safety from impending destruction, that tuned our hearts and gladdened our tongues; the mercy of God though extending far beyond our utmost thoughts, and running over in

regard to our deliverance, had not been exercised at the expense of justice, for then our cup of rejoicing could soon have been exhausted; but mercy and truth had met together, righteousness and peace had kissed each other. Justice had received infinite satisfaction in the Surety's blood, we had been introduced to the privileges and immunities of the Father's house where Jesus reigns and where there is no law but love.

From hence the holiest duties flow,
Of saints above and saints below.

And now, Brethren, as the object contemplated by a Circular Letter, is to address personally each individual member composing all the churches of the Association, and to apply the consolations as well as the precepts of the Gospel to each mind and heart; as such, it not only becomes our duty to instruct and comfort the Christian, by the solacing doctrine of the Election of God and all its happy consequences, but it becomes our duty also to point out to the Christian those duties incumbent on him, from the relationship he sustains to God, and to urge upon him the importance of faithfully discharging them, whereby God is glorified, and the fruits of righteousness abound in the Christian life. According to our views of the plan of salvation and the economy of God's grace, all Christians stand upon a level in Christ Jesus. They have all been redeemed at the same expense, and are all destined to the same mansions of glory. Therefore, let us consider what are the mutual duties of Church members. Every act of members, either in public or private, which is calculated to influence in any degree the discipline of the Churches, it is conceived is properly embraced within the compass of the question.

The government of a Church signifies something more than the business ordinarily transacted on the days of meeting; it reaches to all that salutary kind of influence which the grave and more orderly members exercise over those of an opposite character. The conversation and example of such persons create a sort of wholesome govern-

ment over others—connected with which is the very important consideration of watch care.

When the primitive disciples gave themselves to the Lord, and to one another, one of the essential benefits designed to be secured was watchcare. They did not unite to resist the authority of the Land, which held its sword at their bosoms, nor to enhance their temporal interest. No, there was a higher and a nobler object held in anxious contemplation. It was the assisting each other to lead a life so holy and harmless, both in word and deed, that their persecutors should be constrained to acknowledge "they had been with Jesus." (And such, brethren, should be our course in the present day, for we are prescribed and every where spoken against.) But they were too well acquainted with the natural depravity of their hearts to expect to accomplish their object without a constant and sharp slighted watchcare. Self-interest and prejudice blind us, and we therefore need the impartial mentor who will survey our actions and point out our faults, destitute of that interest which is inseparable from righteous self.

From hence we discover the necessity of brotherly rebuke, which is one of the great christian duties inculcated by the Saviour in the 18 c. Matt., and if those incipient measures there introduced by him, were more closely adhered to in the present day, no doubt but our Churches would be more healthy and prosperous. There was a faithfulness in the performance of this duty among the primitive disciples of Jesus, which is a stranger in the Church in these days of worldly conformity. Their own liableness to err is urged as an excuse by many for neglecting to rebuke others. But the secret of the affair is, we are too unfaithful, too much afraid of the cross to discharge these duties, as it becomes the self-denying christian. The spirit of this plea for neglecting to rebuke, when the good of wanderers requires it would relax if not destroy every nerve of Christian discipline. David remained insensible of

his crime until Nathan rebuked him; and Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour. When the Christian errs, which all are liable to do, and such error is pointed out to him in the spirit of meekness, he is always ready to make suitable concession.

The duties named are common every day duties; but there are others to be performed by the Church, as a body. Here motions are to be made and seconded, subjects to be discussed candidly and freely, and votes to be given. That manner which obtains in some Churches, of allowing silence to decide a great portion of the questions for consideration, we conceive to be a subject well worthy of our deliberation and in all transactions of importance, the decision should be known by the expressed will of the Church, for Church acts not only relate to our peace and happiness here, as Church members; but they are predicated upon the authority of Christ, and should be so conducted that each member might express his approbation or disapprobation by his vote, which if silence were to decide, he might not express; it is the duty of every Church to frame a decorum, or a rule of government, predicated upon the Scripture, and each member should be well acquainted with those rules. We are aware that there are some who are opposed to decorums or creeds, alledging that the Bible is a sufficient rule of faith and practice; that we cheerfully admit—but that is no ground of objection.

To those that thus object, we would say the minister takes his text and deduces therefrom the doctrine inculcated in the Scripture, by making quotations or bringing up certain passages as subsidaries or proofs of his views. Now if you object to the creed or decorum, the preacher should continue to quote Scripture in succession, till proof arose to demonstration, and not to select certain passages, for what is a creed or rules of Church government

but the throwing together certain passages of the Scripture, so that the eye can catch them at a single glance.

We have a custom among us (and one of much importance too) for Church members, when speaking in debate, to rise from their seats and address the Moderator; though sometimes with regret we see members keep their seats while speaking in conference. Now, if it is the duty of a Church member when speaking in debate, to rise from his seat and address the Moderator, could there be any impropriety in having it so expressed in the rules of decorum. We expect the Moderator of a Church to have all her business conducted in good order, and yet there are no rules by which he or the Church are to be governed. And suppose, as is sometimes the case, that some member may frequently absent from Church meetings, until the feelings of other members become hurt, you have no rules by which you dare say to him it is his duty to attend Conference. It is true, the Scripture says neglect not the assembling of yourselves together; but who is more competent to determine the times and places of assembling than the Church collectively—and we all know that it is the duty of all church members, without some good cause of absence, to attend their Church meetings. And could it do any harm to say, in a rule of the Church, that it should be the duty of each male member in particular, to attend as above, and then in the event of such repeated absence it would become the duty of the Church to notice such absence. But some will say, if members are not influenced by the love of God and a love for his cause, to attend, it would be useless to coerce attendance by a church discipline. So say we. But we contend, that if members, by neglecting to attend their Church meetings, reproach the cause and wound the feelings of other members, that the Church should have some rule to reclaim them, or to cease to be accountable for their acts—for it is better for one refractory member to suffer,

than for the whole Church to suffer, or the cause be brought into disrepute.

To all religious bodies, there should be wholesome rules of government, to which they could, at any time, appeal for the adjustment of all difficulties

Finally, we cannot terminate that portion of our subject, which relates to christian duties, without mentioning some others, though not immediately connected with the government of the Church. Brethren, who of you but have witnessed with gratitude to God, the reformation in the Churches, in doctrine which has been brought about, within a few years, by those who have so ably defended the truths of the gospel, and by the withdrawal of the Churches from innovations that were corroding her vitals. And whereas, the dear children of God were deprived, to a considerable extent, of that gospel that disclaims all human merit, and predicates the salvation of the lost sinner, upon the righteousness of Jesus, as being the result of Election and Sovereign grace, you now have it in the revelation of God thro' the ministry, by which it is apparent that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Yet we have still to regret a want of reformation in christian duties, the faithful performance of which would exert so happy an influence over the churches, and reflects so high a degree of praise to our Heavenly Father.—How many of us, in the enjoyment of a blessed gospel and christian privileges, employ those means by which we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ? Who of us obey the injunction of the Saviour, search the scriptures, for in them you think you have eternal life, and they are they that testify of me? How many of us call our families together at evening or morning, and instruct them from the scriptures, and invoke the blessings of God upon them and us; or do we forget the great responsibility that rests upon us as the heads and directors of those

the Lord has given into our charge, and for the welfare of whom we feel so much anxiety. It is therefore the duty of each christian parent, to order his household according to the direction given in the scripture, and if we would realize the blessing, we must learn that it is in his deeds that the righteous are blessed. But how many christian parents do we now address, whose children have never heard them pray for them, and how will our children know we desire their salvation and welfare, unless we point them to the Saviour and ask his pardoning mercy upon them.

And though we may offer up our secret prayers, and shed a thousand tears before the Almighty for our children, as no doubt all christian parents do, yet this does not exempt us from that important duty, in view of which, the patriarch Joshua exclaimed, "let others do as they may, as for me and my house, we will serve the Lord." But in passing from these duties, we wish to impress on your minds, that your obligation to perform them, arises not from the relationship you sustain to man, but to God. And if the love and mercy of God made manifest to us through Christ, have imposed these duties upon us, how can we omit them, for it is through the manifestation of God's mercy, that we have a knowledge of Jesus Christ, whom to know is life eternal. But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect as the knowledge of ourselves. Here we know but in part; we see, as through a glass darkly, the full display of the brightness of the Father's glory is not adapted to human sense, for no man can see God and live. It was only by being veiled in a body of flesh, that the Godhead could become visible to, and accessible to mortal touch; hence the words of our Lord—"He that hath seen me, hath seen the Father; and yet the grandeur of Jesus cannot be fully comprehended by us, for he was without sin. Clogged, as we are, with the infirmities and frailties of human nature, we may follow stumblingly in his footsteps.

Our longing eyes may trace indistinctly the pathway to glory, which he has marked out, but it is reserved for another state of being to see him as he is, and to know him as we are known. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human imbecility or to blind chance, but all our interests, temporal and eternal, are bound up in the sure mercies of David, where our own righteousness is cast aside as a worthless thing, and in its stead we have the soul-sustaining, the substantial assurance, that the Lord is our righteousness. Brethren, do we want more, can our hungry souls long for better food? Is not the grace of God adapted to every exigency and to all our necessities? and can we desire again to be in bondage to the weak and beggarly elements? No: the knowledge of Christ is far superior to earthly paradise. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his Church, his bride; he reigns in Zion, and if we are his, our names are written in heaven. He bears our names on the palms of his hands—our bodies are the temples of the Holy Ghost. Yes, these vile bodies, though defiled with sin, and destined to the dust, are the habitations of the Spirit of Christ, for if we have not the spirit of Christ, we are none of his. These same bodies, after they have suffered the penalty annexed to transgression, when every thing earthly shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like the body of Christ. Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It is by this hope we are saved, saved from the allurements and temptations of the world; saved from its follies and extrava-

gances; saved from the promptings of our own deceitful and wicked hearts, and indeed but for this hope, why do we encounter the scoffs and derisions of an ungodly world? Of what advantage all our sufferings and patience if the dead rise not? But, brethren, be not deceived. So bright a dawn cannot be shrouded in eternal night—so blissful an expectation cannot terminate in disappointment, for Christ has risen from the dead, and as he is our life when he shall appear, then shall we also appear with him in glory. This cheering, this glorious hope, should encourage us to endure, with patience, the tribulation of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

Finally, brethren, let us all remember, lay members as well as ministers, that death will soon put a period to our active duties; that in a few short years the labors of the young of this body, as well as the aged, will terminate, and we shall be called to render up an account of our stewardship.

The grace of our Lord Jesus Christ be with you all. Amen.

LUKE HAYNIE, Moderator.

BENJAMIN LLOYD, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 8, 1845.

TO EDITORS PRIMITIVE BAPTIST.

*Lauderdale county, Tennessee, }
October 5, 1845. }*

DEAR BRETHREN: I expect some of your readers would like to hear from this part of the country, and what kind of religion we have among us. We have a small Baptist church in my neighborhood who call themselves the Old School Baptists, who are attended by preachers of the old stamp, who believe in the doctrine of election and final perseverance of the saints. We also have many in this country, who believe in the doctrine of free-will; that is, God operates on the hearts of all men alike, and that all men have it in their

power to come to God and be saved. And they say, that if the predestinarian doctrine be true, if they are not elected there is no chance for them, and what is the use of preaching. It appears that they cannot believe that the gospel was ordained to bring to the knowledge of that inheritance which the Lord hath laid up for them that were given him before the world was. Now, brethren, you can tell what I am very quick; for I believe in the doctrine of election, for there is so much of it in the word of God I cannot help believing it. We find it from Genesis to Revelation, more or less, and what these free-willers think of it I cannot tell, for the will of man is to do evil, and that continually; and will continue in that state until the Lord quickens the dead faculties of their souls, and puts a new will within them. For he said, my people shall be a willing people in the day of my power. I like to see Baptists serving the Lord willingly, and not for filthy lucre.

We have some missionaries in our country, and some who believe in the Convention. As for my part, I do not know or understand what the Convention is aiming at, though it seems to me that money is their object, and the scriptures say, that money is the root of all evil. It also seems to me, that the meaning of the Convention in another sense, is to send ministers to the heathen. But my understanding about the matter is, that God calls and sends whom he will to preach his everlasting gospel, and not the Convention. As for my part, I believe strong in God's way of sending missionaries, for the Lord says: Go ye out into all the world, and preach my gospel to every creature; and he that believeth and is baptised shall be saved, and he that believeth not shall be damned. And what more does a preacher want? Does he want money? if he does, or if that is his object, I have none for him. But if it is for the sake of souls and the advancement of the Lord's Kingdom, I have some for him sometimes.

I will quit this subject, as I perhaps will

he in the way of others. I hope the brethren will excuse my bad manner, as it is the first time in my life that I ever attempted the like. Dear brethren, pray for us that the Lord would send more laborers into his vineyard. Although we are few in number, we love the truth. I will close my ill composed remarks by subscribing myself yours in the bonds of love.

ISAAC MOORE.

From the Signs of the Times.

Mulberry Grove, Ga. }
April 16, '45. }

DEAR BROTHER BEEBE: The people of the section of country I live in differ very widely in a religious point of view, and I do not expect many would read the Signs if they were sent to them gratuitously.

It seems to me that *any* doctrine will suit the people, for men have *doctrines*, but Jesus has but one doctrine, and men have just as many ways as they have doctrines, but Christ has one way, and he (Christ) is the Way, the Truth, and the Life. The reason why men will not believe the truth is because Jesus says, "No man cometh to the Father but by me." Hence, when an individual is brought by the power of God's Spirit, he wants to know nothing but the truth, and he will receive nothing else.

Now, brother Beebe, it is strange that persons professing to have an experience of grace, while some can feast on the doctrine of election, the covenant, and salvation by grace, others are ready to frown, to mock, and deride. God forbid that I should preside as judge—only form my judgment according to the scriptures. The fruit the tree bears must be the evidence. The Saviour and his Apostles were persecuted by a people that professed more religion, according to human appearance, than the Apostles; but Jesus said, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not; but all their works they do to be seen of men." They make broad their phylacterics and enlarge the borders of their

garments, &c. If it was so in the days of the Apostles, is it not so now? If not, I can't see the reason; for the people possess the same nature and the same spirit, and are no better now than they were then, by nature, and we do know the gospel is the same, without a shadow of a turn. Some think because there is so much change in the people, in literature, and science, and men possess so much of the wisdom of this world, that they can understand God's word; but the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If it was so in the days of the Apostles, it is so now, and will be so as long as time lasts. I must close. Yours in gospel bonds,

J. OATES.

TO EDITORS PRIMITIVE BAPTIST.

*Decatur, DeKalb Co., Ga., }
August 6th, 1845. }*

DEAR BRETHRER OF THE OLD SCHOOL ORDER: Suffer me to write the second time, with my old trembling hand, (which was seventy-one years old last May, the 10th;) and let you know something of my trials and difficulties, in my old age. When I was young and thought on death and judgment, I saw I was not prepared to meet God in peace; but thought, when I was ready I soon could reinstate myself into the favor of God. Finally, by sickness and death in my family, I set about the work and soon thought I had, by forsaking sin and praying much, gained favor with God, and thought myself better than any one else, and often blamed the Jews for putting Christ to death; but when I hope it pleased God to shew me what I was by nature, I thought it was a gone case with me, and said with the poet:

No more I blame the Roman band,
Nor the more spiteful Jews;
It was you, my sins, my cruel sins,
His chief tormentors, were;
Each of my sins became a nail,
And unbelief the spear.

Then I hope I saw by faith, that God

was reconciled with me for what Christ suffered on Calvary's bloody cross. Then I thought my troubles were all over and I should ever after have peace of mind; but soon after, it seemed to me that I must try to preach the gospel. I struggled along for several years against it, believing it was impossible for such a poor ignorant and illiterate creature, as I was, to perform so great a task; and that I should bring disgrace on that good cause, which appeared like death to me, and thought I had rather be dead. Finally, I had to undertake it and find myself one of the least of God's ministers, if one at all; one that would, instead of preaching for money, (Jonah like) give money to get rid of it. Again I would inform you, my brethren, that I had many sore trials and difficulties to encounter with in the world. But peace and joy were in the church, till the missionaries broke out; then trouble, great trouble and distress we had for several years till we divided. Then peace spread her balmy wing over the church, for a while; and I thought my troubles all over, except my doubts and fears in my own corrupt body. But, alas! alas! the devil, who is going about like a roaring lion seeking whom he may devour, has paid me another grievous visit, by his agent John C. Lang, who I believe to be a wolf in sheep's clothing; who, with fair speeches and a lying tongue, deceived a majority of the brethren and sisters and thereby set them against me. Then, on the 21st of October, 1843, he (Lang) brought three charges against me: first, that I had accused the church of being in disorder; secondly, that I had seemingly invalidated his word; third, that I used partiality against him. The two first charges were settled that day, the third made a reference of; and ministering brethren and deacons from several churches came and found my partiality had been in favors done him, and was in faithful dealings with him, and on that ground plead my cause; but, to no purpose for he and those he had beguiled were a majority of the church, and I was expelled from the church and part of the

minority for hanging to me, and the Moderator remonstrated against the act of the church.

O, my dear brethren! what sorrow of soul I felt for one month. Sometimes I thought, that notwithstanding I and my wife had been members of the church 43 years and never a charge brought against either of us before, that I was deceived and had deceived the church. Then, O what distress of soul I felt! Sometimes almost in despair, fearing I had forever lost that sweet union and communion with dear brethren and sisters, that I once enjoyed; and to heighten my distress, I was tempted to believe that I had not a friend in the world nor in heaven; then I would feel that I must sink into the grave with horror. And when ready to give up all for lost, something like this would strike my mind, that the Lord was on my side, and I had for a while an evidence of the same; then I could with David say, rejoice not over me ye, my enemies, for though I walk in the valley and shadow of death, the Lord is a light unto me. Then, my brethren, my soul would rejoice in the Lord my God, with joy too great for me to utter, believing I should be restored. But, dear brethren, these sweet visits were of short duration; then trouble, doubts, and this alternately till the 24th of February, 1845.

I do believe the Lord put it into the heart of some of the ministers and churches to look into the matter and they found the church in disorder; and especially Lang and those he had deceived, which so alarmed him and his party, that he and they with him acknowledged they were wrong; and I was restored, to the great joy of many. And, the next day being communion, he (Lang) moved that we commune and thereby manifest to the world, that we were all at peace; which we did, to my great joy.

And now you wonder, why I called him a wolf in sheep's clothing in my first remarks. But, let us follow him a little further and I think you will not be surprised; for our Saviour says, every tree

shall be known by its fruit. And let us see a little more of his fruit; and in doing this, we will follow him up to the conference on 24th and 25th of March, 1844. And on the 24th, we heard nothing of him till the meeting broke; then away he goes to the clerk of the church, requesting him to bring the church book the next day, the 25th; and Sunday also, stating that the Clerk and his party must take letters and leave the church, for they could not live together any longer; or else, give them letters. The Clerk, being young in discipline, went and found none but two, besides himself and Lang and his party, as he called them. And they sat in conference, and the Clerk and two others dismissed said Lang and seven more of them, that he had deluded; and they went from Fellowship church to Nancy's Creek church the next Saturday, and stated, as I have been told, that there was a difficulty in Fellowship that could not be settled and they had taken letters to get out of it; and was received by those brethren. But satan had such power over him, he could not rest; like the sow that was washed, he returned to wallowing in the mire, and soon showed his cloven foot to those brethren, by still venting his spite at me for trying to get money out of him, that I, for being his security had to pay; which was the old grudge.

And, as he did at Fellowship he thought to do at Nancy's Creek. By lying and flattery, he caused the brethren to send and enquire into the matter; (and I believe the Lord was with them) and they soon saw where the evil was. And they went home and excommunicated him for his lies and flattery; and so discharged their duty by obeying the command where it says, Mark them that cause divisions among you and avoid them.

And now, dear brethren, when he had me expelled from the church, only for one month, if I use the expression, it was like being cast out of heaven into hell; and I would have given up all things else to have been restored to their fellowship again, and be one with them; for I thought

if God had a peculiar people on earth, it was the Old Side Baptist, and that without a doubt. But, am I one? was the query. Sometimes I was made to rejoice, in believing I was; and often awfully afraid I was not. Not so with J. C. Lang. I have been informed he says, he will never join another church, till he can find one of the apostolic order, that will have all things common; as though he was of that order. Let us try his faith by his works as theirs was tried. They, the apostles, got their living by laboring with their hands and fair dealings. Not so with J. C. Lang. He gets his or the greater part thereof by lying and fraud, being too lazy to provide for himself and for his own household, and is worse than an infidel; and therefore, if he had had justice done him, he would have been excommunicated long ago for his laziness.

Therefore, dear brethren, I exhort you to endeavor to keep your churches clear of all that walk disorderly; thereby you will keep the unity of the spirit in the bonds of peace and love. And may the God and Father of our Lord and Saviour Jesus Christ be with you all. Amen.

ISAIAH PARKER.

TO EDITORS PRIMITIVE BAPTIST.

*Big Woods, Louisiana, }
Oct. 25, 1845. }*

DEAR BRETHREN EDITORS: Your agent for the Primitive in weakness attempts to address you a few lines. It is a source of great joy to my soul to see the Lord sustains his own cause independently of men and devils. This is a day of great darkness, and the light shines in the darkness, and the darkness comprehends it not.

Dear brethren, in these parts we are few and far scattered from each other, and much despised by the world and all other denominations; but let us not be troubled at these things, for so it must be. Our blessed Jesus was despised for the truth sake, and may our Christian walk be such as to receive the same. O my Christian brethren in this low land of sorrow, may

we be enabled by divine grace to pray for our enemies and for each other; for if we have true faith it is of the Lord, and not of ourselves. And may we each and every one in meekness and kindness contend for the faith once delivered to the saints, remembering at the same time that our strength must be of the Lord Jesus Christ, or it is vain. May we await our appointed time, until our Lord and master calleth, and may we have our lamps trimmed and oil in our vessels.

Brethren, agreeably to the signs of the day we live in, I think in less than thirty years the faith of God's elect will be tried by fire; but let this not trouble us, for the grace of the Lord is sufficient for that day.

Brethren, I will say to you I am but a poor weak lay member, and no scholar, and weak at best. I want to inform you that I know of but four preachers of the Primitive order in these parts, and they are much despised by the religious world, and all manner of evil reproach is brought up against them, I believe for the truth sake. I will give you their names—Elders Garlington, Durham, Bryant, Gibson—and they living a distance from each other. I will close, praying God to give us grace to be humble, and that he may breathe on each and all his elect the spirit of prayer, this is my prayer for the Redeemer's sake. Brethren, pray for me, one of the least if I am at all.

JAMES PERKINS.

From the western Predestinarian Baptist.

BROTHER R. M. NEWPORT: I was very desirous of seeing you, and many other of my brethren in Indiana and Illinois and mingling with them in worshipping our God who is immaculate, but was much curtailed in my desires, although I was with some of the churches in Illinois of the Wabash District Association. I tried to preach with brother Jeffress, brother Highsmith, brother Norton, brother Edwards, and brother Shields, all of them, and a great many brethren and sisters who

I have formed an acquaintance with. I highly esteem as brethren and sisters in the Lord, and I found no strange gods among them; I have been very feeble, and much debilitated ever since my travel through Illinois and Indiana last summer, and I have mended more the last three weeks than I have done since my illness. I was desirous to get brother Thomas Paxton's reply to brother Beebe's refutation of the Two Seed doctrine as he calls it. Six of us and brother J. Lowe wrote and sent the money, and I yet hope the pamphlets will arrive here. I think the Arminian host of darkness of the different names and orders are rather uniting closer, to put down the Bible doctrine. Truth, what is truth? God Almighty made man good and very good and man partook of a bad principle, or spirit before he could commit a bad action, or else it is the action that makes the creature good or bad. When he acts, for he could be neither good nor bad before he acts, and if so, the devil and his angels were neither good nor bad until they done bad, and might if they would, be just as good as any one else. I believe if the serpent had not have contaminated Eve, she never would have had the will to disobey God's command; and much less to commit the act. Wicked beings act wickedly from bad principle, and righteous persons act righteously, being influenced by a holy or righteous principle. The Arminian worships a God, who wills the salvation of all men, yet don't effect it, because the creature & devil will not let him.

The Predestinarian worships the Lord, who will do all his pleasure. And what he wills, that is his pleasure. Because he has power to accomplish his will, for he has all power in heaven and earth. If God has the power, the purpose & the will, what can frustrate it, unless he has an equal or superior which he has not in heaven nor earth? "Thou shall make no other God and fall down and worship it." The Arminians of every name, have a God that would save all men if men and women would let him, but they will not. Then a God that a woman conquers, or

thwarts, and men and devils disappoint, they may have him themselves for me. I have no part, lot nor interest in such a God, nor do I desire. I worship the God of Salvation, who never began to love his people, and whose love will never end. Who is of one mind and none can turn him. We worship the Lord, who cannot be influenced by mortals to do any thing but that he wills and purposes; for he will do all his pleasure and his council shall stand. The pleasure of the Lord shall prosper in his hand, and he shall see of the travel of his soul and be satisfied. Can he be satisfied if he will the salvation of every being and does not accomplish that will?

If God is disappointed in his will and purpose, and the accomplishment of it is in proportion to his greatness & goodness, what must be his mortification, sorrow, and regret. Then a thwarted, mortified, disappointed, ousted God is not worth worshipping or having. I believe salvation is of the Lord, and there is salvation in no other; and he is not dependent on preachers nor on churches to effect his purpose but all his elect are dependent on him for all things. May God almighty preserve us from every evil and error blameless, is the desire of yours in gospel bonds, etc.

ELI PUMEY

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6 h, at Red Banks; 7 h, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Morattock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powell's Point; 24th, at Cowenjoek; 25th, Sawyer's Creek; 26th, at Wm Forbes's; 28 h, at Flatty Creek; 30th, at Sawyer's Creek — December 1st and 2nd, at Cowenjoek; 3rd, at Brinson's; 4th and 5th, at Kotohauk; 6th and 7th, at Roarok Island; 8th and 9 h, at Powell's Point; 14th, Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Morattock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

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FOR THE PRIMITIVE BAPTIST.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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“Come out of Her, my People.”

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SATURDAY, NOVEMBER 22, 1845.

No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Hickory Grove, Bibb Co., Ga., }
October 3, 1845. }

DEAR BRETHREN. Feeling some impressions of mine to write a few lines on the atonement, as a foundation for what I may say on the present occasion, I shall call your attention to the 8th chapter of Numbers and 21st. verse, which reads as follows: And the Levites were purified, and they washed their clothes, and Aaron made an atonement for them to cleanse them. But again, Romans the 5 and 11: And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have received the atonement.

Now, the prime meaning of the word atonement, we all must agree, is the satisfying divine justice by Jesus Christ, giving himself a ransom for us, and undergoing the penalty due to our sins, and thereby redeeming us from the punishment which God might justly have inflicted on us. The Hebrew word atonement signifies covering; and shows that our sins are by a proper atonement, covered from the avenging justice of God. And, as the sons of Levi (in our first subject) alone were purified, and an atonement made only for them, it shows to us plainly, that they represent the true believers in Christ, or the church of the living God; therefore, I feel bound to plead for a limited atonement. Now therefore, the sum and substance of

the whole matter is this, that God the Father chose a certain number of the human family, as his people, before the foundation of the world, who were to be brought into existence in the various ages of the world, according to ordinary generation, and according to his own predetermination or purpose; that this people viewed in a lost and ruined state, (into which they fell by the transgression of our first parents,) he (God) gave to the Son, the second in the trinity by covenant as his bride, on condition that he would accomplish their redemption and justification, or save them from their sins; that the Holy Spirit, as the third in the trinity, engaged on the same condition, (that is) the effecting of the above-named work, that he would call, regenerate and sanctify the aforesaid chosen people, and prepare them for heaven. That the Son, agreeably to this covenant undertook their redemption; that they were all viewed as transgressors of God's holy law, and under its curse, or the sentence of condemnation; that the Son to redeem them from this curse, penalty, or sentence of condemnation, made an atonement or satisfaction to the law for their sins and transgressions; that this atonement he made, by taking all their sins upon himself and bearing or suffering the penalty of the law, which they had incurred, and which laid upon them, he acting herein as their substitute, or in their stead. That in thus bearing its penalty, he received or suffered the punishment that was due to them, or was punished for their sins to

the full extent of the just sentence of the law, or the requirement of eternal justice.

That thus the salvation of the elect all depends on the Son's fulfilling the stipulated condition to redeem them, and by his thus redeeming, the law was perfectly satisfied, and has no farther demand either on him or his people, as to its penalty, their sins being blotted out and cannot be found. Isaiah, 44 and 22: I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee. Again, Jeremiah; 50 and 20: In those days, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah. And they shall not be found, for I will pardon them whom I reserve.

Again, in confirmation of what I have said touching the covenant of grace, Psalm, 89 and 3 and 4: I have made a covenant with my chosen, I have sworn to David my servant, thy seed will I establish for ever, and build up thy throne to all generations. (Selah.) Malachi, 3. 2 and 3: He (Christ) is called the messenger of the covenant, and will purify the sons of Levi, and purge them as gold and silver, that they may make an offering in righteousness unto the Lord. Now we see that Christ has thus redeemed his people from the curse of the law, being made a curse for them, and forever putting away their sins, by the sacrifice of himself; consequently the law can never again find any sins either on him or his people. For as it is (or as certain as it is) appointed unto all men once to die, and after this the judgment, (so certainly) Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9 and 28.

If this view of the subject be correct, and that it is correct I have not the least shadow of a doubt, for so I think that God teaches both by his spirit and his word, then atonement and redemption are inseparably connected, and are co-extensive one with the other. Necessarily then atone-

ment being the cause; and redemption the effect, then just so far as the atonement extends, does redemption extend. And every individual for whom Christ has atoned, he has also necessarily redeemed; and against such soul the law as to its penalty, can never have any demand; for he (Christ) is the end of the law for righteousness to every true believer.

Now if the atonement be general, or for the whole human family, as numbers in this our day profess to believe and teach, then redemption is so too; and so universal salvation, or the salvation of the whole human family, is as certain as justice and faithfulness are in God. But if atonement be only for the elect, or for the chosen people of God, according to the covenant of grace, ordered in all things and sure. Then they only are the redeemed, and they only will be saved, and their salvation is made unconditionally certain, without the possibility of a failure. That this is the truth I think the scriptures establish beyond a doubt.

Now the atonement made by the ceremonial offering, did not really appear in the divine justice of God for offences, but only secured against the impending temporal punishment. For Paul says, Hebrews, 10 and 3: But in those sacrifices, there is a remembrance again made of sins every year. Now all this typified, or pointed to the atonement, or satisfaction of Jesus Christ, which he would make both to law and justice in due time; and on that account it is called the propitiation. Romans, 3 and 25.

Now some may suppose that I have in some degree struck rather into a new path, or at least that no uninspired man has to my knowledge travelled before me, with the same train of arguments. But if I understand the scriptures, it is the path which the prophets and apostles, and our blessed Saviour himself trod. And to the above I add the following. 1st. Now we all know to every effect there must be a cause, and this cause adequate to produce the effect; or in other words, no effect can be produced, without the existence and

operation of an adequate cause. 2nd. No effect can rise above or be greater than its cause. 3rd. Every effect must come up to, or equal, the power of the cause producing it. These are self-evident propositions, which by philosophers are called first truths, and admit of no proof, (as it is certain they need none.) Hence it follows that there must be in all cases a perfect equality between a cause and its effect, or an effect and its cause.

The cause of redemption I have as I think, fully shown to be the atonement, and if it was not, I am unable to learn from the scriptures what it was; and certainly it can be learned from no other source. It certainly is a wonderful and astonishing effect, and cannot exist without a cause. Atonement was also the effect of some cause, as well as being the cause of redemption. The cause of the atonement was Christ suffering the penalty of the law, which laid on his people; which penalty was the punishment due to them for their sins. Or, in other words, he atoned for his people by suffering the punishment that the law demanded against them; and so by suffering, the law as to its penalty was satisfied, and by thus atoning he redeemed them. The cause of his thus bearing the penalty of the law for them, or suffering the punishment due to them for their sins, was the sovereign will of the triune Jehovah.

Again, if Christ did not suffer punishment, he did not suffer the penalty of the law; for mere suffering is not punishment, but punishment is suffering, in consequence of the infliction of the penalty of a violated law. If he did not suffer the punishment due to men for their sins, he did not suffer the penalty of the law for them; and if he did not suffer the penalty of the law for them, he did not atone for them; he did not redeem them from the penalty and curse of the law, it is still lying upon them and Christ has died in vain. But glory to God he did not die in vain, for he has redeemed his bride, the Father's chosen people. The Father not only chose a specific number, but the particu-

lar individuals as his people; which constitute the glorious bride, the Lamb's wife. Those individuals the Son redeemed, by making the necessary atonement for them, as we have shown. And the Spirit calls, renews, sanctifies, and prepares them for heaven, or to dwell in perfect happiness with God.

Thus there is a perfect union, or oneness of mind in the trinity, in this most glorious and wonderful of all Jehovah's works, and in it is displayed every attribute of God. His knowledge and wisdom are displayed in the salvation of sinners, who were rebels against his government, violators of his law, and by it condemned to eternal death; and yet maintain the honor of his law, the dignity of his throne, and the righteousness of his government. Here and here alone shines God's power and glory in putting away sin, yea in blotting it out.—Now we all know that debts are transferable; but crimes we know are not. This is the case with us, poor, feeble, foolish men; but God has shown in this glorious plan, that his wisdom and power can do it. Behold his love: Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

His justice is displayed in that he spared not his only begotten Son, when the sins of his bride were laid upon him; tho' in himself holy, harmless, and undefiled. Holiness, righteousness, goodness, truth and mercy are equally displayed. This plan of salvation appears to be founded on the divine attributes of Jehovah, and most gloriously displaying them all, and obscuring none, nor representing any one of them as useless or insufficient, nor exhibiting any sin in the godhead. It also secures the final perseverance of the saints, and the accomplishment of a complete atonement, and renders infallibly certain the great end for which it was put in operation; which great end was the glory of God, and the salvation of his people. Nothing of it is uncertain, or contingent or conditional, or in the least dependant on human will, or works; but all is made cer-

tain, perfectly certain in the sovereign will and glorious perfections of God, without the possibility of a failure, ordered in all things and sure. Every other plan which I have ever contemplated, makes nothing certain but their own total failure.

We now shall come in the close of our subject to offer you a few serious queries:

1. God is of one mind and none can turn him, what would have been the consequence, if he had not chose to save some of the human family, and had passed them all by, as he did the fallen angels? Or, 2. If he has chose to save all, and the Son has not redeemed all, or the Spirit does not call and sanctify all—Or, 3. If the Father has chose to save one, that the Son has not redeemed, or the Spirit does not sanctify—Or, 4. If the Son has atoned for the sins of one whom the Spirit does not renew, nor the Father choose to save—Or, 5. If the Spirit should renew and sanctify one that the Son has not redeemed or atoned for—Or, 6. If the Father did not choose but a part unto salvation, and the Spirit renews and sanctifies only a part, and the Son redeems the whole, what on either of these suppositions could we thence infer, only that there were schisms or changeableness in the mind of the eternal unchangeable Jehovah? Or, 7. As God is omnipotent, (if as we are often told from the pulpit) that he (God) desires and endeavors to save the whole human family, and now it is certain that all are not saved, what can be the inference, but that God sometimes changes his mind? Or, 8. That some men who wish to be called teachers, or preachers, grow a little too wise and smart over and above what is written.

I shall now dismiss the subject of the atonement. So finally, dear brethren, stand fast in the liberty wherewith Christ has made us free (in and through the great and glorious atonement,) and be not again entangled with the yoke of bondage; but live in peace and walk in love, and may the God of peace and love be with you all. Some poetry now to close the subject.

The Lord of life, the God above,
Has made a gracious feast;
And he will call his people all,
He is our great high priest.

The angel band, we understand,
And shepherds in the east:
They saw the sight, his star was bright,
He is our great high priest.

Descending low, his love to show,
The greatest and the least:
He calls his bre. de, both far and wide,
He is our great high priest.

We now can see his grace is free,
He did salvation bring;
For all the lost he paid the cost,
He is our priest and king.

His life he gave, our souls to save,
Well might the angels sing:
All glory be, to one in three,
This great high priest and king.

Our debts he paid, atonement made,
And then ascended high;
A prince of state, our advocate,
No more to bleed and die.

BENJAMIN MAY.

From the Signs of the Times

PROSPECTUS

For the Signs of the Times and Doctrinal Advocate and Monitor for 1846.

The current volume of the Signs is drawing towards its close,—two numbers besides the present will complete the work for the year 1845. We have made an arrangement with sister Jewett to merge the two publications into one, the arrangement to take effect at the commencement of the new volume on the first of January next. The reasons of the new arrangement are briefly these,

1. The entire subscription to the "Monitor" is not sufficient to indemnify sister Jewett for the heavy expenses she would have to incur in continuing its publication as a separate periodical.—Before the decease of our lamented brother when all his talent and labor were devoted to the interest of the Monitor, it was with great difficulty it could be sustained, and after years of unremitting toil and embarrassment, the establishment is insolvent in the amount

of some four or five hundred dollars. In a pecuniary point of view the publication has been a losing concern to the proprietor from the beginning, and sister Jewett does not think it prudent to go to the heavy expense to which she would now be subjected to continue the work. The unavoidable expense would be much greater than when brother Jewett was living and devoting his energies to it; and the prospect of a decreased, instead of an increasing patronage.

2. For all the purposes of correspondence, one periodical is much better than two, or any greater number. If the ground occupied by the Signs were divided to two or more publications, the extent of correspondence would be contracted in the same proportion; but if one paper can circulate to cover the whole ground, then a letter of correspondence inserted would reach the length and breadth of the field, and subscribers, by paying for one paper, would be put in possession of the whole correspondence.

3. The permanent establishment of a medium of general correspondence is jeopardized by attempting to crowd upon the public a greater number of periodicals than can be well sustained.

4th. In the arrangement made, sister Jewett will be entitled to 20 per cent. on every subscriber added to our list by her, who shall in the course of the ensuing year pay one dollar for the volume of our paper, which, while she will be subjected to no expense or risk, will secure to her, (if the subscribers which she shall transfer to our books are pleased with the arrangement,) a much better opportunity than she would have were she to publish the Monitor separately.

Several brethren have manifested a strong desire that the Monitor should be continued by sister Jewett, and some have tendered to her such aid as would be encouraging if she could feel safe in yielding to their solicitations; but after waiting from May until the present time to learn the

amount of sympathy felt for her by the delinquent subscribers on her list, the very few who have been forthcoming with the amount due, has spread a gloom over prospects for the future. Some have stepped forward with becoming promptness and generosity, to whom our bereaved sister tenders her grateful acknowledgments, but there are many others who stand indebted from whom she has not heard.

The first number of the next volume will be issued on the first day of January, 1846, and will be issued semi-monthly, at \$1.50 per year, or if paid in advance, \$1. Five dollars will secure six copies for one year.

The paper will be devoted to the same objects to which the Signs of the Times and the Monitor were formerly pledged.

We shall send the new volume to such of the subscribers to the Monitor as are not on our old list; those of them who do not choose to take the volume, are requested to return the first number to us. Those who do not return the first number to us will be considered as subscribers to the "SIGNS OF THE TIMES AND MONITOR."

AN APPEAL,

TO THOSE WHO ARE INDEBTED FOR THE MONITOR.

The preceding *Prospectus* will show that the estate of brother Jewett is insolvent. Sister Jewett is now laboring to settle the accounts as well as her means will allow, and it is hoped that every delinquent subscriber will make an effort to forward the balance due, without necessary delay. Those who can more conveniently transmit to us, for the Monitor, shall be receipted in our list in the usual way for all they will send to us. Those who have taken the part of the volume of the Monitor, the publication of which has been arrested by the death of brother Jewett, will, we trust, in consideration of the amount of unrequited labor of that dear departed brother, and of the embarrassments entailed to his afflicted family in consequence of his having bestowed so great a portion of his valuable life to their service,

without hesitation accept the portion of the volume as the whole, and those who have not paid for it, remit the balance to Mrs. M. M. Jewett, *Mott's Corners, Tompkins County, New-York*, or to us, for her, without delay.

From the western Predestinarian Baptist.

The present number completes the second volume of the Western Predestinarian Baptist.

In conducting it we have had to labor under many embarrassments, particularly for the last few months. In consequence of the affliction of our companion we have been closely confined at home, fourteen miles from the press, and consequently have been deprived of the opportunity of bestowing that degree of attention, either to the examination of proof-sheets, or to writing for our paper that we would wish to have done. Many enquiries remain unanswered, and many communications have not, as yet, been attended to. These, we hope to be enabled to attend to at an early period in the Third Volume. We had also engaged to write a series of letters on the subject of Universalism to Joseph G. Foster, formerly a Baptist preacher, but now a preacher of Universalism. In an interview with this gentleman, in May last, we denounced his doctrine as heresy, in no very measured terms, and he demanded that we should pursue some course to convince him of his error, and professed himself open to conviction. As he is publicly preaching his doctrine, we have concluded to publish its refutation. For this purpose we had written out several letters, and intended to have commenced their publication in the present Volume. But owing to the sickness of our family we discovered we should be able to make very little progress in the present Volume, and concluded to defer them until the next. Mrs. N.'s affliction continues with very little abatement. She suffers the most excruciating pains in her limbs, particularly her feet, so that she has to be lifted about,

and handled as tenderly as an infant. The physicians think that at the approach of cool weather they can apply a remedy. How it is to terminate, the Lord only knows, our own judgment is, that her case is extremely perilous.

Considerable anxiety has been manifested by brethren in various parts to know if we would be at their Associations. We have already failed to be at the Point creek, Sugar creek and Eel River Associations, each of which, we had calculated to attend, and our prospects of attending any of the associations this season, is, at present very gloomy. We can only say to our brethren at present, our feelings and affections are with them, and our heart's desire and prayer to God for them is, that they may abound in the truth, and in the love of God and of one another and they may be happy and prosperous.

In reply to sundry enquiries in reference to the publication of the 3rd Volume of this paper, we will remark, 1st. The paper will be of the same size, and form as heretofore, and 24 Nos. will complete the volume. It will be printed, and distributed by mail to subscribers, by Mr. J. I. BROWN, our present printer, who will use all practicable industry to make his issues regularly on the 1st and 15th of each month. 2nd. The terms will be the same as heretofore, viz: \$1,00 in advance, or \$1,50 if payment be deferred for a longer period than three months. Our reasons for making this difference are the following: 1st. We cannot procure paper without paying cash in advance for it, and it is much to our interest to lay in a full supply at once, at wholesale prices. Much of our time we have been compelled to lay it in, in small quantities at a time, as we could procure the funds, and we have found it attended with much trouble and expense. 2nd. The printer has to support his family, and keep up his press out of his earnings, and he frequently has to incur, not only a loss of time, but also disadvantageous purchases of such things as he needs, for the want of ready money to advance. Then, as advance payment is to

the mutual advantage of publisher and subscriber, that mode is much to be preferred, and we hope our subscribers will generally adopt that course. As heretofore, any person obtaining five subscribers, and sending on the money in advance, free of postage, shall be entitled to receive a sixth copy gratis, if he wishes it.

3rd. All communications to the Editor are to be directed to him at Charleston, Illinois, and all communications in reference to the W. P. Baptist are to be sent to him, free of postage.

4th. Those who wish to discontinue their subscription, must notify us of that fact; and as we have no other means of ascertaining the wishes of our subscribers, such as fail to notify us of a wish to discontinue will be considered as continuing their subscription. Those who wish to discontinue, and have not paid up their arrearages, must accompany their notice of discontinuance with what is due; and no paper will be stopt, only at the option of the Editor until all arrearages are paid. The publication of the Third Volume will commence in the course of a few weeks, during which time we desire that all who wish to discontinue would give information to that effect, and all who feel interested in the continuance, and prosperity of the paper, we hope will use some industry in trying to obtain additional subscribers. We respectfully solicit a continuation of our correspondence, and hope our brethren will not be discouraged because some of their communications have been so long unattended to. The reason has been assigned, and they will receive attention as soon as practicable. We request our brethren to send us copies of the minutes of the different associations, and also such information in respect to the state of religion, and progress of the churches, as may be thought interesting, or, is calculated to instruct, or edify our readers.

It is a mortifying reflection to us in bringing our 2nd Volume to a close, that we are unable to refund to brother Morton the money he so kindly bestowed to enable us to progress with our paper, and fill

our engagements with subscribers. While many of our subscribers, and agents have manifested that they were in earnest in wishing us to continue our publication by procuring us many subscribers, and making prompt payments, and some have shown a willingness to assist us in learning the brethren by contributing more than we had any wish, or right to demand of them, there are many others who have contributed to our expences, but nothing else. We have enough, now due us, to square us with the world, if we had it at command, but it is scattered over a number of States, and we are unable to employ travelling agents to collect it for us; we must therefore, at present, submit it to the honor and integrity of subscribers, whether they will pay us, and help us out of our embarrassments or not. If we were able, we would most cheerfully publish the W. P. Baptist gratuitously, and make it an offering to the old Baptist cause, without fee, or reward; but as we are not, those who subscribe, must expect to pay for it. We feel a repugnance to the idea of dunning, [for we have had some experience of the feelings it produces] but our necessities are absolutely pressing, & we must pay our debts with what is owing to us or make great sacrifices of property, for which we have laboured hard, and cannot well spare from our family. Those who are indebted to us know it, and we do hope they will take the matter into consideration, and, do as they would wish to be done by: and if so, we shall not again be compelled to the mortifying necessity of publishing in our paper our embarrassments, and urge the propriety of our debts.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 22, 1845.

In the preceding pages our readers will find some details of the pecuniary matters and perplexities of the other Old School Baptist papers, from which they will be enabled partially to appreciate the difficulties which publishers have to encounter, without a specification of our griefs. Suf-

vice it then to say, that the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been \$1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of the other papers have been \$1 50, if not paid in advance. We will hereafter charge \$1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster immediately on its receipt the first No. of the next volume, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

We have repeated applications for copies of the History of the Kehukee Association, and having some copies in sheets, we have concluded to sell them at 50 cents per copy, so that persons at a distance can get them conveniently through the mail, and have them bound in their own vicinity. The price of those bound in leather is \$1. It contains 300 pages, and the title page reads thus:—

“A concise History of the Kehukee Baptist Association, from its original rise to the present time, wherein are shown its first constitution, increase, numbers, principles, form of government, decorum, revolutions that Association has passed thro’, revivals, ministers, churches, confession of

faith, times and places when and where Associations have been holden, queries and their answers, and all other useful articles relative to church history—in two parts. By Elder Joseph Biggs, Pastor of the Baptist church at Skewarkey.”

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Chambers county, }
June 1st, 1845. }

DEAR BRETHREN IN THE LORD: I wish to say a few things to the poor scattered flock, and try if possible to speak a word of comfort to the little children that are repining and sorrowing. “For he hath said, I will never leave thee, nor forsake thee.” Heb. 13. 5.

It is highly probable with me, that none who have made a profession of the name of Christ, are more often grieving, mourning, and distressed, than I am myself. We often hear Christians say, that their state of sorrow, distress and grief, does not arise from any distrust of the truth of God’s word, but from a fear that they are not the characters to whom these precious and never failing promises apply. Let us examine this subject a little, and see if this is the only cause of our fears; and if so, try to dispel such gloomy apprehensions from our mind. It is said, “By this we know that we have passed from death unto life, because we love the brethren.” Now says one little, tender, doubting lamb, if I knew I really did love the brethren with the right kind of love, I would then be satisfied and know of a truth that I had passed from death unto life. Examine yourself then upon this point, and see if you do love them with pure love, simply because they belong to Christ; whether rich or poor, bond or free. If you knew of a truth that you loved *Christ’s brethren* with perfect love, then would your fears be cast out, for perfect love eats out fear; but here is where doubts and fears arise very often, and whether you will arrive to a complete knowledge of this fact or not, until we know even as we are known, is unknown to me, but still we

should place implicit confidence on good evidence.

Have you not seen the time when, if you spoke the true sentiment of your heart, you would acknowledge that you were a stranger to grace, that you were a dying mortal and an accountable being to God, yet to feel any continued distress in consequence thereof you could not; but by some means there arrived a period in your life that you were deeply concerned about your situation, and you set about to remedy your state and recommend yourself into the favor of God? but did you do it? If you think you did, you are not distressed but you are resting in a state of carnal security, vainly puffed up by your fleshly mind. But if you failed in your most sincere attempts, and was made to see more and more of your sinfulness, and often tried to get rid of every serious impression, which sometimes no doubt you thought you had drowned in the merry crowd never more to return; but when you retired to yourself the dagger was there,—when you lay down at night it was there, like a gnawing worm in your guilty conscience; then it would be suggested to you that you had now done so much wickedness, since you had those impressions, that there was no chance for you.

O, wretched state that I am in! Time would fail me to point out all your wanderings at this time. Suffice it to say you prayed, you mourned, you wept because you could not weep, you sometimes were afraid that you were not truly in earnest, or else God would hear and answer your prayers; but eventually your prayers became nothing in your view but a chattering noise, an effusion of sin and iniquity, and therefore you cried, Lord have mercy upon me, a poor lost, hell-deserving sinner, while you viewed yourself to stand on the very brink of an awful hell, which was ready to receive your guilty soul; when at this last and terrible extremity, Jesus who came into the world to save his people from their sins, was revealed to you as your Saviour, and by virtue of his

blood you were taken out of the horrible pit, and you found yourself rejoicing and praising God with all the powers of the soul, while all nature, with which you were surrounded, appeared entirely new and to join in with you in songs of sweetest praise to God and to the lamb. Is all this an illusion? No, surely.

O, my brother! if the good Shepherd did not leave nor forsake you when you were at the very gate of hell, but raised and exalted your mind on the everlasting covenant even to the very heavens, how shall he not freely give all things that pertain unto life and godliness? 2 Pet. 1, 3. Do my brother depend on the eternal omnipotent God, for he surely will be as good as his promise and not forsake you, though you sometimes complain of a want of wisdom, the same good shepherd says, if any man lack wisdom let him ask of me. Jam. 1, 5. So then the lacking character is the one to apply in faith for it; (6 vs.) and if you want understanding in the scriptures, he will not forsake you in this, when the proper time arrives for you to know, your understanding will be opened up, Luke 24, 45. If you lack knowledge, it is he that teacheth man knowledge. Psa. 94, 10. Your thoughts no doubt will be nothing but vanity, but the Lord is well acquainted with all your shifting scenes, and he will not forsake thee, "he will instruct thee in the way which thou shalt go, and guide thee with his eye." Psa. 32, 8. Many waters cannot quench his love; neither can the floods drown it. So I must come to a close for want of room and time to write more. If the Lord permit and I can get opportunity I shall write a more lengthy communication in a short time.

WM. M. MITCHELL.

From the Signs of the Times.

CIRCULAR LETTER.

Of the Bel River District Association,
(Indiana,) for 1845.

BELOVED BRETHREN IN THE LORD;—
God in Christ, who is the great Shepherd of Israel, supplying our needful wants, hath, if

the dispensations of his providence and grace, enabled us again to participate in a good degree, in some of the many advancing from a Christian correspondence. Who, but those that have Christ in them, the hope of glory, translated into his kingdom, know the sweets of those personal interviews so often granted the followers of the dear Saviour, having obtained like precious faith, united in the same cause, fighting under the banner of the same King, equally interested in the conquest. Who could not, under such circumstances, grasp the hand of his brother & companion in tribulation; in the kingdom and patience of Jesus Christ, and join in concert to praise the God of their salvation. The solidity of enjoyment in our holy religion, grows out of the consistency of the truth of what God is in himself, and the relation we bear to him, together with the manifestations of his power and holiness in our sweet deliverance from the consequences of sin. With this confidence in God, our Redeemer, and the blessed hope in the prospect of a glorious immortality, David said, "He that is our God is the God of salvation; and unto God the Lord, belongeth the issues from death." Psalm, lxxviii. 20. This, compared with the language of the Apostle, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life," (1 John, v. 20,) brings to view three points of doctrine, which stand immediately connected with the interests and happiness of the children of God. First, *The absolute and undivided divinity of Christ*, [i. e.] the word "this," demonstrates the Son of God with his Father and Holy Spirit to be the true God in distinction from all false and nominal deities. The testimony of the Spirit is, "There are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." "The Word was God, and was made flesh and dwelt amongst us." And said John further, "We beheld his glory, the glory as of the only begotten of the Father, full of grace

and truth." The evidence is clear because the Spirit is truth. How manifest it is, then, that Christ is truly and really God with all fulness dwelling in him, possessed of all the divine perfections, from the works of creation, as well as from the names and titles by which he goes, and particularly that of Jehovah, which is incommunicable to any creature; yea, John saw him in the midst of the throne and of the four beasts, and in the midst of the Elders, as it had been a lamb slain, having seven horns and seven eyes, which are the seven spirits of God sent forth in all the earth, precisely in accordance with what the prophet Isaiah said, (Isa. ii. 3,) in relation to the Branch spoken of by Zechariah, iii. 8, "The Spirit of the Lord shall rest upon him, the spirit of Wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord: and shall make him of quick understanding in the fear of the Lord; &c, which manifests this truth—"In him dwelleth all the fulness of the God-head bodily; yea, God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."

Secondly. The eternal union or oneness, and the everlasting love of God, (which is the bond thereof,) that exists on the part of God with and toward his people or chosen in Christ, which are the securing and preserving cause that makes the gift and choice of God, to and in Christ, effectual to their salvation: which will be carried on and completed by the power and strength of the Spirit of Elijah's God, through Jesus Christ, as purposed by the Apostle when speaking of God as having made known unto us the mystery of his good pleasure, which he had purposed in himself. Thus it is evident that the gathering of the members of Christ's body (or church) together, by the distinguishing grace of God, their being born of incorruptible seed, is making known his divine will and purpose which he had purposed, (not in human means of effort,) but in himself; that he will in the dispen-

sation of the fulness of the times, gather together in one all things in Christ—that is, one body or church, whether they be things in heaven or things on earth, even in him—chosen in him before the foundation of the world, gathered together in him, created in him unto good works. Again, because they were sons and heirs, God hath sent forth the Spirit of his Son into their hearts crying, *Abba*, Father, making manifest their interest in the eternal inheritance in reserve for them. How abundantly evident it is, then, that they are sanctified by God the Father, preserved in Jesus Christ and called; thus manifestatively the body of Christ, and members in particular; members of his body, of his flesh and of his bones—a bone of him shall not be broken. Again, “All thy children shall be taught of the Lord; of all that the Father hath given me I shall lose nothing, but shall raise it up again at the last day.” *John vi. 39.* All the foregoing chain of divine truth referred to, goes to prove that he of whom we speak, is God and changes not; therefore the sons of Jacob are not consumed, for he shall come, he, God in Christ—“he is like a refiner’s fire and like fuller’s soap; he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Lastly, He is not only the true God who is the God of our salvation, and the near kinsman of his people, but also eternal life to whom belongeth the issues from death, and in whom all his will be ransomed from the power of the grave and redeemed from death, for in him is eternal life, and he gives it to his people. Accordingly Jesus lifted up his eyes toward heaven and said, “Father, glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” Again, “my sheep hear my voice and I know them, and I give unto them eternal life and they shall never per-

ish.”—And now, since he, the Son of God, hath come and given us an understanding whereby we may know him that is true, and a blessed assurance that we are in him that is true, and the foregoing so emphatically setting him forth to be in true God and eternal life, what is to prevent the accomplishment of the declaration that God hath made by the prophet Hosea, (*Hosea xiii. 14.*) “I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.”—which doubtlessly implies the wrath of God due to sin, which God’s elect people are justly deserving, which Christ bore and delivered them therefrom, and consequently from the curse of the law, being made a curse for them; also from eternal death, the equivalent to that which he suffered which he did by paying the ransom price, his blood, his life, yea, himself. It is indeed equally true that the ultimate consequence will be the redemption from corporeal death and from the grave; not as yet, for the ransomed of the Lord die as others, and are laid in the grave, the house appointed for all living; but in the resurrection morn, there will be a redemption or deliverance of the bodies of the saints from their graves, mortal death and corruption; yea, from the mortal corruptions of sin and all its defilements, as well as from affliction, diseases, and from death itself, which shall have no more dominion over them. In confirmation of this truth, Paul, in the fifteenth chapter of first Corinthians, introduces the gospel embracing the death, burial, and resurrection of Christ, the basis on which the resurrection of the dead, called by the Apostle the gospel, is predicated, that being the most important article in the faith of God’s elect, it formed a considerable part of the Apostles’ ministry, to the grief of the Sadducees among the Jews; to the scorn of the Gentile philosophers, and to the faith, hope, and comfort of the saints—it is the sum and substance of the word of faith and doctrine.

upon which the whole depends; the word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach—that if thou shalt confess with thy mouth, the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. The resurrection of the bodies of the saints is intimately connected therewith and assured thereby. This is the gospel, good news, glad tidings, that the bodies of the saints shall be raised like the glorious body of Christ, when he that raises him (Christ) from the dead, shall quicken them (their mortal bodies) by his Spirit that dwells in them, and they shall live with him (Christ) to all eternity. Were this out of the gospel, it would not be gospel or good news; it would be one of those things John alludes to, wherein he says, Little children, keep yourselves from idols. That is, the idolatrous curiosity of the skeptic. Yea, faith would be a vain thing, and hoping and believing Christians would be of all men the most miserable. Read 1 Cor. xv. 12—20, inclusive—As was before proven by ocular testimony, preached and asserted; and now resumed and concluded from the glaring contradictions and dreadful absurdities that would exist in case of a non-resurrection, or a denial of it. But being risen, he became the first fruits of them that slept, which is respecting the saints that died before the resurrection of Christ, whose bodies arose and came out of their graves after his resurrection, and went into the holy city, and appeared unto many. If Christ is the first fruits of them, there is no difficulty in conceiving how he is the first fruits of them that have died since. No subject is more clearly brought to view in the scriptures of truth than this.

We will close for the present, by remarking that, in order thereunto, the Apostle informs us that the mortal bodies of saints shall be quickened, or their vile bodies changed which is the same thing, fashioned like Christ's body; and yet to every seed his own body, which clearly proves to us that

the same body that is sown, or laid, in the grave, will be brought forth in the resurrection.—And although it is the same body that is sown that will be raised, yet there will be as much difference between them as between corruption and incorruption—mortality and immortality—natural and spiritual—yea, between sin and holiness. For in illustration, he speaks of the difference of the glory of celestial and terrestrial bodies—of sun, moon, and stars—for as one star differeth from another star in glory, so also is the resurrection of the dead. It is sown in corruption, in dishonor, in weakness—a natural body; it is raised (the same that was sown) in incorruption, in glory, in power—a spiritual body. Here the use of the pronoun “it” in the scriptures again and again is to express the identity of the body sown and raised. Again, I will shew you a mystery—we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality, &c. Wherefore, our dearly beloved brethren and sisters, in hope of conquest in the destruction of the last enemy, which is death, given to us of God, through our Lord Jesus Christ, may our hearts be fraught with thankfulness toward him, and he enable you and us, through grace, to be steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord, it is the prayer of your brethren in the bonds of love.

When the last loud trumpet
Shall rend the vaulted skies,
And bid the entombed millions
From their cold beds arise;
Our ransomed dust revived,
Bright beauties shall put on,
And soar to the blest mansions
Where our Redeemer's gone.

As it respects our correspondence, we esteem it an invaluable privilege of Chris-

tian enjoyment.—The brethren of our correspondence in the ministry, came to us in the fulness of the blessings of the gospel of Christ; and we desire to continue our correspondence with you, for which we have chosen our beloved brethren, as named in our Minutes, to bear this our epistle of love to you. Receive them as faithful brethren in the Lord. Farewell.

*Harmony, Chester district, S. C. }
Nov. 1st, 1845. }*

DEAR BRETHREN EDITORS, and readers of the Primitive Baptist: Feeling that you are one with my heart, after reading a few numbers of your paper, which I think is not only one of the faithful witnesses of the truth of God, in those days of darkness and delusion, in which the wisdom of man and his improvements are striving to rise superior to the wisdom and power of God; and in these parts have too far succeeded (in appearance at least,) both with ministers and laity, till the counsel of God is hid by words without knowledge. Job, 42nd, 3rd. And the man who would attempt to speak for the truth of God would be set down as a dolt or an old fashioned blockhead. The truth of which some of us know by experience and these facts are known to your unworthy brother and fellow sufferer, for the truth of the revelation of the wisdom and power of God 1st Cor. 1st, 24th.

From my own experience I think it is (i. e. your paper) one of the comforters of the scattered Israel of our God, and the most convenient way at present of speaking one to another. Malachi, 3rd. 16th. And I should perhaps before now have been tempted to write to you, but for fear of showing what a dunce I am, and have been; or for fear I might bother you for no good to any; till I received one number of your paper (now absent in the hands of a friend,) containing a piece written by one of the companions of my childhood, a class-mate at school; and a neighbor till after his conversion (as I confidently hope,) when he removed to Georgia, Cobb county, and left me a non-pro-

fessor, living within two miles of where his gin stood; from which I removed five years come January, to where I now live.

But the recollection of the past is sweet, if it does not carry with it shame nor remorse. And though it might awaken some kind of sensibility in the mind of brother Massey, for us to visit together the places of our boyhood; yet let our mind turn to those things more particularly connected with that hope which we are permitted and encouraged to exercise; which is not of man, nor according to the wisdom of man, but according to the grace given us in Christ Jesus before the world began. 2nd Tim. 1st, 9th.

Then should we be more delighted to visit the place where the gin stood, the grove just by, the field where he plowed, the residence of old brother Moore, the shade near the gate where we spent part of one Sabbath evening, (though we then differed in some things;) and that place near Mr. Walker's on Cedar Creek, where we shook hands the last time.—Yea, old Josiah, if we could walk together through those groves, and fields, and dales, and recount the dealings of the Lord with us, showing us what we were and leaving us to know our own heart, (at times) that like old Hezekiah we might know all that was in our heart. 2nd. Chron. 32nd, 31st. Till we had learned experimentally what was in man and ourselves too. That we might not rest in a false peace, not making man our trust, nor flesh our arm; and teaching us by the daily displays of his long suffering, and mercy, and gracious promises, till we (being before made sick of sin,) daily sighed for a righteousness in which we would appear in the presence of God, where we knew we must come. And that he who is higher than the heavens should view us with complacency, provide the necessary robe or covering in the unfathomable mines of his own eternal wisdom, and stoop himself to bring it near to us, and clothe us with it, call us his own by the most endearing names known to us, or that our language can express. And

making us know that our faith and hope should not rest on our feeble inconstant deeds, but of him that called us. Romans, 9th, 11th. And if it was easier for the visible heavens and earth to pass away than his word to fail. Mark, 13th, 31st. That we might have a strong consolation who by the grace of God are enabled to lay hold of the hope set before us. Heb. 6th, 18th.

With these things in view, it does not appear so strange to us as perhaps it does to others, that Paul should renounce his phariseism and Jewish prerogatives, to become a follower of the Lord Jesus Christ, and a sufferer, that his grace in all its triumphant god-like powers might be made known to the Gentile world, that the praise of God and glory of Christ might fill the whole world. Neither should the Primitive or Old School Baptists of the present day be wondered at, if it was not but too evident that there is abundance of delusion gone abroad in the world. Men have refused the truth and chosen delusion, till truly (it appears) gain is supposed to be godliness. 1st Tim. 6th, 5th. Yea of a truth it is enough to shock good sense itself, to hear some to draw a sevenpence from a poor illiterate slave's pocket, tell him it might be the means of the salvation of one of his countrymen in Africa, who would meet him on the shores of everlasting happiness, to thank him and extol his liberality. But worse and worse, deceiving and being deceived. 2nd Tim. 3rd, 13th.

A learned doctor (of divinity, as he is called) a few weeks ago near this place, in soliciting contributions in favor of the grand scheme now on foot for the conversion of China, said in the audience of perhaps fifteen hundred people or more, that the contributors would be met by the Chinese on the borders of that land of everlasting felicity, and there thank them and praise their liberality, &c. Now if the learned doctor tells the truth, it appears to me the harmony of heaven above, must follow the confusion of the church below; for now with us it is, lo! here, and lo!

there. But my soul sickens at the recollection of what I have seen and heard, and I had rather believe the Lord than ten thousand such doctors. See Isa. 52nd, 3rd and 9th verses. 63rd, 9th. 1st Pet. 1st, 18th. Rev. 5th, 9th and 10th.

And let the harmony of heaven continue, for this new song will be ever new, "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, &c." And not one word of praise to fellow creatures. Then when all is swallowed up in love and praise to God and to the Lamb, and angels themselves would refuse to be worshipped, and say to the transported soul, see thou do it not—worship God. Rev. 22nd, 8th. Yet the arrogance of poor, frail, inconstant man, who could not do more than was his duty to do. Luke, 17th, 10th. Forgetting the obligation to do all to the glory of God. 1st Cor. 10th, 31st. Differing widely from Paul, who sought not glory from man. 1st Thes. 2nd, 6th. But more like the pharisaical hypocrites of old. Matth. 6th, 2nd. Who sought and obtained glory from his fellow man, and has the promise of no other reward. And it does appear to me, that if men are to be known by their fruits now as formerly, Matth. 7th, 20th, the true church would be a great deal smaller than many suppose her to be.

And viewing the visibility of things, the practical and prevailing corruptions of the present day, the fact that there is any who could say in truth of the Lord Jesus Christ, he is the chief among ten thousand and altogether lovely—should inspire us with the feelings and language of old Isaiah: Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Isa 1st, 9th. Or Jeremiah: It is of the Lord's mercies we are not consumed. Lam. 3rd, 22nd. Then while our souls are cast down within us at the appearances around us, with transport may the spirit enable us to remember our God

from the land of Jordan and of the Hermonites from the hill Mizar. Ps. 42nd, 6th. Then we need not fear though the earth be removed, and though the mountains be carried into the midst of the sea. Ps. 46th, 2nd.

One of our brethren who lives a little more south than I do, complains that he is hated by a certain cast; but tell him to compare the doctrine and practice of these men with that of the Lord Jesus Christ, and see if they would not hate him too. And if so, he ought to rejoice that he is favored with a standing testimony of the truth of the doctrine of Christ; that he foresaw it, and gave it as an evidence of his omniscience and infallible foreknowledge, and as a daily testimony for the comfort of his people. See Matth. 10th, 22nd; John, 16, 18; Mark, 13, 13; Luke, 21, 17th. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. Matth. 5th, 11th, 12th.

Now if graceless, Arminian, money-hunting, time serving preachers; and vain, sensual, flesh-serving laity held us in high esteem, we could not have the cause to rejoice which we now have. Luke, 6th, 22, 23rd. Let us therefore endure hardness as good soldiers of the Lord Jesus Christ, 2nd Tim. 2nd, 3rd; for in due time we shall reap if we faint not. Gal. 6th, 9th. For I know some of us had fainted, unless we had believed to see the goodness of the Lord in the land of the living. Ps. 27th, 13th. Therefore we hope we are encouraged still to wait on the Lord, verse 14th.

But a few words more with respect to the merits of your paper, and the appearance of the religious (or so called) atmosphere with us at present. In those parts the question between victorious and conquering grace, and free will, has never been made a term of communion; but we have all mingled together like those people that Shalmanazar placed in Samaria. And though some have feared the Lord, yet every one has worshipped his own (and I fear too many a fanciful) God. 2nd Kings, 17th, 33rd. And though some few of the laity and myself have strenuously contended for the doctrine of grace, yet all that we have effected thereby is to render ourselves unpopular. Our right to, or privilege of membership has never been questioned,

and what is done as yet is by calumny and private slander; for this is all the power they have as yet, but what to-morrow may bring I cannot tell. But one thing my soul repeats again and again with some kind or degree of triumph:

Not all the pains that e'er I bore,
Shall spoil my future peace;
For death and hell can do no more,
That what my Father please.

And if he has received me freely of his grace, he will not cast me away for all that men and devils can do. Though there is a great change here since six or seven years ago, and I do not apprehend that things will long remain as they now are. The old Bethel Association is dissolved, and great confusion in some of the churches, which I hope the Lord will overrule for good. Now since the straw fire a few years ago, in consequence of still maintaining the doctrine of God's absolute sovereignty, man's dependence and accountability, we have become hated, and feared, and snubbed by the modern Pharisees, who trust in their own righteousness and powers, and despise all who differ from them, till I have thought and felt like I was a stranger and pilgrim indeed. And had not God providentially enabled me to obtain several pieces of Br. Osbourn's works, I should have thought that I was one of the oddest creatures on earth; but having been blessed this spring with an interview with him, (i. e. Osbourn) and through his generosity received a few numbers of the Primitive, I have felt much revived to find that there were others scattered through the favored land whose language was familiar to my heart. And I felt them to be one with my soul in suffering and in hope, to whom I did desire to respond; but knew not whether it would be proper in me to attempt it or not, till receiving the number containing a piece from the pen of my old schoolmate and neighbor, Josiah Massey, which has brought me to the resolution to respond, if by the help of your organ I can speak so as to be heard over the raging waves, and roaring winds, and gloomy skies of free will, human merit, and lofty improvements of the day. But if not, I must sit down and listen in the gentle breeze to catch the sound of the wanderer's voice, till a more favorable time to respond shall present itself.

So I must close for the present, hoping and praying (and believing too) that God of his unfailling grace and mercy be with us all in our pilgrimage here, and give us grace as our trials shall require. For if God has designed to preserve a Jonah, neither floods nor whales will prove his grave; and if he has determined to rescue a few poor captive Hebrews, their enemies will kindle fires and open the hon's den in vain. May the Lord be with and bless his people now and ever.

WILLIAM PERRY.

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"Come out of Her, my People."

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SATURDAY, DECEMBER 13, 1845.

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Lexington, Mi., }
Nov. 4, 1845. }

DEAR BRETHREN: Having never written to you through the Primitive Baptist, I now ask leave for the purpose of making a few brief remarks relative to a "Sermon on theological education, delivered before the Convention at Forsyth, May 18th, 1845, and published by request of the Convention" in the Christian Index, Penfield, Ga. June 20th, 1845. This sermon was handed to me by a missionary Baptist, whom I esteem as a personal friend, with the request that I should "read it over twice, carefully, and then form my opinion." I have done so, and lest my silence should indicate my approbation of the sentiments and scripture deductions therein expressed, I wish to notice, in a brief manner, some of the leading points of scripture testimony in favor of a theological school.

In order to fix the attention on the system which the Convention wish to establish, let us notice as we proceed, their own definition. "Theological education is such a training of the mind and improvement of the heart as will enable a minister of Christ to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness to himself and others in the world to come. Remember we said a minister of Christ. One called of the spirit to preach the gospel," &c.

The above extract was made merely to show the character of the students under consideration, according to their own definition. After briefly alluding to inferential testimony, "drawn from the dignity of man, the nature of the mind, the pleasures of knowledge," &c. they introduce Aaron as the first theological student. "Aaron was appointed to the priesthood, &c. Moses was Israel's leader and lawgiver, learned in all the wisdom of the Egyptians, &c. They were constantly together, forming their plans, and seeking counsel of God. Who does not see that Aaron would thus soon acquire (if he did not possess it before) much of the learning and wisdom of Moses?"

Now in the first place they have introduced no positive or even probable proof that Aaron was ever learned in the "wisdom of the Egyptians as Moses was, or that it was necessary to qualify him for the priest's office. And in the 2nd place, if he did possess much of the Egyptian learning and wisdom of Moses, they, themselves, seem to be in doubt whether he obtained it after he was called to the priesthood, or before, as Moses did—if before, it all falls to the ground as improper testimony, being inapplicable to the case under consideration; which is the education of a "minister of Christ, one called by the Spirit to preach the gospel."

Hear them: "Who does not see that Aaron would thus soon acquire (if he did not possess it before) much of the learning and wisdom of Moses?" What a strange

conclusion! At least it seems so to me. Moses was learned in all the wisdom of the Egyptians, and Aaron lived with him—therefore Aaron must necessarily “acquire (if he did not possess it before) much of the learning and wisdom of Moses.”

Now there has been no scripture testimony introduced to show that Moses ever taught the “learning and wisdom of the Egyptians,” or that Aaron ever possessed any—unless it be supposed that the art of making calves was of Egyptian origin—and admitting this to be true, it is very certain he did not learn it of Moses, at least subsequent to his call to the priesthood.

The next case referred to is Eli and Samuel. The former set up as a theological teacher, and the latter as a student. I think it sufficient here to refer the candid enquirer after truth to the first three chapters of Samuel, with these remarks—that if Eli was capable of “so training the mind and improving the heart (of a man) so as to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness to himself and others in the world to come,” why did he not so for his own sons, Hophni and Phinehas?

The next case brought up for our consideration, is Elijah and Elisha, which is done in these words: “We read of a certain young man who was engaged in his agricultural pursuits, &c. and the great prophet Elijah passed by, and cast his mantle upon him. And he left all and went after Elijah, and ministered unto him. He was for years under his instruction,” &c. Here the reader of the sermon is kindly invoked to believe that Elijah acted on his own judgment in electing Elisha as his successor; and that he by a regular course of theological education, “so trained the mind and improved the heart of Elisha as to enable him to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness to himself and others in the world to come.”

Now by reference to the scriptures, we find, that God chose Elijah as successor to Elijah—that he apprized Elijah of the

same, and instructed him to anoint Elisha to be prophet in his room, and that too when Elijah was bowed down under the melancholy belief that all the people of God were destroyed from the face of the earth, except himself. The case then is far from covering the grounds of a modern theological school, so far as scripture testimony is concerned.

These theological school advocates next introduce a class of men, called ‘sons of the prophets,’ who, they would have us believe, were called of God to the ministry and were under the special teaching of Elisha for that purpose. Now with due respect for the opinions of others, I must frankly confess that I can find no scripture testimony to prove that these “sons of the prophets,” as a class of men, were of the spiritual seed of Abraham. There is not half so much said in their favor as there is in favor of Balaam, and yet we have positive testimony that he belonged not to the true Israel. It is clear from scripture evidence that God chose some of them—as he did Paul from among the Pharisees, but this falls far short of proving that this body of men called “sons of the prophets,” were Jews inwardly. The external acts of the people of God are various and some very bad—but all true believers are actuated by *one faith*, which alone produces good works, acceptable in the sight of God. Now by investigation we find that these “sons of the prophets” were not possessed of the “faith of God’s elect,” as Elisha the anointed prophet of the Lord. It seems that there were a large number of these pious sons of the prophets who “were to view” to see Elijah taken up—and immediately their benevolent apprehensions became *anxious* about his fate—lest the Spirit of the Lord should not be able or willing to take care of him, and “cast him in some mountain or some valley.” They soon after met Elisha and urged him to send fifty missionaries to see whether Elijah had fallen from grace or not. After they had “urged him until he was ashamed, he told them to send” in about the same spirit that Micah spoke to Ahab.

And they sent fifty of these pious Arminians, who sought three days and found him not. And when they returned to Elisha he mocked them by saying, "did I not say unto you—go not."

I presume that no Bible reader would deny that these "sons of the prophets" were personally known to Elijah, and it is certain that he did not recognize them as prophets of the Lord—and though God had reserved to himself 7000, previous to the anointing of Elisha; it is probable that they were of Elijah's personal acquaintance—unless it be supposed that these 7000 were unconverted persons who knew nothing of God at that time—and only sealed with this seal, "the Lord knoweth them that are his." But with due deference to the opinions of those who may differ with me relative to the true character of these "sons of the prophets"—I shall earnestly contend that, in order to make this case cover the grounds of the modern theological school system, in addition to proving that these Arminian, wild gourd gatherers, belonged to the household of faith—they must prove that they were called of God to the ministry—that subsequent to their call they were congregated together under the tuition of Elisha to qualify them for their office—and that all this was done in obedience to the command of God.

The sermon introduces the next theological school thus: "Elisha went also to Gilgal where there were a hundred of the sons of the prophets, that is the pupils of the prophets, and they set before him to receive instructions." Now I earnestly request that all concerned may read from the 38th verse, to the end of the 4th chapter of 2 Kings, and if they can see any thing like a theological school set forth, I confess their perception is much stronger than mine. So far from their "setting before Elisha to receive his instructions," it seems very plain that they were hankering around him to be fed by miracles, just as Jesus fed thousands who knew no more about spiritual things than Simon the sorcerer.

Like drowning men catching at straws they next catch at the following text, to wit—2 Kings, 22 and 14—which simply says, "that Huldah the prophetess dwelt in Jerusalem in the college." Now taking into consideration the whole scope of their argument, and it is clear that they wish to impress it on the mind that this college was established by divine authority for the purpose of "so training the mind and improving the heart of pious young men as to enable them to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness for themselves and others in the world to come." It must be a bad cause indeed that requires such a wresting of the scriptures to sustain it. It is not proveable by scripture that the college spoken of in the text was even a place of learning. But admitting it was, which I am by no means indisposed to do—and also that "in every city and town there was a school where children were taught to read the law. And from the nature of the law the Jewish learning must have been more or less theological," and what does all this prove? Does it show forth any thing but a common school system among the Jews, where all were taught in the Jewish learning without any pious distinctions? Remember when the Jews studied the law of Moses, they did nothing more than our lawyers do when they study the municipal law of the land. Where is any evidence here of an institution established by divine authority, for the purpose of training pious young men for the ministry subsequent to their call? Remember their own definition, "a minister, called to preach," &c.

We now come to their inferences drawn from the New Testament scriptures, in favor of the modern theological school system—and here let us keep in mind their own definition, &c.,—with which I shall pass their remarks relative to John the Baptist, as they seem somewhat inclined to believe that he "received his instructions from the mouth of Deity." They also admit that Christ was the teacher

of the apostles, subsequently to their call to the ministry, consequently there is no analogy here in support of modern theological schools, according to their own definition.

They now break forth, in their sermon, thus: "Shall we go on to cite you to the learned apostle of the Gentiles, standing in the midst of Mars' Hill, quoting to the men of Athens passages from their own authors to prove to them the character of the great God"—then, as if to hide analogies, instead of bringing them to light, they drop Paul and take up Aquilla and Priscilla, and also a young minister who knew nothing of English grammar, &c. After proceeding to give a brief touch at the history of the church, in which they suppose that all her troubles were the result of the want of learning, the speaker alludes to his unlearned ministering brethren around him thus: "I see them rallying around the standard of Christ, and saying to their young brethren, come, come like Paul from the very feet of Gamaliel, with sanctified learning and crucified heart, take this banner and bear it to the Jew and the Greek, the learned and the ignorant, plant it on every shore, unfurl it to every breeze, till its broad folds shall sweep the earth, and the shout of universal triumph shall proclaim the day of millennial glory."

The speaker then proceeds thus: "We turn in conclusion, to ask Baptists of Georgia, what are we doing? We have often been reproached for our idleness and ignorance—and it has often been said, that if Baptists would wake up—take an elevated stand, and send forth men of learning and piety—capable of advocating and proving their *doctrines*—we would soon overrun the State and take the world. Brethren, it is high time we were awake. Others have commenced the march of improvement, and are endowing their schools, qualifying their young men, and propagating their tenets throughout the land—and where are we? 'Tis true, we have not been altogether idle. Various efforts have been made, ever since 1802, in the cause

of education." Now as to their march of improvement, and overrunning the State and taking the world I shall leave for others to notice. My attention is fixed on the adroit manner in which they allude to the learned Paul in support of the modern theological school system. I am willing to admit and verily believe that there is a strong analogy between the two cases, and those who are disposed to investigate the matter thoroughly will not wonder at their touching it so lightly. It seems that Paul was brought up at the feet of Gamaliel, and educated in common with hundreds of others, who were "blasphemers, and persecutors, and injurious" to the true church of God. He was a pious young minister, breathing out threatnings and slaughter against the disciples of Christ, until God was pleased to open his eyes to see whom he was persecuting, and called him to the ministry—and then he conferred not with theological schools, but straightway preached Christ. And now he set so little value on his learning and eloquence that, while preaching the gospel, his manner and speech were so simple and plain as to appear weak and contemptible in the opinion of some.

Perhaps it may be asked, by some, why I take so much pains to oppose theological schools? To which my reply is, that I oppose them not on their true merit. If the "wise and prudent" who advocate their propriety, would rest their arguments on human policy, as dictated by the "march of improvement" then my opposition, on religious grounds would cease—but so long as they put a forced construction on the scriptures, to make them authorize and require such institutions, and impose their support on mankind as a Christian duty, I feel it my duty to contend earnestly against the whole system. If any wish to learn the wisdom of men, let them go to an institution of men for their education—but if any wish to learn of the spiritual things of God let them go to Him who alone can teach such things, for they are spiritually discerned. Is it not "because there is no God in Israel that they go to

inquire of 'a theological school, the god of Ekron.'

But they seem resolved on 'overrunning the State and taking the world,' in pursuance of which the sermon closes with the following appeal to their young brethren: "This work, in a great measure, must be yours. Our Elder Brantly, our Marshalls and Mercers are gone; and our Poseys, and Sanders, and Callaways will soon follow—but you young men will meet together in Convention, will occupy the seats of these fathers, will speak and moderate, and rule and direct the cause of God and men." There seems to be a rapid "march of improvement" among this class of Baptists, in many things as well as education, since 1802. Hoping that these remarks may do some good and no harm, I am your brother in Christian fellowship.

BENJ. GRIFFIN.

From the Signs of the Times.

CIRCULAR LETTER

The Point Creek (In.) Regular Predestinarian Baptist Association, to the several churches of which she is composed, sendeth this her annual token of love and Christian fellowship.

Feeling ourselves the spared monuments of God's amazing love and mercy, we must be permitted to express our great joy and gratitude, that we have been permitted once more to meet in an associated capacity, and learn thro' your brotherly correspondence and messengers, of the dealings of that kind and indulgent God, who has bro't us thro' many dangers, both seen and unseen, against whom we often felt inclined to murmur, as did the Israelites of old; but when we have exercised that Christian patience and forbearance that his word so forcibly inculcates upon us, we, like them, are made to wonder at the wisdom and goodness of the Lord. Ah, brethren, how unpleasant it is for us to divest ourselves of all self-confidence and dictation, and submit to the teachings of the holy word; Christ says, "Search the scriptures, for in them ye think ye have eternal life, and

they are they which testify of me." John v. 39. Yes, brethren, there we learn that salvation is of the Lord, there we find the precious promises that "I am with you always, even unto the end of the world." Matt. xxviii. 20 That "He will not suffer you to be tempted above that you are able, but will, with the temptation, also, make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. Ah, how often have we felt those precious promises verified—when temptations have gathered thick, and a gainsaying world has buffeted us, and spoken all manner of evil against us falsely—when we seemed like poor Peter to be sinking down, we, like him, have found his almighty arms about and beneath us, and our spirits refreshed by his presence, and we again enabled to go on our way rejoicing.

It is our legacy whilst on earth to suffer persecution. (our Master inherited a much larger portion than we are able to bear,) but, dear Christians, go on rejoicing, our warfare herewith soon be over. As Paul says, "If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. v. 19 But Paul says, "Him that he loveth he chastens;" then bear afflictions as good soldiers. We should rather rejoice at the similarity of our number, ignorance & stupidity, (in the eyes of the world,) and the primitive Christians: then, as now, there were two classes of professing Christians, the one conformed to the world, for the profits & applause of the world, the other regardless of the frowns or honors of this world pursued the even tenor of their way, believing that through the merits of a crucified Saviour, and the atonement he made on Calvary's summit for his bride, "prepared for him before the foundation of the world." (John xxv. 36) And the report he made to the Father, "that those thou gavest me I have kept, and none of them is lost; but the son of perdition, that the scripture might be fulfilled," (John xvii. 12,) to ultimately arrive home to God. Not to sing songs of victory for our sagacity or good morals,

but for the everlasting love wherewith he has loved us:" and his mighty power, by which, through faith unto salvation he hath kept us.

Finally, brethren, let us be engaged not as dead, but as having been quickened and made alive, &c., and whatever our hands find to do, let us do it with all our might, soul and strength, as James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Jas. ii. 18. Yes, by a well ordered walk and godly conversation, let us strive to keep the unity of the spirit in the bonds of love; hearing with each others infirmities; exhorting the luke-warm, bridling the froward—that we may be as a city set upon a hill, that others seeing our good works, may be constrained to glorify God. As we are blessed with a living faith, let us stand fast in the liberty wherewith Christ hath made us free; stand fast in one spirit, striving together for the faith of the gospel—while the sons of mystery Babylon, with their various schemes, both old and new, are compassing sea and land to make proselytes, and are spending their strength and their thousands of treasures, to preach salvation by that faith which is the act of the creature, the result of natural evidence, the duty of all men to perform, which is only salvation by works, produced by money; but let us view Christ and him crucified, as the only Way, the Truth, and the Life—let us love the truth, humbly walk in it, live in love and peace; and may the God of love and peace, remain with you through life, and ultimately take us home to himself, through Christ our Redeemer. Farewell.

From the western Predestinarian Baptist.

*Lick Creek, Sangamon county, Ill. }
April 30, 1845. }*

BROTHER NEWPORT: I once more take my pen, in order to address a few lines for your perusal, and insertion, provided you think it worthy a place in your paper. It is the third time I have written,

and sent on to you for publication, besides two or three old communications I have on hand, not yet sent on. I have received some of the numbers of the 2d Vol. of the Western Predestinarian Baptist, in which I find much that meets my entire approbation. But, before I proceed further, perhaps the question may arise in your mind, "Who are you, & what are you?" In answer to which enquiry, I will say, I am one who does not fully know himself, nor properly what I am, and it is likely, if you personally knew me, you would be of the same opinion. However, be that as it may, I am one who professes to belong to the family of the old fashioned Baptists, and who hopes he has been taught by the same Spirit by which they have been taught. I am one who believes the children of God are taught to know each other, by a true experimental knowledge of the love of God shed abroad in their hearts; and have all been taught in the same school, and by the same glorious teacher, the Holy Spirit. Nor is this knowledge peculiar to these latter times; but in every age God has provided a way for his people to know and understand each other, not by a mere *letter*, or external knowledge, but by an internal, heart-felt reciprocity of feelings and sentiment. Men may read and hear much of the fame of Jesus, and still be very ignorant of his true excellencies. The gospel must come home to the heart, in power, and in the Holy Ghost before they will see, and feel his divine beauties, and suitableness as a Saviour of lost sinners. The Queen of Sheba had heard much of the fame of Solomon, but when she came to him, she acknowledged that the half had not been told her: so a sinner may hear, and believe many things about Jesus Christ, and still have no saving faith in him. When they come to behold the King in his beauty, by an eye of faith, and to contemplate the order and beauty of the house [church] he has built, the attire and waiting of his servants, the magnificence of his palaces, &

the richness of his grace, their hearts are melted within them, their strength dissolves in weakness, and all their own comeliness, or fancied merit is turned into corruption. Divine wisdom alone can give a knowledge of these things. The wisdom of this world may comprehend natural things, but cannot attain to things divine. For 'Eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his spirit.' No man, says Jesus, knoweth the father save the son, and he to whomsoever the son will reveal him. To ascribe salvation wholly to God, from first to last is very unpopular in this day of religious enterprise; and if a man wishes to become a subject of derision, and a target to be shot at, let him preach and maintain the doctrine of sovereign discriminating grace. The wisdom of the world cannot comprehend this; for the world by wisdom knows not God. The wisdom of the world is earthly, sensual and devilish. Hence it is the wisdom that is of God alone that should be sought after.

But men would rather have the honor of *getting* religion as they vainly call it. They should remember, however, that the religion people have to get, is of this world, and when they have got it, it often plagues them more to keep and manage it, than it did to get it. The religion revealed from Heaven *gets*, keeps and manages the subject, prepares him for the spiritual service of God here, and for an eternal weight of glory hereafter. It is a religion that bears him up, and supports them under all the fiery trials, privations, and persecutions of a wicked & gainsaying world, consoles him under afflictions, teaches him humility in prosperity, and encourages him to trust in God, when in adversity. Let me then adopt the language of Ruth the gleaner, to her mother-in-law. Naomi, 'Entreat me not to return from following with thee, for where thou goest will I go, where thou lodgest will I lodge, thy people

shall be my people, and thy God shall be my God; where thou diest will I die and there will I be buried.' Let the world deride or pity; let them whet their tongues like swords and shoot their sharpest arrows of persecution; let wars and commotions convulse the world, the real child of God, in the knowledge and enjoyment of his favor, can hold up his head, and breast the stoutest storm. He looks not at this world as his home, or abiding place; but views himself as a stranger and pilgrim in the earth. The world, with its religion, and emoluments, is esteemed but lightly by the real Christian; he knows that salvation is of grace unmerited grace, and that it is by the grace of God he is what he is. Therefore, he trusts in God, and looks to him for protection, and to his word for direction in all things. He has no confidence in himself, nor in the contrivances, religious inventions nor efforts of men to promote the Redeemer's kingdom. Theological schools, Missionary boards and conventions, Sunday Schools, protracted meetings, anxious benches, pouting stools, etc. etc., are just so much rubbish in the estimation of the well informed child of grace. He finds no precept nor example for any such things in the book of God, and that is a sufficient reason why he should reject them. Because the old Baptists ascribe the salvation of sinners, entirely to God's discriminating grace, they are accused of many things, and among the rest of representing God as dragging people to Heaven by the hair of the head. Were this accusation true we should have to view bald headed people in a most unfortunate situation; but happily for such this is not the Lord's hold, his hold is the heart; he grasps the seat of the affections, and taking fast hold of that castle, he sets there as a king, and reigns over the will and affections. He makes the tree good, that the fruit may be good also. The religion of Jesus Christ is a feeling, sensible religion; its principles are wrought in the heart by the power of the Holy Ghost, and when

the spirit of God thus takes possession of a sinner, it purifies his heart, and rectifies his manners: hence, all the good fruits he exhibits, are the fruits of the spirit. They are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: and against such there is no law. Hence, they that are Christ's have crucified the flesh, with the affections and lusts. And sin shall not have dominion over such, for they are not under the law, but under grace. As they live in the spirit, so they also walk in the spirit, and give glory to God, who hath owned them as a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of him who hath called them out of darkness, into his marvelous light. I shall, perhaps continue this subject. Yours with Christian esteem.

JOHN ALSBURY.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 13, 1845.

In the preceding pages our readers will find some details of the pecuniary matters and perplexities of the other Old School Baptist papers, from which they will be enabled partially to appreciate the difficulties which publishers have to encounter, without a specification of our griefs. Suffice it then to say, that the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been \$1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of the other papers have been \$1 50, if not paid in advance. We will hereafter charge \$1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster immediately on its receipt the first No. of the next volume, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Chambers county, }
June 20th, 1845. }*

BELOVED BRETHREN AND SISTERS IN THE LORD: I was received among the Primitive Baptist at Providence church, Russell Co., and baptised on the first Sunday in August, 1842, then in the 23rd year of my age. Since that time I have passed through many dark scenes of mind, and been filled with many doubts and fears; but sometimes I have been quite confident that I engaged the presence of the Lord, and been able to say with good old Job, "I know that my Redeemer liveth." At other times, I have felt like that I could from my very heart adopt the language of David and say that, "I had rather be a door-keeper in the house of my God, than to enjoy the pleasure of sin for a season, or to dwell in the tents of wickedness."

I know that I am young, and but a very poor ignorant creature at best: but still I hope the reader will take the admonition of Paul when he said relative to Timothy, "*Let no man despise thy youth*"; and as young Elihu said, "*I also will show mine opinion.*" Job. 32, 10. I also would be glad to give earnest heed to the words of Solomon, because they are acceptable words and words of truth. (Eccl. 12, 10.) And his admonition was, as you may find in the same chapter, first and second verses, to "*Remember now thy*

Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain."

He who has once had the true light of gospel truth to shine upon him, and been illuminated by the glorious sun of righteousness rising upon him "with healing in his wings," though he is dead to sin, will often find that if he cannot live in sin, yet sin lives in him as one of the prominent laws in his members, warring and fighting with many a struggle against the law of his renewed mind, and bringing him into captivity to the law of sin which is in his members. Rom. 7. 23. Though under the powerful influence of the spirit of God, *in the days of his youth*, he may remember and praise his Creator, and with his mind for a time keep his body under, and be enabled to offer it as a living sacrifice; and he may perhaps begin to think the battle is over and he will spend his days in rejoicing and praising God, for his wonderful works to the children of men; but let him take heed and remember that he will often find occasion to praise God for other deliverance besides that he has already had; for Christ has said, in the world you shall have tribulation; and if you have not had any yet, you may be assured that it will come. Then you will find the promise of Christ to be profitable to you, "I will not leave you comfortless and be of good cheer, for I have overcome the world." Another reason why he should *remember now his Creator* is, that the *evil days* are sure to come if he is suffered to live in this sinful world; for Solomon again says: "If a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many. Eccl. xi. 8.

If I am a child of grace and been born of the Spirit, I say to the young brother and sister, by my own experience, that you will sometimes be ready to conclude that you are entirely deceived, and

the effulgent beams of the sun that once shone so brilliantly around you refuse to give you any light to your darkened soul, until you will be made to cry out like Jeremiah that you are in dark places as those that be dead of old; (Lam. 2, 6.) Or like Paul and those who sailed with him to Rome, (Acts 27. 20, 23.) When neither sun nor stars appear for many days, and perhaps, (as is sometimes with me) more than fourteen days pass and you cannot feed upon the promises of the gospel, and are at your wit's end, and in this awful situation of darkness, satan like a roaring lion is going about seeking whom he may devour, and this is also the time when all the beasts of the forest do creep forth. Psa. 104, 20. The *old man* with all his beastly nature will begin to "*creep forth*" in a sly sneaking manner to fright your soul, by telling you that you are deceived, and that you are a stranger to grace, until the day begins to dawn and the sun or the true light shineth upon you, then these "*beasts of the forest*" no longer continue to creep and prowl around you, but they "gather themselves together, they lay them down in their dens." 22 verse.

I think that the young Christian has many important lessons to learn in the school of experience, if he stays in this world of sin and iniquity, where sin abounds in his flesh and in the hearts of the children of disobedience; but still he will occasionally find that where sin abounds, grace sometimes much more abounds.

But says one, why is it that I must suffer thus in this world? I answer that your faith must be tried, being more precious than gold that perisheth, that it may be found to the praise of him who called you to glory and virtue, and also the Lord is determined that the righteous shall be tried. Psa. 11, 5.

The most important lesson for you to learn is to live out of self and live entirely on another, this sometimes you think you have learned; but when the wind becomes boisterous, fear springs up, and no other alternative is left but to cry, like Peter, "Lord, save me." Mat. 14, 30. David at

one time could say, that by his God he could run through a troop and leap over a wall; at another time he was afraid he should fall by the hand of Saul. At one time, he could say, my soul shall make her boast in God; and at another, he looked upon himself as a worm and no man. The wicked know nothing of such changes and trials as these; and for this reason they fear not God. *Psa. 55, 19.* Be not discouraged because of your troubles and afflictions that you meet with in the way, for you may be well assured that, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." *Psa. 34, 19.* Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. *37, 3.* May the Lord have mercy upon the poor of his flock, and rid them from the hand of strange children, that our oxen (the preachers) may be strong to labor, that there be no complaining in our streets. *Psa. 9, 4.*

WM. M. MITCHELL.

From the Signs of the Times.

CIRCULAR LETTER.

The Miami Baptist Association, O., to the Churches of which she is composed, sends Christian salutation

DEAR BRETHREN IN THE LORD:—Our former practice will authorize you to expect an anniversary address from us in our present session, and with pleasure on our part, we cheerfully comply. The subject we shall call your attention to in this address, is Fellowship, and a close adherence to the Scriptures, as the man of our counsel, "for in them," the Saviour saith, "ye think ye have eternal life, and they are they which testify of me;" the blessings arising from Christian love and fellowship, together with a close adherence to and walk with the Scriptures, are many and great. The Apostle saith, "let each one esteem his brethren better than himself," in the exercise of which we manifest not only to our brethren but to the world that we possess a pure and heavenly principle,

which carries convincing evidence of the reality of our profession, for, says the sacred Word, by this shall all men know that ye are my disciples, if you have love to one another, for love worketh no ill to his neighbor: but is a manifestation of our being born of God, for by this ye shall know that ye are passed from death unto life, because ye love the brethren. Having this decisive witness, and enjoying the fellowship of the children of God, then is it that peace and union adorn the borders of Zion; then is it she appears and moves on in the strength and majesty of an army with banners. In this exercise Zion can resist the waves of the flood of errors which her foes are daily opposing to the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. When we have this faith in exercise we strengthen each other's hands in the Christian warfare—soothing, comforting, and administering consolation to the wounded hearts of the disciples of the Lord Jesus Christ. Love to God and to one another strengthens and supports the disconsolate hearts of the ministry in their labors of love among you; it affords peace and happiness at home, and commands respect abroad. These are some of the advantages arising from having fellowship one for another, together with many more which cannot be dwelt upon in this short address.

And now, dear brethren, we will say something about the heart rending scenes which arise for want of love to God and fellowship for one another, for where this is not, you will find brethren falling out by the way: they will bite and devour one another, and say all manner of evil of you; out of which grows division of churches and Associations, causing the enemy to say that we are not christians, for we find to be Christians is to be Christ-like, and we find that he was meek and lowly—that when he was persecuted he reviled not; and we find if we have not the Spirit of Christ we are none of his; therefore brethren let us attend to the advice of the Apos-

tle—let each one look upon his brethren as better than himself, and remember that “All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;”—for what? why, “that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy iii, 16, 17. Now, to the churches we would say, guard well your pulpits, and whosoever doth not preach a crucified and risen Jesus for salvation, without condition to be performed on the part of man, receive him not into your houses, neither bid him God speed. In your church discipline take the word of God; make that your standard, and mark them that are contentious and busy bodies in other men’s matters, for they are enemies to the cross of Christ.

Finally, brethren, farewell: May the God of grace preserve you in love, peace and fellowship, is the prayer of yours, in the gospel bonds.

CORRESPONDING LETTER.

The Miami Regular Baptist Association, to the several Associations and brethren with whom she corresponds, sendeth Christian love.

DEARLY BELOVED BROTHERS:—Through the abounding goodness and tender mercies of our Heavenly Father, we are again permitted to associate with our sister church at Mercer’s Run, Green County, Ohio, at our 46th Anniversary, and to enjoy the happiness of meeting many of our dear brethren and sisters, children of our Heavenly Father, born of the same Spirit, taught in the same school, belonging to the same family, and all speaking the same language, and having (as we hope) one Lord, one faith, and one baptism: and also, to see the faces of other Associations with whom we correspond;—all associating together in love and unity, and greeting one another as of one Parent, and heirs of the same inheritance, and children of one glorious kingdom. These are bless-

sings which are very humiliating, and for which we should be very thankful, and although we are strangers and pilgrims here upon this earth yet we have our hopes in our blessed Redeemer, and our treasure laid up in heaven.

But dear brethren, as God has ordained that we shall pass our time of sojourning here below through much tribulation and through a wilderness where many sorrows await us, and there are many in this time of much darkness, crying—lo, this is the way, and others, lo, that is the way. Let us mind the old way, and look well to its way marks, the Scriptures, for our guide, for verily, we should take heed to that admonition, see that you fall not out by the way, and to maintain that sweet fellowship which ought to be among brethren.—We should look well to the rule given by our blessed Master: for encompassed about by our enemies on every side and our own infirmities within, we should try to keep closely united, lest the enemy break our ranks, to our great distress and sorrow. But, brethren, our consolation is that we know that our Redeemer liveth and has said, “As I live ye shall live also,” and although our enemies should gather their hosts, Gog and Magog, and combine their forces from earth and hell, yet, with our Captain at our head, we have nothing to fear, for he ruleth all nations with a rod of iron, and will slay his enemies with the sword of his mouth: and shall put all enemies under his feet, etc.

We continue to solicit your Christian correspondence, and may grace, mercy and peace, from God the Father, and the Lord Jesus Christ, be multiplied to you and us, until we may safely enter the haven of our eternal rest, Amen.

Our next session, if the Lord will, is to be with the Church at Indian Creek.

THOMAS CHILDERS, *Mod.*

R. A. MORTON, *Clerk.*

Ponder the path of thy feet, and let all thy ways be established.

From the western Predestinarian Baptist.

New Harmony, Indiana,
March 3, 1845. }

DEAR ELDER NEWPORT:—I take the present opportunity of writing a few lines to you to inform you that we are in reasonable health, for which blessing I desire to thank the giver of all good. I hope these lines may find you and yours, enjoying Heaven's blessings. I am highly gratified with the "Predestinarian," and feel thankful that it has been continued, but confess my own negligence in regard to its support. I hope however, that I may be able to do something for it yet; and with the permission of Providence, I am resolved to do so.

I still live in New Harmony, but expect to move by the middle of April next, to Buffalo Grove, Og'e county, Illinois. Should you pass through this part of the State before I move, I hope you will call on me, and preach in our village. I have been two trips to the North, in the summer of 1813 and '44 to Wisconsin and the North of Illinois. I spent some time each trip, and formed an acquaintance with the Old School Baptists. The first trip, I spent about five months, the second about two. I find a small band of truly Old School Baptists in that part of the world, contending for the faith once delivered to the Saints. And I think I can truly say, if I ever knew any thing of the effects of love divine, the light of Jehovah's countenance, the influence of the holy religion of the son of God, I enjoyed it there. The good Lord there did lead me into the sweet valleys and silent groves, and caused me to bow the knee before him; he led me in the valley of humility. Indeed the holy comforts I there enjoyed, is by the tongue inexpressable. I can now look back upon them,—their memory seems to be somewhat refreshing still. Could I live all the time in such a frame, sweet would be my pilgrimage here below.

But brother Newport, those days of love are in a great degree gone by,—my

soul now has her dark days, and days of trial. Whether I shall ever enjoy such again, I know not. I only know, if the good Lord has them in store for me, I shall enjoy them:—But I should feel myself highly favored by the King of Zion. I never have been imprisoned, nor driven out of the country for the sake of Jesus, as doubtless many lovers of God and the truth have been. Dear brother, pray for me, that I may prove faithful, and not be ashamed of Jesus, and that God may enable me to do his will below, and enable me to finish my course and run my race with joy, and do the work assigned me here below, in honor to his name. During my stay in Wisconsin the first trip, I received intelligence concerning a little band of Old School Baptists, situated at Buffalo Grove, and that they had been imposed on by the missionary Baptists, and constituted into a church by a gentleman of that order, professing to be a Baptist of the old order. I purposed in my mind through the approbation of Providence to visit them; accordingly in August, I made my way there in company with Elders Conley and Jones, I spent about ten days with them, preached seven or eight times to them and left them, but returned again in September to visit them. I found them a united band of brethren, loving the truth and not ashamed to contend for it.

I have not now time to give you a history of this people, but at some future time I wish to do so, in order to inform the public of the devices of satan to build up antichrist's kingdom, and to delude the people of the living God. I will here remark, that these people were afterwards constituted into a church by Elder Conley, of Joe Davis county, Illinois; on proper principles, and those that had been baptised by the missionary gentleman, and desired admittance into the regular Baptist church, were received by experience and baptised. These people of regular Baptist principles amongst them, soon became dissatisfied in the missionary church, for the preacher soon united with the

Methodists, and others, in a protracted meeting, for the purpose of converting souls to God.—But these Baptists had been taught that salvation was of God alone, and that nothing could be done by mortals, to hasten our spiritual or second birth, that this was a matter entirely under the control of Him who works all things after the counsel of his own will, according to the language of the poet:—

He who formed the earth at first,
Fix'd my first and second birth,
Native place, time and friends,
All appointed were by him.

Some people who profess to be Christians, seem to conclude that the doctrine of Predestination, is calculated to cause the Christian to feel gloomy and dark minded. If I know any thing of the effects of the doctrine, the contrary is the fact. How happy the thought to the heaven born soul, when he can say, come what will, "all things shall work together for my good." If I am of the Lord's called ones, I am not my own, I am bought with a price, even with the precious blood of the Lord Jesus Christ, I am chosen to an inheritance that is incorruptable, undefiled and that fades not away, and I am kept by the power of God through faith unto salvation, ready to be revealed in the last time; and when I have done my work below, filled my little circle of life, poor however it may seem, I am to be removed from this sinful world to a spiritual and holy one, where everlasting comforts are enjoyed by the saints, to behold our God and Saviour without a veil between us. Sometimes when I think of the bliss of the eternal world, I can truly say, that I have but little desire to longer stay in this world, unless it be for the glory of my heavenly master, and to fulfil his will; and to fill my station in the Zion of God, or the world, according to Jehovah's will. I can truly say, Lord make my will conform to thine, enable me to trust in thee for every good I need, and make me know thy will below, that I may serve thee right. I must close my scribble by asking an interest in your prayers for me and mine. My

daughter Jane is married, she has not forgot you yet. Yours in gospel bonds.

PETER SALTZMAN.

From the Signs of the Times.

HOW TO DEAL WITH OFFENDING BRETHREN.—Brother Keller of Virginia desires our views of Matthew xiii. 15—17, and whether this rule is alike applicable, in cases of a public and private nature. At an early period in the primitive church, the question arose among the disciples, and as they could not exactly agree among themselves they brought the question for a decision to the Master, viz, 'Who is the greatest in the kingdom?' Our Lord did not tell them, that Peter, James, or John, or the Pope, or the Bishop, was the greatest; nor did he say directly, as he might with great propriety, that this honor belonged to himself exclusively. He understood them to mean the greatest among the disciples. How many of them had anticipated the palm, we are not informed; but it is natural to conclude that the disputants at least, were actuated by ambitious, if not absolutely arrogant feelings; feelings very unbecoming them as the disciples of him that was meek and lowly. 'And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.'—What a lesson for the instruction! what a reproof for their ambition, and what an example for their guide! 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.' Strictly speaking, Christ is the only one that has ever humbled himself in the maner described; others have been truly humbled under his mighty hand, and Christ is beyond all dispute greatest in the kingdom; the more child-like, therefore, his disciples are, the more are they like Jesus.

With this preliminary instruction premised, our Lord proceeded to admonish the disciples of the unavoidable occurrence

of offences; and how they should deport themselves when such offences should come. Although such offenders as cannot be reclaimed in a gospel manner are to be excused, how ever conspicuous their standing, or important their station; although they may be to the church as the right eye, or the right hand is to the body, we are not to indulge in carnal reasoning, nor suffer any thing to be done by partiality,—with all the severity which the order of the house of God demands, gentleness, meekness, and a desire to reclaim an erring brother, is to mark the course of the disciples one towards the other.—This lesson is set home by the most admirable argument contained in the scriptures: ‘For the Son of man is come to save that which was lost,’ and this declaration is beautifully illustrated by the man that had an hundred sheep, of which one is lost; he goeth into the mountain to seek the truant sheep, and when he has found it he rejoiceth over its restoration more than over those which had not strayed. Now is this Christian-like?—Then it is the proper course for Christians to pursue when any have strayed from the footsteps of the flock.

‘*Moreover,*’ Besides these general lessons of instruction, which are always to be observed by the saints; ‘*if thy brother shall trespass against thee.*’ We cannot understand this to mean any particular kind of trespass, as to smite thee, rob thee, slander thee, or even that the trespass be against *thee* personally: but if thy brother shall trespass, or transgress the laws of Christ, so as to affect thy fellowship towards him, then the duty becomes indispensable to apply the instructions which follow: ‘You that are spiritual restore such an one in the spirit of meekness.’ It is not said, If thy brother trespass against thee *privately*, then tell him his fault between thee and him alone, nor it is said if he trespass against thee *publicly*; but, if he trespass against thee, go & tell him his fault between thee and him alone. Observe the figure laid down—one sheep has gone astray. It is sufficient that he has gone from the ninety-nine—no matter whether he

went off secretly or openly, he has gone and must be looked up. As the Son of man came to save that which was lost, we are to be Christ-like, and go in pursuit of the stray brother, with a becoming desire to render to him a real service, in restoring him to his place.

We are aware of some of the objections to the application of this rule to cases of open or public transgression; and there are also some arguments used against its application to offences of a strictly private character. A case is supposed; a brother has been seen & heard in open court to curse & swear, & deny that he has any knowledge of Jesus Christ. This offence was open and before the world, in presence of the enemies of the cross of Christ; now what is to be done in this case? Certainly an individual br. although he might convince the offender of his error, has not the power to exonerate the offender from his responsibility to satisfy every member of the church; but still, he is a stray sheep, & should be sought for. Now, to follow the direction and rule under consideration, how shall he proceed? To us it appears that this should be the course: My brother, I am grieved with your conduct you have inflicted a deep wound upon your brethren in denying our dear Lord and Master, and in the profane language which you used on the occasion: do you still persist in that course or are you convinced of your error, and ready to make acknowledgments of your wrongs? Now suppose the brother says as David said to Nathan, ‘I have sinned,’ and manifests the same contrition that David did; what will the laboring br. require to heal the wound? Will he not say, I rejoice that God has given you repentance for the wrong, and filled your heart with godly sorrow for your transgression; and if the matter were only known to myself, here the difficulty should end; but you know, my brother, that this offence was committed openly and has come or must come to the ears of all your brethren; they are or will be as sensibly grieved as I have been—now do you not see the importance of leaving here thy

gift before the altar, and going immediately to be reconciled to the brethren—go confess to them as you have now to me, and they will rejoice to receive you; yea, they will rejoice more over you than over ninety-nine just persons that need no repentance. If this offending brother's contrition be genuine, will he hesitate one moment? Will he not rather hasten to acknowledge his fault, and do all in his power to remove the stumbling block which he has been the unhappy occasion of?—Would not such a course be in the spirit of the instruction of this eighteenth chapter of Matthew, and much better calculated to restore the offender (if he be a subject of grace) than to simply cite him to he and appear before the church, and make satisfaction to the church for offences of a public nature? Where a real disposition exists to restore a wandering brother in the spirit of meekness, there is seldom any difficulty in understanding the mode of procedure directed. But when a difficulty occurs, (as, alas! too many have,) where, instead of the spirit being grieved the old man is mad, and seeks occasion to be avenged, or to retaliate, it is astonishing how very exact he can be in requiring his offending or accused brother to pay the utmost farthing. How keen the eye to detect the difference between a public or a private offence! If public, he says, I will make it still more public—I will let the world see how much worse that brother is than I am. I will not go and labor to reclaim him; it is his duty to come before the church and confess, and if he should be excluded it will serve him right. Such a person will plead eloquently for scripture rule, but remain stupidly inconsiderate of the application of that rule to his own case. We would by no means be understood that it is unimportant that Christians should be, at all times and under all circumstances, governed strictly by the scriptures of the New Testament; but we do object to that selfish construction of the word, which would lead a brother to pursue a fellow member out of the church: without laboring to reclaim him in the spirit of the di-

rections laid down by our Lord in the chapter under consideration.

Again—Instances have not been lacking where an individual has been conscious that he had given just cause for complaint, but, instead of being melted down with contrition for his wrong, he coolly sets about making his defence. In his turn he becomes amazingly tenacious for an exact conformity to certain instructions of the scriptures; or rather for his version of them. Now, says he, if I have offended, let my brethren pursue the course laid down in the 18th of Matthew, or I will give them no satisfaction; I'll let them know that I know something about church discipline, and if I have offended my brother, he is required to come and tell me my fault, &c., let him therefore come to me if he wants any thing. Is there a particle of gospel exercise manifested in this sort of contending for Bible rule, while such scripture as requires the accused to go and be reconciled to his brother is altogether unheeded?

We have heard this argument also used in some cases: If a brother should inflict an injury upon a brother in private, so that the sufferer has not the means to prove his charge; that he is bound to bear the grief without pursuing the course of labor enjoined in this chapter, because that he cannot establish every word by two or three witnesses. But we trust this mode of reasoning does not prevail very extensively. The rule makes all necessary provision, for instance, my brother offends me privately—the facts of the case are known to none but ourselves. I go and tell him his fault as directed between him and me—he will not hear me. I then take what is called the second step of labor—taking one or two brethren—we visit him; now before these brethren he denies all the facts in the case. I affirm and he denies; and if I proceed to tell the church, his word is supposed to be as good as mine, and the church, it is thought, cannot decide upon the just merits of the case for want of clear testimony.

But let it be remembered, I am to go

in obedience to the command of Christ, in the Spirit of Christ, and of course trusting the issue to him, (if I perish, I perish,) and in the second step of the labor, also trusting in God, I cannot be without sufficient witness. I have the very best of witnesses. My one or two brethren and myself make up the number of two or three brethren, and being assembled to labor with an offending brother in obedience to Christ, we are together in his name, and we have the assurance that he is in our midst.—This assurance is given in the same chapter and it the same connection with the rule, and Jesus says, Every word shall be established, and he will make good the pledge, so that when the matter is brought before the church, if the directions of Christ have been truly observed there is no possibility of failure in regard to the issue.

Before we close our remarks, we wish to say, that although we fully believe this rule is always binding on individuals, requiring them thus to proceed in all cases, whether public or private; yet we do not believe that the church, in her church capacity, is always bound to see that private labor has been taken, before she can consistently exercise that authority which is vested in her for dealing with transgressors. Cases may occur in open church meeting, requiring the immediate reproof of the church, before all others may fear, &c. But in all cases where a charge is brought before the church against a member, by an individual member, we do believe that it is the duty of the church, before acting upon the charge, to see that the first and second steps of gospel labor have been duly taken according to the rule.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 16.

SATURDAY, DECEMBER 27, 1845.

No. 24.

COMMUNICATIONS.

Hickory Grove, Bibb county, Ga.

DEAR BRETHREN: Again I take my pen in hand in order to give you a few of my thoughts respecting the Sabbath day. And for a foundation for what I may say on the subject, I shall call your attention to the 8th and 9th commandments, in Exodus: Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work.

Now the Hebrew word Sabbath, signifies rest, and is the seventh day of the week. In commemoration of God's creating the world in six days, and resting the seventh, and blessing it, and setting it apart as a sacred day of rest, to be spent or used to his own declarative glory. Now it seems reasonable to suppose, that the passover supper was instituted on the evening of the Sabbath, as well as the sacrament of our Lord's Supper, both the same. To point you to the beginning of the institution of the Sabbath, I shall direct your attention to the 2nd chapter of Genesis. This I think was pointing to the Sabbath enjoined in the wilderness. Now the Sabbath is not mentioned during the patriarchal age, but we find the most strict observance of the Sabbath enjoined in the law of Moses, or the ceremonial law, which was given from Sinai's top in fire and smoke. Now I am about to jump into deep water, and I pray God to help me through, that I may not drown.

We learn that Moses was called of God to come up, on the mount, and there to receive the law, written in characters and engraven on tables of stone. We further learn that Moses stayed forty days on the mount, when receiving the law; and was told by God himself to hasten down, that Israel had corrupted themselves. So Moses and Joshua descended the mount with the two tables of the law, and found Israel dancing round Aaron's calf; and so he Moses threw them down and brake them at the foot of the mount.

Now this has its meaning, if we could understand it. The breaking of these first tables was pointing to the Mosaic or law dispensation, till the coming of Christ and his fulfilling or magnifying the law in the room and stead of his people, in dying the death due to them for their sins; and rising again for their justification on the third day, over sin, death, hell and the grave; a mighty conqueror, leading captivity captive, and thereby purchasing gifts for men. We learn when Christ was crucified the sun forbore to shine, and hid his head to shun the sight, and the rocks rent, and the temple vail was rent in twain from the top to the bottom, opening a door into the holy of holies, by the blood of the everlasting covenant ordered in all things and sure.

Now from all that we can learn, Christ was crucified on Friday, and Saturday was the Jewish Sabbath, or seventh day Sabbath. We learn that early in the morning of the first day of the week, that Mary

went to the sepulchre and found that her Lord was risen from the dead. Now I am about to step into deep water, and I pray God Almighty to help me out by the influence of his Holy Spirit. From the time of Adam's transgressing God's law in the garden, the world was without law for two thousand years; which time lasted till Moses led Israel to Mount Sinai, which from all we are able to learn was 2000 years. So from all we have been able to arrive at is, that Israel was under the ceremonial law, or Mosaic dispensation, till the coming of Christ; which term lasted 2000 more, which is called the old or first covenant, or the covenant of works. (Jeremiah, 31 and 31.) Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. 32 v. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord.

Now this new covenant was an everlasting covenant, ordered in all things and sure to all the seed, or the elect, or chosen, according to the covenant of redemption. And as the first or old covenant of works was to vanish away, like the first tables broken at the foot of the mount, which was pointing to the Mosaic or law dispensation, as also the renewing the tables was pointing to the new covenant, or the gospel dispensation, so it was necessary that the Sabbath should be altered from the seventh to the first day of the week, in commemoration of the resurrection of Christ, and the beginning of the gospel dispensation. Now Paul says, 2nd Cor. 3 and 7: But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away: 8th v. How shall not the ministration of the spirit be rather glorious, 9th v. for if the ministration of condemnation be glory, much more doth the

ministration of righteousness exceed in glory.

So now as Christ was crucified on Friday, and Saturday was the 7th day, or Jewish Sabbath, he arose from the dead on the first day of the week, which makes it necessary that the Sabbath should be changed from the seventh to the first day of the week; and the first now instead of the seventh, should be the gospel or Christian Sabbath. Again, for further proof, Christ made visits to his disciples on this day, and was made known to two of them at Emmaus in the breaking of bread, on the same day, as also his other visits to them before his ascension. Now I am bound to believe that the pentecostal influence of the Holy Ghost was sent down from heaven on the first day of the week, as also the ascension of Christ. And again, read Acts, 20th and 7th: And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. 8 v. And there were many lights in the upper chamber where they were gathered together.

Now having fully shown, as I think, the cause and reasonableness of the alteration of the Sabbath day from the seventh to the first day of the week, I shall now close the subject by a few observations; 1st, as the first covenant or law dispensation was held forth in types and was a shadow of good things to come, so in like manner the breaking of the first tables showed the disannulling the old or law dispensation; and the renewing of the tables showed the change from the law to the gospel dispensation. And 2nd, the resurrection of Christ on the first day of the week fully confirms the whole matter. Yours respectfully,
BENJAMIN MAY.

December 3, 1845.

The Sabbath Day. L. M.

Creation's work the Lord begun,
And in six days the whole was done;
The world and its foundation laid,
And man the last of all was made.

The seventh day, a day of rest,
Which God hath owned and truly blest;
So let us keep this holy day,
And never cease to watch and pray.

As this great day the Lord has blest,
A Sabbath day of sacred rest;
A type of perfect rest above,
Where saints will sing redeeming love.

Christians this day should meet and sing,
The honors of their heavenly king;
Who groaned and bled upon the tree,
His wondrous love, how rich, how free.

May sovereign grace this day abound,
May sinners know the joyful sound,
May rebel hearts be turned to love,
And join to praise the God above.

May grace abound, and love be found,
To spread alone the world around;
May saints with angels all combine,
And rebel worms in glory shine. B. M.

From the western Predestinarian Baptist.

Platt co., Mo., Dec. 15, 1844.

DEAR BROTHER NEWPORT: I again attempt to address you a few lines, which I submit to your inspection, and disposal; feeling willing, I hope, to be instrumental in building up, comforting and edifying the Lord's afflicted family. If you think the following calculated, in any degree, to edify, or instruct the children of God, print it; if not, throw it aside.

The subject matter, to which I would invite attention, is contained in Matthew 13 ch. and 44, 45, 46, verses. On the parables here spoken, I have seen some things written, and also heard ideas advanced by men, calling themselves Baptists, which on examination, I cannot receive as sound divinity. I therefore feel disposed to show my own opinion. The sentiments to which I allude, is this, that the treasure hid in the field, and the field found by the merchantman is Christ, and that the sinner, so soon as he gets to see the excellency of Christ, sells all that he has, and purchases him. This view of the subject, it appears to me, would make eternal life, [which is Christ] a thing of purchase, instead of being the gift of God.

I once thought, without examination, this view, correct; but on examination, I was constrained to renounce it, as being incorrect. My view of the matter is this: the Church, the Bride, the Lamb's wife, the elect of God, are the treasure, and the pearl of great price. The field, in which they are hid, is the world, see verse 38. "God's elect are in the world, but they are not of the world, for if they were, the world would love its own, but as they are not, the world hates them. Being in the world, they are corrupted with the world, defiled and polluted with sin, and *by nature* the children of wrath even as others." Yet intrinsically they are the children of God, his jewels, his peculiar treasure. While their eternal life was had with Christ in God, so that the world knew them not; they were, in another sense, hid in the loins of Adam, & so intermixed & mingled with the children of this world, that none but the all-seeing eye of Jehovah can distinguish them. But that searching eye could see and distinguish them, though hid in the labyrinths of a sinful world. They were the peculiar objects of his love, and in the fullness of time, he sent his Son into the world [the field] made of a woman, made under the law, to redeem them that were under the law, his bride, his church, his treasure,—to redeem them from the curse of the law, they had violated. In this transaction we see the man Christ Jesus for *joy*, which bespeaks his everlasting love wherewith he loved them, even when they were dead in sins, flies to their deliverance. Recognising them as his bride, in captivity, yet as she stood related to him, as Eve to Adam, "bone of his bones, and flesh of his flesh," see Eph. 5, and 29, 30, and 31, and as no man ever hated his own flesh, but nourisheth and cherisheth it even as the Lord the church, so his love towards the church did not cease when she became corrupt, but he freely "gave himself for it, that he might sanctify and cleanse it," etc. He could leave his Father and Mother and be joined to his wife," etc.

The union of Christ and the church is an eternal one; for the church is his body and fulness. This doctrine is denied by many, and some too, who make great pretensions to soundness. They will admit that God's love is eternal, but that he was only united to them in purpose, or design, not actually, until they have faith in him. This is making faith which only recognises that union which already exists the bond of it; whereas love is the uniting bond, hence, ever since Christ loved the church, he has been united to it. The gentleman who marries the lady, does so, because he loves her, not in order to make him love her. And the solemnising the nuptials is an evidence of a union of hearts that previously existed. And if he loved her first, and before he made it known to her, or won her affections to himself, her love to him was not the cause of his loving her, but a consequence of it. And of Christ it is said "We love him, because he first loved us." And "Herein is love, not that we loved God, but God loved us, and gave his Son to die for us." Hence Christ loved the church as his body and fulness, and she was the glory which he had with the Father before the foundation of the world, and when he found the church, a partaker of flesh and blood, as treasure hid in a field [the world] he sold all he had; he gave his life, his precious blood, and thirty-three years of painful toil, and sufferings and bought the field, in a certain sense. The treasure was the object of the purchase, but he had a use for the field, until his purpose of grace was accomplished in rescuing the treasure. Hence, the saints are the salt of the earth, and the preserving cause why the wheels of time and nature continue to roll on, Christ having, as head, husband and surety of his church, [the treasure] rendered to the law of divine justice all its preceptive requisitions, and penal demands, receives, as mediator, all power in heaven and in earth. The earth is the Lord's and the fulness thereof, the cattle of a thousand hills, and the gold of Opher are his. He has a right to dispose of all as he will. The "merchantman," represents the honors and riches of Christ. But "he who was rich, for the church's sake became poor." The pearl was truly of great price, and Jesus, the heavenly merchantman gave all he had to buy it. He divested himself of the bright robes of divine majesty, and took on himself the likeness of sinful flesh, became a man of sorrow, and acquainted with grief, and humbled himself even unto the death of the Cross, in order to secure to himself this goodly pearl, which was precious in his sight. All the blating herds that ever stained with purple gore the altar in the Jewish temple; all the blood of birds and beasts slain, together with all the typical scriptures, and the prophets, all the arrangement in providence and grace goes to show the great estimation in which he held this goodly pearl. Well might an inspired prophet cry out, "they shall be mine, saith the Lord, when I come to make up my jewels," etc. O brethren, think of the great price he paid. We were involved in sin, in wretchedness and ruin; ten thousand talents in debt, and so poor, we were unable to pay one farthing. He, our head, husband and surety paid all in our stead, and bare the sins of all his members in his own body on the Cross. We are not our own, we are bought with a price, therefore let us endeavor to glorify God with our bodies, and in our spirits which are God's. The humble well informed Christian will not, I think, conclude that he has purchased Christ with his own righteousness, which is at best but filthy rags, but will thankfully confess that Christ has purchased him. He will not conclude that Christ is bought and sold every time a poor sinner concludes to turn and, "get religion," as the Arminians say; but he will joyfully say, "it was Christ's religion got me." He found me in the waste howling wilderness, in a desert land, and he led me about and instructed me, and brought me in a way that I had not known, and in paths that I had not trod.

Yea, he will say, he quickened my poor soul that was dead in sin, enlightened the blind eyes of my understanding, and rend the veil of ignorance from my heart, and made me see and feel what a miserable, helpless sinner I was, and the great need I was in, of an all-sufficient Saviour. When Christ is revealed to such a sensible sinner, and he is enabled by faith to receive him, in all his saving benefits, he knows, in some degree how to appreciate the blessings of the merchantman, who sold all he had, and bought a goodly pearl when he had found it. Christ is made unto them, wisdom, righteousness, sanctification and redemption.

My sheet is full, and I must stop. Yours in hope of eternal life. S. S. LOWE.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 27, 1845.

This number closes the tenth volume of the Primitive Baptist. We will forward to those in arrears statements of the same, agreeably to our books—should any error occur, our subscribers will please make the proper correction.

As heretofore stated, the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been \$1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of similar papers have been \$1 50, if not paid in advance. We will hereafter charge \$1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please

hand back to their Postmaster immediately on its receipt the first No. of the next volume, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

From the Signs of the Times.

CIRCULAR LETTER

The Towaliga Primitive Baptist Association, Ga., to the churches composing the same.

DEAR BRETHRÈN IN THE LORD:—

Through the goodness of an all-wise Providence we have been permitted to meet once more in an associate capacity; and it is with pleasure we inform you, that unity, harmony and brotherly affection, has attended us in our deliberations.

As it is our usual practice to select a portion of holy writ from which to educe our circular address, we have selected the following, which you will find in the 7th chapter, and first clause of the 21st verse of Judges, which reads thus: "And they stood every man in his place round about the camp."

In the first verse of the preceding chapter, you will find that the children of Israel did evil in the sight of the Lord, and he delivered them into the hands of Midian seven years; and being greatly impoverished, they cried unto the Lord because of the Midianites. And when the children of Israel cried unto the Lord he sent them a prophet, who reminded them of the great deliverances by which they had been delivered by the hand of the Lord, &c. But, said the Lord, ye have not obeyed my voice. Thus for their disobedience, they were delivered into the hands of Midian. But God for his love wherewith he loved them, (Deut. 7th chapter, 6th, 7th and 8th verses,) determined to deliver them out of the hand of Midian, and for

this purpose chose Gideon, the son of Joash, unto whom he committed the expedition. The first act of Gideon was to throw down the altar of Baal and cut down the grove that was by it; and next to build an altar unto the Lord upon the top of a certain rock in the ordered place, and offer a burnt sacrifice with the wood of the grove, which things he did. As soon as this was known, all the Midianites, Amalekites, and children of the east, resolving to avenge themselves, were gathered together, and went over, and pitched in the valley of Jezreel. "But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him." When Gideon, and all the people that were with him, were ready to proceed against the Midianites, the Lord informed him that his army was too large, and that whosoever was fearful and afraid should return, and there returned twenty-two thousand and remained ten thousand. And the Lord said unto Gideon, The people are yet too many, bring them down to the water and I will try them for thee there. Every one that lappeth water with his tongue as a dog lappeth, him shalt thou set by himself, by whom I will save you, and deliver the Midianites into thy hand: and the number that lapped were three hundred. (This reminds us of a passage in the prophecy of Isaiah—"Though the children of Israel be as the sands of the sea, a remnant shall be saved." It also proves to us that they are not all Israel that are of Israel.) And he divided the three hundred into three companies, and he put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers, and said unto them, Look on me and do likewise; when I blow with the trumpet, blow ye the trumpets also, on every side of the camp, and say—"The sword of the Lord and of Gideon;" and they did as he commanded them. Now comes in the subject: "And they stood, every man in his place, round about the camp."

As we believe that national Israel was a type of spiritual Israel, or church of Christ, we now design to take up the subject, and

reduce such matter, and make such applications as will apply to the church at the present day. First, we will endeavor to give the signification of the word camp, and apply it to the church militant. We understand it to signify a temporary dwelling place—a place to tent—and is used, first, in time of war, and second, in moving or travelling from one country to another. 1st. The church militant is engaged in warfare, (2 Cor. x. 14,) "For the weapons of our warfare are not carnal," &c., and in the Apostle Paul's second letter to Timothy, fourth chapter and seventh verse, he says: "I have fought the good fight, I have finished my course;" &c. 2d. The church is travelling on pilgrimage to another country, (Hebrews xi. 9,) "But now they desire a better country, that is, a heavenly." Again, Hebrews xiii. 14. "For here we have no continuing city, but seek one to come."

Second. And they stood, every man in his place, round about the camp." This we design to apply to every member standing in his place in the church—his own place, and not the place of another. 1 Cor. xii. 20: "But now are they many members, yet but one body;" and 18th verse—"But now hath God set the members, every one of them, in the body, as it hath pleased him." And again, Romans xii. 4—8: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of faith; or ministry, let us wait on our ministry: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth let him do it with simplicity: he that ruleth, with diligence: he that showeth mercy, with cheerfulness." From the above quotation, it may be easily discovered that, it is the duty of every member, according to the grace that is given him, to exercise, particularly, the gift that God has bestowed upon him, and, also, in the office which he

has designed him. "And they stood every man in his place."

We design, in the next place, to make a few remarks—First, upon the minister; second, the exhorter; third, the deacon; fourth, the church in general, and then come to a close.

First, the minister: Without comment upon the call, qualifications, and duty of a minister or bishop, for the sake of brevity, we refer you for his call to Hebrews v. 4; for his qualifications, to the apostle Paul's first letter to Timothy, third chapter, from the first to the seventh verse inclusive; and also in the letter of the same apostle to Titus, first chapter, from the sixth to the ninth verse, inclusive; and for his duty, to various parts of the New Testament; let it suffice to say, that, both in his private walks, and also in the exercise of his public gift, he should endeavor to act to the glory of God, the prosperity of his cause, and the edification of the church of Christ; and by thus acting he will stand in his place.

Second. The exhorter: We presume that the call and qualifications of an exhorter are, in some degree, similar to those of a minister or bishop, with the exception that he should not receive the imposition of hands. For we have no warrant in the scriptures, either explicit or inferential, that an exhorter should be set apart by the imposition of hands of the Presbytery. But it appears unnecessary to say much about the gift of exhortation, unless we have exhorters in our ranks.—We wish now to ask a question: If we have any exhorters, where are they? Has the day of exhortation, like that of the Apostolic day, ceased? We think not. If the day of exhortation has not ceased, and if the church was formerly in the possession of that gift, where are the exhorters? Is it not possible that they have either slipped out, or have been pushed out of their places into those of the ministry? If yea, who permitted, or was necessary to it? If nay, why are they not in their places? These questions are for your serious, calm and deliberate consideration; for God has placed the different gifts in the church. Eph.

iv. 12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then, if there be an exhorter in our ranks, we say, according to the grace given, let him that exhorteth wait on exhortation, and by so doing he will stand in his place in that respect, and be profitable to the church.

Third. The Deacon: For the qualifications of whom, we also refer you to 1 Timothy, iii. 8—13, inclusive, upon which we shall make no comment; but we shall in as short a manner as possible, point out what we believe to be, in some respects, the duties of a Deacon.

1st. To defray the expenses of the Lord's Table. 2d. To take cognizance of the poor saints who live in the bounds of, and particularly those who are members of the same church with himself, to see that the church administers to their necessities. Acts xi. 14—27, inclusive. 1 Cor. xvi. —read the chapter; 1 Timothy, v. 9—16, inclusive.

3d. For the benefit of the ministry. 1 Cor. ix. These we believe to be particularly the duties of a deacon, and these he will perform if he stands in his place.

We come now to the fourth and last proposition of the text: to speak of the church in general. The church of Christ, at the present time, appears to be in a languishing condition; and in a cold and barren state. As there is no effect without a cause, there is certainly a cause for these things. Have you been endeavoring to ascertain the cause of these things? We fear not. If you have not, it is highly necessary that you should be up, gird on your armor, and stand in your place; for God has ordained good works for his children to walk in, and those who neglect them may expect to receive the chastisement of the Lord. We therefore say to you, that we believe one great cause of the situation of the church is, the neglect of duty by her members. We now, dear brethren, exhort you to a discharge of your duty; and that you may fully ascertain what is your duty, we recommend you to search the scriptures, for they are

they are they which testify of Jesus, and in which you will find every duty that is necessary for you to perform. 2 Tim. iii. 16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The 2d article of our faith reads thus: "We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice." Then if we believe the scriptures, let us practice accordingly—prove our faith by our works. By reading the second chapter of the epistle of James, at the 14th verse you will find these words: "What doth it profit my brethren, though a man say he hath faith and have not works? Can faith save him?" 17th verse, "Faith if it hath not works is dead being alone." 18. "Yea a man may say, thou hast faith and have works; shew me thy faith without thy works, and I will show thee my faith by my works." 24th. "Ye see then how that by works a man is justified and not by faith only." 26th. "For as the body without the spirit is dead, so faith without works is dead also."

We then, in conclusion, according to God's word, exhort you to love and good works. A great deal more might have been said, but the limits of a Circular would not permit us. May the God of all grace give you a disposition to examine his word carefully and prayerfully, and enable you to stand in your place by complying with the requisitions therein contained. According to Heb. xiii., 20th and 21st, "May now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.—Amen."

M. LOWREY, Mod.

S. W. BLOODWORTH, Clerk.

CORRESPONDING LETTER.

The Towaliga Primitive Baptist Association, to her sister Associations with whom she corresponds.

BELOVED IN THE LORD:—Under a well ordered Providence, we have been permitted to meet in an associate capacity. Our churches have been generally represented, and our deliberations have been characterized by Christian forbearance and brotherly affection; yet we have to lament that the additions to the churches have been small—sad evidence of a cold, declining state. And when we look around, and see the snows of many winters on the heads of our ministering brethren, and the furrows of time in their cheeks, (which tells in tones not to be misunderstood, that they must soon go hence,) and then see the waste places in Zion, we are ready to say, "Oh that it was with us as in days past, when the candle of the Lord shone round about us, and our gates were crowded with converts." Oh, brethren, pray ye the Lord that he will rouse us from this lethargetic state, to a lively activity and prompt discharge of duty, that we may try him, and prove him; and see if he will not open the windows of heaven and pour out a blessing that there shall not be room to receive it.

We were glad of the coming and labor of love of your Messengers, and hope you will continue your friendly correspondence. Our next session will be held with the church Mt. Pleasant, Henry county, two miles north of Griffin.

Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Yours in gospel bonds,

M. LOWREY, Mod.

S. W. BLOODWORTH, Clerk.

RECEIPTS.

David Ward,	\$3	James Daniels,	\$5
David Gornto,	1	David Smith,	5
Judah Barnwell,	1	J. G. Bowers,	7
Reuben Manning,	1	Isaac Tillery,	2
Canada Rouse,	1	Joseph Collins,	1









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